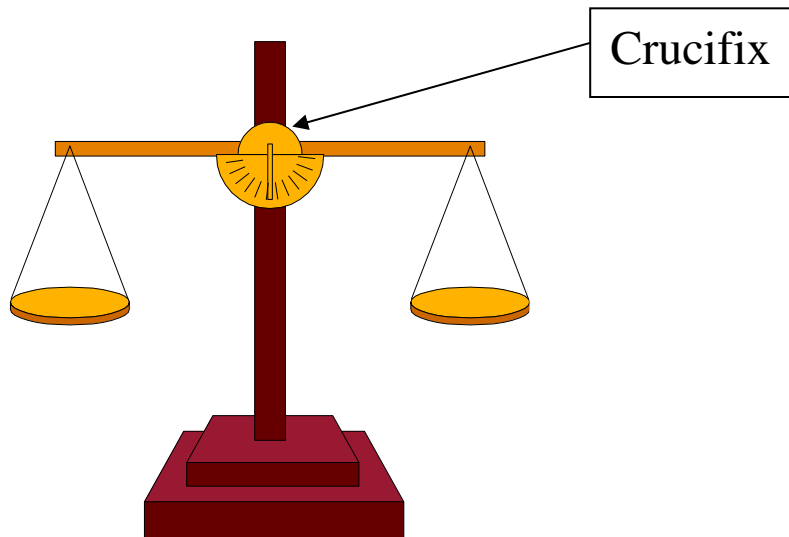


# ***LAWS OF THE BIBLE***



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

## DEDICATION

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

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

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

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

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

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

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

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

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

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

Blessed shall be thy basket and thy store.

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

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

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

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

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

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

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

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

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

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

# **TABLE OF CONTENTS**

<b>DEDICATION</b> .....	<b>2</b>
<b>TABLE OF CONTENTS</b> .....	<b>3</b>
<b>LIST OF TABLES</b> .....	<b>4</b>
<b>TABLE OF AUTHORITIES</b> .....	<b>5</b>
<b>1. Introduction</b> .....	<b>21</b>
<b>2. On Why We Should Obey Biblical Law</b> .....	<b>21</b>
<b>3. Choice of law within God’s Law</b> .....	<b>24</b>
3.1 What is “theonomy”?.....	25
3.2 Basis for Continuity between Old and New Testaments .....	28
3.3 Basis for Discontinuity between Old and New Testaments.....	28
3.4 The New Covenant .....	28
3.5 Responding to Christians Who Falsely Believing that the Mosaic Covenant or Old Testament Law Does not Pertain to Them.....	29
3.6 The Problem of Hyper-Grace .....	29
3.7 You CANNOT be sovereign as an atheist, religious anarchist, antinomian, or dispensationalist .....	31
3.8 The main problem with Dispensationalism .....	39
3.9 Beware of Antinomianism or Dispensationalism in the Church and Family.....	40
3.10 Questions for Christians who claim the Old Testament Law doesn’t apply to them .....	41
3.11 Specific Subset of Old Testament Biblical Laws which have been repealed .....	45
<b>4. Index of Biblical Laws</b> .....	<b>46</b>
<b>5. Bible Law Annotations</b> .....	<b>51</b>
<b>6. Man’s Law v. Biblical Law</b> .....	<b>61</b>
6.1 View of specific Christian denominations towards the applicability of God’s law to contemporary society and modern Christianity .....	61
6.2 How government and God compete to provide “protection”.....	66
6.3 Hierarchy of Sovereignty: The Power to Create is the Power to Control and Regulate .....	69
6.4 Jesus: The Great Divider .....	88
6.5 God’s Law: The Great UNITER.....	91
6.6 How CHANGING the source of Law from God to Caesar enslaves the people .....	95
6.6.1 What’s so bad about the civil statutory law? Why care about avoiding it or pursuing common law or constitutional law to replace it? .....	96
6.6.2 Citing government STATUTES or franchise provisions cause a waiver of COMMON LAW rights and protections.....	100
6.6.3 Citing government STATUTES or franchise provisions causes a surrender of ALL CONSTITUTIONAL RIGHTS! .....	102
6.6.4 Practical application in court: Challenging Jurisdiction to enforce government statutes .....	103
6.7 Man’s law .....	104
6.8 God’s law.....	105
6.9 The Most Important Question: Contingency?.....	105
6.10 Law and the Character of God.....	106
6.11 The Name of the Law .....	107
6.12 The Source of Law and Revolution .....	108
6.13 Law v. Grace.....	110
6.14 There is No Such Thing as Righteous Rebellion .....	112
6.15 Can We Legislate Morality?.....	118
6.16 Where Did America Go Wrong? .....	118
6.17 Conclusions .....	119
<b>7. Nature of God’s Laws</b> .....	<b>120</b>
7.1 Why all man-made law is religious in nature .....	120
7.2 The Validity of Biblical Law .....	124
7.3 Theology and Law .....	125
7.4 Three uses of the Law.....	125
7.5 Three Types of Laws in the Torah.....	125

7.6	The Law Defined .....	125
7.7	The Ten Commandments And The Character Of God: .....	127
7.8	The Law And The New Testament Believer .....	127
7.9	Law in the Book of Galatians .....	127
7.10	The Purpose of Law (Gal. 3:19)?.....	127
<b>8.</b>	<b>Blessings and Curses in God’s Law .....</b>	<b>128</b>
8.1	Significance of Deuteronomy 28 .....	128
8.2	The origin of most evil is the lack of accountability.....	135
8.3	Curses in the New Covenant.....	137
8.4	Rushdoony on Blessings and Curses .....	140
8.5	Pursuit of Blessings as a “work of the law” are not only NOT “cursed”, but are encouraged by God.....	141
8.6	Heaven is a Performance Based Theology for those who are ALREADY IN IT, but not for those ON EARTH.....	145
8.7	Motive for righteous “works of the law” in pursuit of blessing is important.....	146
8.8	Why Pastors don’t like DISCUSSING or giving sermons on “works of the law” in pursuit of blessings and as a means of POSITIVE SANCTIFICATION .....	148
8.9	How Pastors destroy or undermine the usefulness of blessings and curses and the status of the Bible as a law book 148	
8.10	The Prosperity Gospel: All blessings and no curses or discipline .....	149
8.10.1	Prosperity Theology and the Abrahamic Covenant .....	150
8.10.2	Prosperity Theology and the Atonement .....	150
8.10.3	Prosperity Theology and Giving.....	151
8.10.4	Prosperity Theology and Faith.....	152
8.10.5	The Biblical Interpretation of the Prosperity Gospel .....	152
8.10.6	Conclusion.....	153
8.11	Conclusions and summary .....	153
<b>9.</b>	<b>Bible Laws on Righteous Judgment .....</b>	<b>155</b>
9.1	Why God’s Law requires us to judge righteously and not avoid judging using only God’s Law as the standard.....	155
9.2	False Witness .....	158
9.3	Slander.....	158
9.4	Stumblingblocks .....	159
9.5	Perjury .....	160
9.6	The Law of the Double Witness .....	161
9.7	Equal Weights and Measures.....	163
9.8	The Supreme Court of God.....	164
9.8.1	The Woman Caught in Adultery.....	167
9.8.2	The Benjamite War.....	168
9.9	God’s Sovereignty; Man’s Authority .....	170
9.10	The Saints Shall Judge the World.....	171
9.11	Discerning True Justice .....	173
9.12	God’s True Method of Subduing the Earth.....	174
<b>10.</b>	<b>Debate with a Dispensationalist About Sovereignty .....</b>	<b>177</b>
<b>11.</b>	<b>What Does the Bible Say About Hate?.....</b>	<b>182</b>
<b>12.</b>	<b>Summary of the Biblical Approach to both Man’s Law and God’s Law .....</b>	<b>190</b>
<b>13.</b>	<b>Resources for further study.....</b>	<b>197</b>

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## LIST OF TABLES

Table 1: Approaches to choice of law .....	24
Table 2: Bible Law Annotations.....	51

# TABLE OF AUTHORITIES

## Constitutional Provisions

Amendment I .....	108
Amendment VII .....	113
Art. 4, Sec. 2, Cl. 1 .....	100
Art. I, 8 .....	74
Article 1, Clause 2, Section 3 .....	85
Article 1, Section 8, Clause 10 .....	80
Article 1, Section 8, Clause 7 .....	80
Article 1, Section 8, Clause 8 .....	80
Article 1, Section 9, Clause 3 .....	79
Article 1, Section 9, Clause 4 .....	82, 85
Article 4, Section 2, Clause 1 .....	100
Article 4, Section 2, Clause 2 .....	80
Article 4, Section 3, Clause 2 .....	80
Article 4, Section 4 .....	80, 104
Article I [§2, cl. 3 and §9, cl. 4] .....	85
Article, 1, Section 2, Clause 3 .....	82
California Constitution, Article 7, Section 7 .....	80
Constitution Article 1, Section 9, Clause 4 .....	52
Constitution Article III. Section 2, Clause 2 .....	58
Declaration of Independence .....	95, 113
Eleventh Amendment .....	81
Federalist Paper # 78 .....	96
Federalist Paper No. 46 .....	71
First Amendment. 23, 64, 114, 131, 133, 155, 156, 197	
Magna Charta, chapter forty-one .....	101
Sixteenth Amendment .....	85, 86
Tenth Amendment .....	74, 79
The Federalist No. 45, pp. 292-293 (C. Rossiter ed. 1961) .....	74
The Federalist, No. LXXX .....	100
Thirteenth Amendment .....	51, 52, 56, 85
U.S. Constitution, Article 4, Section 4 .....	81

## Statutes

15 U.S.C. §4 .....	79
15 U.S.C. §78aa .....	79
18 U.S.C. §201 .....	58
18 U.S.C. §208 .....	73, 76
18 U.S.C. Chapter 5 .....	58
18 U.S.C. Part 1, Chapter 11 .....	53
18 U.S.C. Part I, Chapter 103 .....	54
18 U.S.C. Part I, Chapter 19 .....	53
18 U.S.C. Part I, Chapter 21 .....	53
18 U.S.C. Part I, Chapter 5 .....	54
18 U.S.C. Part I, Chapter 51 .....	53
18 U.S.C. Part I, Chapter 55 .....	53
18 U.S.C. Part I, Chapter 7 .....	53
18 U.S.C. Part I, Chapter 73 .....	53
18 U.S.C. Part I, Chapter 79 .....	53

19 U.S.C. §401 .....	80
26 U.S.C. §1 .....	101
26 U.S.C. §3402(p) .....	85, 88
26 U.S.C. §6331 .....	84
26 U.S.C. §6671(b) .....	84
26 U.S.C. §7343 .....	84
26 U.S.C. §7426 .....	103
26 U.S.C. §7701(b)(1)(B) .....	101
26 U.S.C. §7701(b)(5) .....	101
26 U.S.C. §871(a) .....	101
28 U.S.C. §133 .....	57
28 U.S.C. §1333 .....	80
28 U.S.C. §1334 .....	79
28 U.S.C. §1338(a) .....	80
28 U.S.C. §1605 .....	76
28 U.S.C. §44 .....	57
29 U.S.C. §1132(e)(1) .....	80
4 U.S.C. §§105-111 .....	82
4 U.S.C. §106 .....	82
4 U.S.C. §110(d) .....	81, 82
4 U.S.C. §72 .....	69
4. U.S.C. §§105-111 .....	78
42 U.S.C. §1994 .....	51, 52, 56
42 U.S.C. Chapter 7 .....	55, 56
42 U.S.C. § 1981 .....	51
8 U.S.C. §1101(a)(21) .....	81
8 U.S.C. §1101(a)(22) .....	101
96 Stat. 1211. Congress declares the Bible to be the law of God, Exhibit #02.011 .....	21
Buck Act .....	82
Corporation Tax Act of 1909 .....	85
I.R.C. 501(c )(3) .....	21
I.R.C. Sections 6671(b) and 7343 .....	84
Internal Revenue Code (26 U.S.C.) .....	52
Military Selective Service Act, 50 U.S.C. §460 .....	52
Religious Freedom Restoration Act (RFRA) .....	23
Title 48 .....	82
U.C.C. 1-207 .....	36
U.C.C. 1-308 .....	36
Uniform Code of Military Justice (USMJ) .....	52, 53

## Rules

Federal Rule of Civil Procedure 11 .....	103
Federal Rule of Civil Procedure 44.1 .....	21
Federal Rules of Criminal Procedure .....	58

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"The General Equity of the Judicial Law". Reformed Books Online. 2016-07-16. Retrieved 2021-04-0926	
"The Westminster Confession of Faith: A Theonomic Document?" by Ligon Duncan .....	27
"A Proclamation of Rebellion, King George" .....	113
"Sovereign"="Foreign", Family Guardian Fellowship .....	91
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44 Cong.Rec. 2447 (1909) .....	84	Guardian Fellowship .....	198
44 Cong.Rec. 4237-4238 (1909) .....	86	Bill and Hillary Clinton.....	119
5 Webst. Works, 395, 396, 405 .....	80	Black's Law Dictionary 4th Edition (1951), p. 1568	136
50 Cong.Rec. p. 3839, 1913 .....	86	Black's Law Dictionary, Fourth Edition, p. 1693 .....	95
6 Words and Phrases, 5583, 5584.....	88, 100	Black's Law Dictionary, Sixth Edition, p. 1473 .....	79
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(2003).....	67, 81	Black's Law Dictionary, Sixth Edition, p. 267 .....	79
A Call for Discernment, John MacArthur .....	158	Blessings and Curses, Brook Stockton, Nike Insights	
A History of the Decline and Fall of the Roman		.....	144
Empire, Edward Gibbon .....	98	Blessings, and Curses, Brook Stockton, Nike Insights	
A J. Lien, "Privileges and Immunities of Citizens of		.....	137
the United States," in Columbia University Studies		Book of the Hundreds, Fourth Edition .....	66
in History, Economics, and Public Law, vol. 54, p.		Bouvier's Law Dictionary Unabridged, 8th Edition, p.	
31 .....	88, 100	2131 .....	75, 82
A Theological Dictionary, Charles Buck .....	198	Bouvier's Law Dictionary Unabridged, 8th Edition, p.	
A. A. Allen.....	149	2147 .....	75, 82
A.W. Tozier, former president of Moody Bible		Bouvier's Law Dictionary Unabridged, 8th Edition, p.	
Institute .....	182	2159 .....	75, 82
Account Signup (free).....	179	Bouvier's Maxims of Law, 1856.....	87
Achtemeier, P. J. 1985. Harper's Bible dictionary.		Brook Stockton .....	62
Includes index. (1st ed.) (Page 1147). Harper &		Bruce Barron.....	152
Row: San Francisco.....	183	By This Standard: The Authority of God's Law Today,	
Agreement on Coordination of Tax Administration		Greg Bahnsen, Institute for Christian Economics,	
(ACTA).....	82	1985 .....	158, 198
America's Promise Ministries, Dave Barley .....	199	C.I. Scofield .....	24
American Creation .....	113	Caesar .....	22
American Ecclesiastical Law: The Law of Religious		Calvary Chapel.....	63
Societies, R.H. Tyler .....	198	Calvinism and the Judicial Law of Moses by James	
American Vision, Gary Demar .....	25, 62	Jordan.....	27
Andrew Wommack .....	62	Calvinist Presbyterians .....	63
Angela Merkle .....	109	Calvinists .....	26
Avanzini, "Believer's Voice of Victory" .....	151	Catholic Pope .....	22
Bahnsen, Greg (April 1994). "What Is "Theonomy"?"		Chalcedon Foundation.....	199
PE180 New Horizons". Archived from the original		Chalcedon Foundation, Rousas John Rushdoony.....	61
on 2020-11-12 .....	26	Charles Ryries (1966) "Dispensationalism Today" ...	25
Bahnsen, Greg L. (1991). No other standard :		Christian America Ministries.....	199
theonomy and its critics (PDF) .....	26	Christian Citizenship Course-Slides and Handouts,	
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Law-Attitudes". Covenant Media Foundation.		Christian Citizenship Training Course, Vol. 1, Form	
Retrieved 2008-11-27 .....	26	#12.007 .....	198
Baptists .....	63	Christian Citizenship Training Course, Vol. 2, Form	
Barak Obama .....	119	#12.008 .....	198
Being God's Gap Man, Nike Insights .....	94	Christian Science Journal .....	113
Ben Williams Library, Ben Williams .....	199	Christian Thinktank.....	62
Benjamin Franklin.....	114	Citizenship and Sovereignty Course, Form #12.001	198
Beware of Antinomianism in the Church and Family,		Citizenship Diagrams, Form #10.010 .....	101
Nike Insights .....	40	Citizenship Status v. Tax Status, Form #10.011 .....	101
Bible Law Course, Bill Strittmatter .....	198	Civil Status (Important!), SEDM.....	88
Bible Law Course, Form #12.015.....	99	Clausen, Mark A., Professor of History, Cedarville	
Bible Law Index, Warren and Joyce Fennel .....	198	University "Theonomy in the Middle Ages". Paper	
Bible Law Website .....	198	presented at the 2005 annual meeting of the	
Bible Laws on Righteous Judgment, Dr. Stephen		American Political Science Association, Marriott	
Jones .....	155	Wardman Park, Omni Shoreham, Washington	
Bible Study Tools: Sanctification .....	143	Hilton, Washington, DC. ....	26
Biblical Ethics and the Westminster Standards by Dr.		Cohen.....	40
W. Gary Crampton .....	27		



Cohen, Benyamin (2009). My Jesus Year: A Rabbi's Son Wanders the Bible Belt in Search of His Own Faith. Harper One. ISBN 978-0-061-24518-3., p. 67 .....	149	Franklin Graham .....	134
CONgress.....	117	Freedom Ministries, Pastor John Weaver .....	62, 199
Congressional Debates on the Sixteenth Amendment, Family Guardian Fellowship .....	85	George Bernard Shaw .....	119
Congressman Clement Vallandigham of Ohio .....	114	George Gordon School of Law .....	199
Constitutional Avoidance Doctrine of the U.S. Supreme Court .....	102	George Soros.....	119
Creflo Dollar .....	149	Gloria Copeland .....	151
Dallas Theological Seminary .....	24, 63	Gloria Copeland, God's Will Is Prosperity (Fort Worth, TX: Kenneth Copeland Publications, 1973), 4-6.	150
De Facto Government Scam, Form #05.043 .....	69, 87	Gloria Copeland, God's Will Is Prosperity, 45 .....	151
Delegation of Authority Order from God to Christians, Form #13.007 .....	22, 36, 133, 178, 197	God Sold Israel Into Captivity, Pastor Sheldon Emry .....	149
Delegation of Authority Order from God to Christians, Form #13.007, Section 3.4.....	147	God's Commandment to NATIONS and Political RULERS-SEDM Blog.....	23
DeMar, Gary (1987). Ruler of the Nations. Dominion Press. ISBN 9780930462192. Retrieved March 26, 2021 .....	26	God's Commandments to NATIONS and Political Rulers, SEDM Blog .....	134
Democrats .....	116	Government Identity Theft, Form #05.046 .....	104
Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/ The R. S. Peale 9th 1893 .....	107	Government Instituted Slavery Using Franchises, Form #05.030 .....	81, 90, 95, 135
Did Jesus Die to "Benefit" Everyone EQUALLY or to "Benefit" Mainly the Elect?-SEDM Blog .....	22	Government Instituted Slavery Using Franchises, Form #05.030, Section 13.2 .....	100
Dominion Theology: Blessing or Curse?, R. Michael Duffy, Journal of the Grace Evangelical Society ..	28	Government Instituted Slavery Using Franchises, Form #05.030, Section 2.16 .....	146
Dos P. Inh. Tax Law, c. 3, 34 .....	78	Government Instituted Slavery Using Franchises, Form #05.030, Section 22.1 .....	134
Dr. Dungoody .....	158	Government Instituted Slavery Using Franchises, Form #05.030, Section 27.2 .....	104
Dr. Roberts, Assistant Secretary of the US Treasury under President Reagan .....	61	Government Instituted Slavery Using Franchises, Form #05.030, Section 28.4 .....	102
E. W. Kenyon.....	149	Grace to You Ministries, John Macarthur .....	62
Ecclesiastical Commonwealth Community (ECC) Forums .....	62	Great IRS Hoax, Form #11.302, Section 4.4.5.....	66
Edward Pousson.....	152	Great IRS Hoax, Form #11.302, Section 4.4.9.....	120
Edward Pousson, Spreading the Flame (Grand Rapids, MI: Zondervan, 1992), 158.....	150	Great IRS Hoax, Form #11.302, Section 5.2.1.....	80
Emancipation Proclamation.....	114	Great IRS Hoax, Form #11.302, Section 5.2.9.....	80
Embassy of Heaven, Paul Revere .....	62, 199	Gustave Friedrich Oehler, Theology of the Old Testament (Grand Rapids: Zondervan, 1883), p. 177 .....	34, 122
Emmaus Bible School .....	63	H. de Jongste and J.M. van Krimpen, The Bible and the Life of the Christian, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff .....	34
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Ernest F. Kevan, The Moral Law (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f.....	32, 121	Habakkuk 2:4 – The Just Shall Live by Faith, Nike Insights.....	154
EZRA: Rebuilding Jerusalem, Sermon 7929a, Pastor Sheldon Emry .....	94	Hal Lindsey.....	63
EZRA: Rebuilding Jerusalem, Sermon 7929b, Pastor Sheldon Emry.....	94	Hall, J.D., "On Joel McDurmon's Abandonment of Theonomy" .....	26
Family Constitution, Form #13.003 .....	134	Hanegraaff, 186.....	153
Family Guardian Fellowship .....	62, 198	Hank Hanegraaff, Christianity in Crisis (Eugene, OR: Harvest House, 1993), 381 .....	151
Form #05.016.....	22	Henry Kissinger .....	119
Form #05.030.....	22	Henry, M. 1996, c1991. Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume (Pr 11:1). Hendrickson: Peabody .....	188
Form #05.047 .....	22		
Form #13.001 .....	21, 179		

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Hermann Kleinknecht and W. Gutbrod, Law (London: Adam and Charles Black, 1962), p. 21 ...	32, 40, 120	John Feinberg.....	24
Hippies.....	112	John Macarther.....	63
His Holy Church, Brother Gregory.....	62	John McArthur.....	134
Holy Bible, Bible Gateway.....	198	John Walvord.....	24
How Scoundrels Corrupted Our Republican Form of Government, Family Guardian Fellowship .	135, 198	Jones, David W. (1 November 2013). An Introduction to Biblical Ethics. B&H Publishing Group. p. 209. ISBN 9781433680779 .....	26
How to Enrage Hypocrites and Pharisees, Pastor John Weaver.....	37	Joseph Henry Thayer, The New Thayer's Greek-English Lexicon of the New Testament (Peabody, MA: Hendrickson, 1981), s.v., "eiio86w.".....	153
How to Help Hyper-Grace Enthusiasts, Pastor Brook Stockton, Nike Insights .....	37	Ken L. Sarles, "A Theological Evaluation of the Prosperity Gospel," Bibliotheca Sacra 143 (Oct.-Dec. 1986): 339.....	150
Hugh H. Currie, "Law of God," in James Hastings, ed., A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1919), I, 685.....	33, 121	Kenneth Copeland.....	149, 150, 151, 152, 153
I'm divorced from it now, George Carlin .....	99	Kenneth Copeland, Our Covenant with God, 10.....	150
Income Taxation of Real Estate Sales, Form #05.02888		Kenneth Copeland, The Laws of Prosperity (Fort Worth, TX: Kenneth Copeland Publications, 1974), 51 .....	150
Index of Biblical Law, Section IX, Subsections A through D .....	45	Kenneth Copeland, The Laws of Prosperity, 19.....	152
Institute for Christian Economics (I.C.E.) .....	62	Kenneth Copeland, The Laws of Prosperity, 26.....	151
Institute for Christian Economics, Gary North .....	199	Kenneth Copeland, The Laws of Prosperity, 51.....	150
Internal Revenue Manual (I.R.M.), Section 1.1.1.1	103	Kenneth Copeland, The Troublemaker (Fort Worth, TX: Kenneth Copeland Publications, n.d.), 6.....	150
IRS.....	114, 117	Kenneth Copeland, The Troublemaker, 6 .....	151
Is God's Love Unconditional?-SEDM Blog .....	22	Kenneth Hagin .....	149
J. D. Douglas, and Merrill C. Tenny, eds., The New International Dictionary of the Bible (Grand Rapids: Zondervan Publishing, 1987), s.v. "faith.".....	152	Kenneth Kantzer .....	152
J.A. Thompson: The Ancient Near Easter Treaties and the Old Testament (London: The Tyndale Press, 1964).....	33, 122	Kenneth S. Kantzer, "The Cut-Rate Grace of a Health and Wealth Gospel," Christianity Today, vol. 29, June 1985, 14 .....	152
James R. Goff .....	153	King George.....	113
James R. Goff, Jr., "The Faith That Claims," Christianity Today, vol. 34, February 1990,21 ...	153	King Nebuchadnezzar of Babylon.....	170
Jesus.....	136, 147	Kingdom Bible Study, Ben Williams .....	198
Jesus Christ is Our Only King and We Serve No Other Sovereign, Tim Keller .....	131	Kleinknecht and Gutbrod, Law, p. 125 .....	33, 121
Jesus is my ONLY King and Lawgiver and Civil Ruler, SEDM .....	131	Kleinknecht and Gutbrod, Law, p. 44 .....	32, 121
Jesus is my Only King, Lawgiver, and Civil Ruler, SEDM .....	135	Kline, Treaty of the Great King, p. 41 .....	34, 122
Jesus of Nazareth: Illegal Tax Protester, Ned Netterville .....	100	Laboring for a God Who Fights for Us, Pastor Tim Keller .....	92, 94
Jimmy Swaggert.....	63	Laboring for a God Who Fights for Us, Tim Keller ..	63
Joe Morecraft III, Sermon Audio.....	62	Larry Flint.....	119
Joel McDurmon, The Bounds of Love (2016) .....	26	Latter Day Saints.....	22
Joel Osteen.....	149	Law and Love: Two Edges of the Same Sword-Nike Insights.....	24
John Avanzini, "Believer's Voice of Victory," program on TBN, 20 January 1991 .....	151	Law v. Grace, Pastor Brook Stockton.....	37
John Calvin, Institutes of the Christian Religion, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christina Education, 1936), II, 787 f .....	34	Laws of the Bible, Form #13.001 .....	99, 178
John Calvin, Institutes of the Christian Religion, bk. IV, chap. XX, para. Xiv. In the John Allen		Laws of the Bible, Form #13.001, Sections 2 through 2.8 .....	39
		Laws of the Bible, Warren and Joyce Fennel.....	198
		Legal Deception, Propaganda, and Fraud, Form #05.014 .....	86, 136
		Legal Deception, Propaganda, and Fraud, Form #05.014, Section 13 .....	39
		Legal Deception, Propaganda, and Fraud, Form #05.014, Section 3 .....	39



Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001 .....	197	Olaf Moe, "Law," in James Hastings, ed., Dictionary of the Apostolic Church (New York: Charles Scribner's Sons, 1919), I, 685 .....	33, 121
Legal Research Sources, Family Guardian Fellowship .....	197	Oral Roberts .....	149, 152
Liberty University, Section 8: Resources to Rebut Government, Legal, and Tax Profession Deception and False Propaganda, SEDM .....	114	Owrellian doublethink.....	63
Life and Prosperity, Death and Destruction,, Deuteronomy 30, Tim Keller.....	128	Oxford Dictionary .....	112
Ligonier Ministries, R.C. Sproul .....	62, 199	Pastor Jefferies .....	134
Lincoln.....	114	Pastor Sheldon Emry Memorial Library .....	62
Logos Bible Software.....	198	Pastor Tim Keller .....	92
Lucifer Effect, Youtube.....	135	Path to Freedom, Form #09.015, Section 4.12 .....	31
MacArthur, J. F., Jr. (1995). Alone with God (p. 43). Wheaton, IL: Victor Books.....	149	Path to Freedom, Form #09.015, Section 5.1 .....	35
Mao Tse-Tung.....	40	Patriot Pastor Garrett Lear at the Boston Tea Party 2008 .....	131
Mao Tse-Tung, The foolish Old Man Who Removed Mountains (Peking: Foreign Languages Press, 1966), p. 3 .....	32, 40, 120	Paul Tillich.....	25
Mayflower Compact.....	64	PAULSEN, ETHICS (Thilly's translation), chap. 9 103	
Mercy Seat Christian Church-Pastor Matt Trehwella62		Pharisees ... 63, 121, 125, 148, 157, 163, 167, 168, 178	
Meredith G. Line, Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary (Grand Rapids: William B. Eerdmans, 1963), p. 16 .....	33, 122	Philip E. Hughes .....	151
Meredith Kline .....	137	Philip E. Hughes, The Second Epistle to the Corinthians, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans Publishers, 1962), 300 .....	151
Milgram Experiment, Stanley Milgram .....	135	Pilgrims.....	31, 64
Ministry Introduction, Form #12.014 .....	95	Policy Document: Problems with Atheistic Anarchism, Form #08.020 .....	36, 66
Ministry Introduction, Form #12.014, pp. 40-55 .....	88	Premillennialism Reigns in Evangelical Theology, January 2011, National Association of Evangelicals .....	63
Mirror Image Rule, Mark DeAngelis, Youtube .....	83	Principles of Constitutional Law, Judge Cooley .....	78
modern secular civil statutory law (Form #05.037.....	23	Private Right or Public Right? Course, Form #12.044 .....	88
Morris Raphael Cohen, Reason and Law (New York: Collier Books, 1961), p. 84 f .....	120	Problems with Atheistic Anarchism, Form #08.020 46, 142, 178	
Morris Raphael Cohen, Reason and Law (New York: Collier Books, 1961), p. 84 f. ....	32, 40	Proof of Claim: Your Main Defense Against Government Greed and Corruption, Form #09.07390	
National Association Of Evangelicals .....	63	Proof That There is a "Straw Man", Form #05.042 ..	90
Naughty and Nice, Mike Quinn, Newbreak Church 147		Protestant Reformation.....	153
Naughty or Nice, SEDM Youtube Channel .....	22	Proverbs 31 Ministries .....	113
Nehemiah & the Patriots on the Money System 1, Pastor Sheldon Emry .....	94	Puritans .....	64
Nehemiah & the Patriots on the Money System 2, Pastor Sheldon Emry .....	94	QB Colin Kaepernick .....	110
Nehemiah: Armed Men Rebuilt Jerusalem, Pastor Sheldon Emry.....	94	Queen Elizabeth .....	66
Neuhaus, Richard John (May 1990). "Why Wait for the Kingdom? The Theonomist Temptation". First Things. Retrieved 8 August 2013 .....	26	R.C. Sproul .....	139
Nike Insights Website .....	179	R.J. Rushdoony .....	109
Nike Insights, Brook Stockton .....	199	R.J. Rushdoony, "The Myth of Nature," in The Mythology of Science (Nutley, N.J.: The Craig Press, 1967), pp. 96-98 .....	35, 123
North, Gary (1988). Unconditional Surrender: God's Program for Victory. Institute for Christian Economics. ISBN 0-930464-12-5.....	26	Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2.103	
North, Gary (1989). Political Polytheism. Institute for Christian Economics. ISBN 0-930464-32-X. Retrieved March 26, 2021 .....	26	Reformation Camp .....	139
		Reformation Theology Website.....	61
		Reformed Theology Institute .....	61
		Religious Drifters, Bishop Barron .....	180
		Republicans.....	116
		Reverend Ike .....	149
		Robert Tilton.....	149
		Robert Tilton, "Success in Life," program on TBN, 27 December 1990 .....	153
		Roman Catholic Church .....	62

Rosy O'Donnell.....	119	The Biblical Institutes of Law, Rousas Rushdoony, 1973, pp. 664-669.....	141
Rousas John Rushdoony.....	64, 140	The Fall of Rome and Modern Parallels - Lawrence Reed, Foundation for Economic Education.....	98
Rousas Rushdoony.....	25, 31, 64, 145	The Fall of Rome and Modern Parallels , Stefan Molyneux .....	98
Rules of Statutory Construction and Interpretation...39		The Form and Order of Service that is to be performed and the Ceremonies that are to be observed in The Coronation of Her Majesty Queen Elizabeth II in the Abbey Church of St. Peter, Westminster, on Tuesday, the second day of June, 1953 .....	66
Rushdoony .....	141	The Gospel Coalition .....	61, 62
Rushdoony, R.J., The Institutes of Biblical Law, (Nutley, NJ: Craig Press, 1973), pp. 38–39.....	26	The Government Mafia, Clint Richardson.....	100
S.R. Driver, “Law (In Old Testament), “in James Hastings, ed., A Dictionary of the Bible, vol. III (New York: Charles Scribner’s Sons, 1919), p. 6432, 121		The Great IRS Hoax, Form #11.302.....	115
Sanctification, Bible Study Tools .....	143	The hidden reason for poverty the world needs to address now, Gary Haugen, TED.....	136
Santa Claus .....	22	The Institutes of Biblical Law .....	64
Satanist Club.....	110	The Institutes of Biblical Law, Rousas John Rushdoony .....	62, 63, 120
Schwertley, Brian M., "Political Polytheism" .....	26	The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485.....	25
Schwertley, Brian. "A Critique of a Critique of Theonomy: An Analysis of Matthew Winzer's Misrepresentations of Theonomy and the Confession of Faith" (PDF). p. 2.....	26	The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 2-5 .....	124
Scofield Reference Bible (Oxford Press).....	24	The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 4-5 .....	35, 40, 123
Section IX, Subsections A through D .....	46	The Institutes of Biblical Law, Rousas Rushdoony 198	
SEDM About Us page, Section 2 .....	94	The Institutes of Christian Religion, John Calvin .....	62
SEDM Disclaimer, Section 4.8.....	141	The Late, Great Planet Earth, Hal Lindsey .....	63
SEDM Disclaimer, Section 4: Meaning of Words ....	36	The Law, Frederic Bastiat .....	191
SEDM Forms/Pubs Page, Section 1.17.....	62	The Laws of God, SEDM.....	197
SEDM Litigation Tools Page .....	197	The Matrix, Stefan Molyneux.....	99
SEDM Pastor's Corner .....	62	The New King James Version. 1996, c1982 (Ro 13:3- 5). Thomas Nelson: Nashville.....	188
Separation Between Public and Private Course, Form #12.025 .....	88, 90	The New Puritanism: A Preliminary Assessment of Christian Reconstruction by Robert Bowman, Jr. .27	
Sheldon Emry Memorial Library, Sheldon Emry ...	199	The Open Bible, New King James Version, Thomas Nelson Publishers, Copyright 1997, pp. 340-341..	41
Social Security: Mark of the Beast, Form #11.407	135	The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10.....	88, 101
Socialism: The New American Civil Religion, Form #05.016 .....	69, 95, 135	The Psychology of Evil: The Lucifer Effect in Action, Philip Zimbardo.....	135
Southern Baptists .....	63	The Publici Juris or Public Rights Scam, SEDM Blog .....	88
Sovereign Citizens and Self Divinity, SEDM.....	22	The Theonomic Precedent in the Theology of John Calvin by Christopher Strevell.....	27
Sovereignty and Freedom Page, Section 10.6: Ecclesiastical Law and Courts, Family Guardian Fellowship.....	198	The Theonomic Thesis in Confessional and Historical Perspective by Greg Bahnsen .....	27
Sovereignty Education and Defense Ministry (SEDM) .....	199	The Truth About the Fall of Rome: Modern Parallels- Stefan Molyneux .....	98
Sovereignty Forms and Instructions Online, Form #10.004 .....	199	The Unlimited Liability Universe, Family Guardian Fellowship.....	136, 137, 141
Stanford Prison Experiment, Philip Zimbardo .....	135		
Statement of Faith, SEDM .....	23		
Studies in Reformed Theology .....	61		
Summa Theologica, I-II, q. 104, a. 3 .....	26		
Supreme Court Justice Antonin Scalia on whether socialism is conducive to the Christian public good, Youtube.....	154		
Supreme Court Justice Roy Moore of Alabama.....	65		
Supreme Court of God .....	171		
T. L. Osborn.....	149		
The Achilles Heel of the Administrative State, SEDM Blog .....	88		
The Biblical Institutes of Law, Rousas John Rushdoony, Chalcedon Foundation .....	24		

Theonomic Ethics and the Westminster Confession by Kenneth Gentry .....	27
Theonomy and the Westminster Confession by Martin Foulner.....	27
Theonomy: A Reformed Critique published by the faculty of Westminster Theological Seminary and Westminster Seminary California.....	27
This Form is Your Form (UCC Battle of the Forms), Mark DeAngelis, Youtube.....	83
Thomas Aquinas .....	25
Thomas Jefferson .....	114
Thomas Jefferson: 1st Inaugural, 1801. ME 3:320 .....	195
Tim Keller   Life and Prosperity, Death and Destruction   Deuteronomy 30, SEDM .....	154
To Hell With Theocracy, PJ Media .....	64
Treatise on Government, Joel Tiffany, 1867.....	83
Tyler, Tex.: Institute for Christian Economics. pp. 19–29. ISBN 0-930464-56-7. OCLC 23690584 .....	26
U.S. Supreme Court .....	155, 156
Unconstitutional Conditions Doctrine Legal Research, Family Guardian Fellowship .....	104
Uncovering Freedom, Tim Keller, Oxford University.....	39
Unlimited Liability Universe, Family Guardian Fellowship.....	145
W.J. Harrelson, “Law in the OT,” in The Interpreter’s Dictionary of the Bible, (New York: Abingdon Press, 1962), III, 77 .....	33, 121
Wellhausen School of Theology.....	62
Western Seminary in Oregon .....	63
Westminster Seminary California.....	61
What is “Justice”?, Form #05.050 .....	22
What is “law”? (Important!).....	141
What is “law”?, Form #05.048 .....	141
What Pastors and Clergy Need to Know About Government and Taxation Course, Form #12.006198	
What the Bible Says About Hate, Family Guardian Fellowship.....	198
Who Were the Pharisees and Saducees?, Form #05.047 .....	178
Who Were The Pharisees and Saducees?, Form #05.047 .....	148
Who Were the Pharisees and Saducees?, Form #05.47 .....	113
Why All Man-Made Law is Religious in Nature, Family Guardian Fellowship .....	64, 178
Why Civil Statutory Law is Law for Government and Not Private Persons, Form #05.037 .....	96
Why Domicile and Becoming a “Taxpayer” Require Your Consent, Form #05.002 .....	22, 41, 88, 90, 193
Why Domicile and Becoming a “Taxpayer” Require Your Consent, Form #05.002, Section 11.1 .....	96
Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037 .....	90, 134
Why You are a “national”, “state national”, and Constitutional but not Statutory Citizen, Form #05.006 .....	101

Wikipedia topic: Equivocation, Downloaded 9/15/2015 .....	142
Wikipedia: “sola fide”, Downloaded 11/19/2016.....	144
Wikipedia: Dispensationalism .....	63
Wikipedia: Prosperity Theology, Downloaded 11/22/2016 .....	149
Wikipedia: Theonomy, Downloaded 12/21/2021.....	27
Willoughby, Constitutional Law, vol. I, p. 213.....	100
Wood, D. R. W. 1996. New Bible dictionary (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill. ....	184
Word In Action Ministry (WIAM) .....	198
Writ of Habeaus Corpus .....	114
Zionists .....	63

## Scriptures

1 Chr. 5:1 .....	55
1 Cor 6:11 .....	143
1 Cor. 11:25 .....	34, 122
1 Cor. 12:10 .....	161
1 Cor. 13 .....	146
1 Cor. 13:4-7.....	146
1 Cor. 16:2 .....	154
1 Cor. 5:11-13 .....	157
1 Cor. 6:18 .....	186
1 Cor. 6:19 .....	36
1 Cor. 7:10, 11 .....	54
1 Cor. 7:2 .....	54
1 Corinthians 11 .....	139
1 Corinthians 12:28 .....	171
1 Corinthians 15:10 .....	155
1 Corinthians 15:25 .....	90
1 Corinthians 16:14.....	90
1 Corinthians 3.....	139, 144
1 Corinthians 6:2 and 3 .....	171
1 Jn. 3:13.....	184
1 Jn. 4:20.....	184
1 John 1:9; 2:2.....	164
1 John 2:11 .....	182
1 John 2:3; 5:1-3 .....	138
1 John 2:3-6 .....	2, 44
1 John 2:9.....	182
1 John 3:15.....	186
1 John 4:16.....	2, 44
1 John 4:20.....	182
1 John 4:7-11 .....	192
1 John 4:8.....	183
1 John 4:8-16 .....	185
1 John 5:12.....	140
1 John 5:1-3 .....	31
1 John 5:2.....	111
1 Ki. 11:5 .....	184
1 Kin. 3:16-27 .....	58
1 Kin. 7:1-7 .....	58
1 Kin. 7:7 .....	58
1 Kings 11:9-13.....	133

1 Kings 11-12.....	90	2 Tim. 3:16.....	90
1 Kings 2:3.....	117	2 Tim. 3:16-17 .....	42, 142
1 Kings 3:11-14.....	133	3 John 2.....	152, 153
1 Pet 4:12.....	149	7th Commandment .....	154
1 Peter 1:15.....	143	Abraham .....	150
1 Peter 2:15-17.....	45	Acts 10:1-48.....	121
1 Peter 2:21.....	143	Acts 15.....	153
1 Sam 8:1-20.....	131	Acts 15:19-21.....	154
1 Sam. 10:24.....	51	Acts 15:8-9.....	162
1 Sam. 12:12.....	195	Acts 17:1-7.....	30
1 Sam. 18:8-9.....	189	Acts 5:1-10.....	161
1 Sam. 30:15.....	52	Acts 6:1-4.....	55
1 Sam. 8.....	131	Acts 7:38.....	176
1 Sam. 8:10-18.....	52	Acts five.....	114
1 Sam. 8:4-8.....	195	Adam .....	140
1 Samuel 12:14.....	116	Am. 6:8.....	184
1 Samuel 15:23.....	116	Amos 3:7.....	22
1 Thess. 4:15.....	175	Amos 5:15.....	187, 189
1 Thessalonians 4:1.....	31	Ananias .....	161
1 Tim. 2:8.....	183	Apostle Paul.....	146, 156
1 Tim. 3:2.....	54	Athaliah .....	113
1 Tim. 5:3-16.....	55	Bema Judgment.....	148
1 Timothy 2:5.....	107	Benjamin.....	170
10 Commandments.....	125	Book of Nehemiah .....	92
2 Chr. 19:4-11.....	57	Canaanites.....	115
2 Chr. 24:6, 9.....	52	Chronicles 15:3.....	111
2 Chr. 36:21.....	57	Col 1:29.....	143
2 Chron. 12:12.....	183	Col. 3:6.....	183
2 Chron. 24:18.....	183	Col. 3:8.....	182, 183
2 Chron. 29:8.....	183	Cor. 9:6.....	151
2 Chron. 32:24-26.....	183	Dan 3:12.....	189
2 Cor. 13:1.....	161	Dan. 4:29.....	172
2 Cor. 5:10.....	183	Dan. 4:32.....	171
2 Cor. 6:17.....	90	Daniel 3.....	114
2 Cor. 8:14.....	151	Daniel 4:13, 14.....	172
2 Cor. 8:9.....	151	Daniel 4:24, 25.....	171
2 Corinthians 5:17.....	139, 144	Daniel 4:34-37.....	171, 172
2 Corinthians 6:17-18.....	193	Daniel 9:5.....	117
2 John 1:6.....	138	Daniel 9:9.....	117
2 Ki. 16:3.....	184	David .....	31
2 Ki. 23:13.....	184	Deut 19:16-21.....	160
2 Kin. 3:4.....	53	Deut 28:13-14.....	91
2 Kin. 4:1-7.....	55	Deut 28:64.....	94
2 Kings 11:14.....	113	Deut 32:16.....	187
2 Kings 17.....	116	Deut 32:46-47.....	2
2 Kings 17:37.....	190	Deut 4:27.....	94
2 Kings 22:13.....	132	Deut. 1:17.....	58
2 Peter 2:14.....	23, 29, 138	Deut. 12:16.....	154
2 Peter 2:8.....	111	Deut. 13:12-18.....	187
2 Sa 12:9.....	68	Deut. 14:28, 29.....	55
2 Sa. 13:15.....	184	Deut. 14:3-21.....	56
2 Sa. 13:22.....	184	Deut. 15:1-14.....	57
2 Sa. 22:41.....	184	Deut. 15:12.....	56
2 Sam. 11:14-25.....	68	Deut. 15:1-3.....	56
2 Sam. 15:10-12.....	53	Deut. 15:7-11.....	55
2 Sam. 6:7.....	183	Deut. 16:13-17.....	57
2 Samuel Chapters 11 and 12.....	68	Deut. 16:1-8.....	57

Deut. 16:18-20 .....	58	Deut. 28 .....	21, 23, 29, 37, 132, 142
Deut. 16:19 .....	53	Deut. 28:1-14 .....	2, 43
Deut. 16:19, 20.....	53	Deut. 28:14-68 .....	142
Deut. 16:9-11 .....	57	Deut. 28:43-51 .....	134
Deut. 17:11, 12.....	163	Deut. 28:44 .....	134
Deut. 17:12, 13.....	53	Deut. 29:23 .....	183
Deut. 17:7 .....	167	Deut. 29:4 and 5 .....	175
Deut. 17:8-11 .....	58	Deut. 32:41 .....	188
Deut. 18:4 .....	57	Deut. 33:2 .....	172
Deut. 19:14 .....	54	Deut. 5:12-15 .....	57
Deut. 19:15 .....	161, 168	Deut. 5:18 .....	53
Deut. 19:16-20 .....	53	Deut. 6:16, 17.....	53
Deut. 20:10, 11.....	52	Deut. 6:1-9 .....	51
Deut. 20:14 .....	53	Deut. 7:1-3 .....	54
Deut. 20:14-18 .....	53	Deut. 7:25 .....	187
Deut. 20:19, 20.....	53	Deut. 7:26 .....	187
Deut. 20:5-7 .....	52	Deut. 7:7 f.; 8:17; 9:4-6.....	34, 122
Deut. 20:8 .....	52	Deuteronomy.....	138
Deut. 21:15-17 .....	55	Deuteronomy 10:14.....	164, 193
Deut. 21:18-21 .....	54	Deuteronomy 10:1-5 .....	107
Deut. 21:19 .....	58	Deuteronomy 17:19.....	107
Deut. 21:1-9 .....	58	Deuteronomy 21:18.....	115
Deut. 21:22, 23.....	58	Deuteronomy 22:22.....	167
Deut. 22:22 .....	47, 53, 167	Deuteronomy 25:13-16.....	164
Deut. 22:25, 26.....	53	Deuteronomy 28.....	137, 138
Deut. 22:25-29 .....	53	Deuteronomy 28:2 and 15 .....	140
Deut. 22:28, 29.....	53	Deuteronomy 29:28.....	183
Deut. 22:30 .....	53	Deuteronomy 31:27.....	115
Deut. 22:4 .....	59	Deuteronomy 4:8.....	105
Deut. 22:6, 7 .....	59	Deuteronomy 9:7.....	115
Deut. 23:15, 16.....	52	Dt. 12:31; 16:22 .....	184
Deut. 23:17 .....	53	Dt. 21:15-17 .....	185
Deut. 23:18 .....	187	Dt. 22:13-16; 24:3 .....	184
Deut. 23:19, 20.....	56, 59	Dt. 4:42; 19:4, 6, 11 .....	184
Deut. 23:19, 20; 2.....	56	Dt. 5:9; 7:10 .....	184
Deut. 23:20 .....	59	Eccl. 11:1, 2 .....	151
Deut. 23:24, 25.....	54	Eccl. 12:13-14 .....	193
Deut. 23:3 .....	51	Eccl. 12:9-14.....	43, 182
Deut. 23:7, 8 .....	51	Eph 2:10.....	143
Deut. 24:10, 11.....	55	Eph 5:26.....	143
Deut. 24:13 .....	55	Eph. 2:3; 5:6.....	183
Deut. 24:1-4 .....	54	Eph. 2:8-9 .....	146
Deut. 24:14, 15.....	56	Eph. 4:15.....	159
Deut. 24:19-22 .....	56	Eph. 4:28.....	179
Deut. 24:6 .....	55	Eph. 4:31.....	183
Deut. 24:7 .....	53	Eph. 5:11.....	155
Deut. 25:1 .....	58	Eph. 5:22-33.....	133
Deut. 25:1, 2 .....	58	Eph. 5:6.....	183
Deut. 25:11, 12.....	58	Eph. 6:4.....	54
Deut. 25:13-16 .....	60	Ephesians 1:3 .....	23, 29
Deut. 25:2, 3 .....	58	Ephesians 2:8,9 .....	140
Deut. 25:4 .....	59	Ephesians 2:8-9.....	23
Deut. 25:5-10 .....	55	Esth. 3:5-6.....	189
Deut. 27 .....	142	Esth. 9:1, 9:5 .....	189
Deut. 27:11-26 .....	141	Esther 3:8.....	110
Deut. 27:15 .....	187	Esther 3:8-11.....	132
Deut. 27:18 .....	56	Esther 3:8-9.....	197



Eve.....	65, 136	Ex. 34:13-17.....	54
Ex. 12:1-14 .....	57	Ex. 34:18.....	57
Ex. 16:23.....	57	Ex. 34:19, 20.....	57
Ex. 18:13-26 .....	57	Ex. 34:26.....	57
Ex. 18:13-27 .....	57	Ex. xix. 5.....	34, 122
Ex. 18:22.....	58	Exod. 4:14.....	183
Ex. 18:26.....	58	Exodus 18:20 .....	190, 196
Ex. 19:3-8 .....	51	Exodus 2:2-11 .....	189
Ex. 19:5-8 .....	51	Exodus 20 .....	91, 143, 144
Ex. 20:10.....	52	Exodus 20:1-17 .....	125
Ex. 20:12; 21:15.....	54	Exodus 20:1-2 .....	108
Ex. 20:13.....	53	Exodus 20:12-17 .....	189, 190
Ex. 20:14.....	53	Exodus 20:14 .....	186, 187
Ex. 20:1-5 .....	57	Exodus 20:16 .....	158
Ex. 20:15;22:1-12 .....	54	Exodus 20:17 .....	114
Ex. 20:16.....	53	Exodus 20:18-21 .....	175
Ex. 20:17.....	52	Exodus 20:2-11 .....	190
Ex. 20:5.....	184	Exodus 20:4-5 .....	185
Ex. 21:12.....	53	Exodus 22:4 .....	165
Ex. 21:12-14 .....	53	Exodus 23:32-33 .....	99
Ex. 21:16.....	53	Exodus 3:14-22 .....	65
Ex. 21:18, 19.....	59	Exodus 32:26-28 .....	176
Ex. 21:18, 19, 32.....	59	Exodus 32:7-14 .....	183
Ex. 21:18-26 .....	53	Exodus 40:20 .....	107
Ex. 21:19, 32, 36.....	59	Exodus 40:20, 21.....	107
Ex. 21:19-27 .....	53	Exodus 40:5 .....	107
Ex. 21:2.....	51	Exodus 5:12 .....	94
Ex. 21:20, 21 .....	52	Ezek. 18:10-13 .....	56
Ex. 21:2-4 .....	56	Ezek. 35:5-6.....	189
Ex. 21:26, 27.....	52	Ezek. 45:21, 24 .....	57
Ex. 21:2-6;23:10, 11.....	57	Ezek. 46:3 .....	57
Ex. 21:32.....	59	Ezek. vii. 26 .....	121
Ex. 21:33, 34.....	58	Ezekiah 11:19-20 .....	193
Ex. 21:33-36 .....	59	Ezekial 20:10-20 .....	94
Ex. 21:35, 36.....	58	Ezekiel 12:2 .....	117
Ex. 22:12, 14, 15 .....	59	Ezekiel 2:3, 5, 6, 7, 8, 9.....	115
Ex. 22:14.....	58	Ezekiel 2:8 .....	117
Ex. 22:14, 15.....	59	Ezekiel 20:21 .....	117
Ex. 22:16, 17.....	53	Ezekiel 39:23-24 .....	69
Ex. 22:18.....	57	Ezk. 23:28 .....	184
Ex. 22:19.....	53	Ezra 10:8.....	58
Ex. 22:22, 23.....	55	Ezra 10:9-11.....	90
Ex. 22:25.....	56, 59	Ezra 7:24.....	52
Ex. 22:25-27 .....	55	Ezra 7:26.....	58
Ex. 22:26, 27.....	55	Ezra 8:21-22.....	68
Ex. 22:3.....	52	First Commandment.....	118, 119, 154
Ex. 22:31.....	56	First Jerusalem Counsel.....	153
Ex. 22:4.....	49, 58, 166	Gal 5:14 .....	190
Ex. 22:6.....	54, 58, 59	Gal. 1:9 .....	127
Ex. 23:1, 2, 6.....	53	Gal. 2:15 .....	127
Ex. 23:11.....	59	Gal. 2:9 .....	124
Ex. 23:12.....	59	Gal. 3:10 .....	128, 135, 142, 144
Ex. 23:4, 5.....	59	Gal. 3:10-14 .....	141
Ex. 23:6-8 .....	58	Gal. 3:13 .....	127
Ex. 23:8.....	53	Gal. 3:14 .....	150
Ex. 30:11-16 .....	52	Gal. 3:14a.....	150
Ex. 30:12-16 .....	57	Gal. 3:14b .....	150

Gal. 3:17 .....	127	Gen. 34:14.....	51
Gal. 3:18 .....	127	Gen. 9:1-17 .....	122
Gal. 3:19 .....	128	Gen. 9:6 .....	53, 58
Gal. 3:19, 22 .....	127	Genesis 1:1.....	105
Gal. 3:21 .....	128	Genesis 1:26-28.....	170, 172
Gal. 3:22 .....	128	Genesis 15.....	150
Gal. 3:24 .....	128	Genesis 15:16.....	166
Gal. 3:3 .....	127	Genesis 2, 3.....	154
Gal. 3:5 .....	127	Gn. 27:41; 37:4f., 8 .....	184
Gal. 3:6 .....	127	Gn. 29:31, 33 .....	184
Gal. 3:7 .....	127	Gn. 43:32 .....	184
Gal. 3:8 .....	127	God's law.....	137
Gal. 4:21 .....	180	God's Supreme Court.....	165
Gal. 5:14 .....	189	Hannah.....	117
Gal. 5:18 .....	180	Heb 9:13 .....	143
Gal. 5:20 .....	182	Heb. 1:9 .....	184
Gal. 6:1 .....	159, 162	Heb. 4:12.....	174, 176
Gal. 6:7 .....	151	Heb. 9:16,17.....	34
Galatians .....	150	Hebrews 10:10 .....	139
Galatians 2:19 .....	28	Hebrews 12 .....	23, 29, 139
Galatians 3:10 .....	138	Hebrews 6:8 .....	23, 29, 138
Galatians 3:10-14.....	23	Hebrews 9:16, 17 .....	34
Galatians 3:1-14.....	154	Ho. 9:15 .....	184
Galatians 3:14-14 .....	138	Holy Spirit .....	190
Galatians 3:21; 22; 5:13-14, 22, 23 .....	127	Hos. 12:7, 8.....	187
Galatians 4:5 .....	28	Hos. viii. 12.....	121
Galatians 4:9-10.....	28	Hosea 14:1-4.....	117
Galatians 5:1 .....	28	Hosea 4:6 .....	196
Galatians 5:1-4.....	138	House of Many Mansions.....	146
Galatians 5:18 .....	28	I Cor. 15:45 .....	124
Galatians 5:22, 23 .....	177	I Peter 1:15ff.....	108
Gen 26:4-5 .....	142	Is 9:6,7 .....	127
Gen 27:41 .....	189	Is. 1:13 .....	184
Gen 37:4 .....	189	Is. 44:22 .....	119
Gen 4:5, 4:8 .....	189	Is. 50:1 .....	54
Gen, 2:1-3 .....	57	Is. 58:10 .....	119
Gen. 1: 28 .....	124	Is. 61:8 .....	184
Gen. 1:26 ff.....	122	Isa 66:17 .....	143
Gen. 1:26 ff.; 2:15-17.....	34	Isa. i. 10 .....	121
Gen. 1:27, 28;2:18, 24.....	54	Isa. xxx. 9.....	121
Gen. 1:28 .....	173	Isaiah 56:1-2 .....	68
Gen. 10:18 .....	185	Isaiah 1:2.....	116
Gen. 11:8-9 .....	94	Isaiah 1:23.....	113
Gen. 12:16 .....	52	Isaiah 26:9.....	159
Gen. 13:13 .....	185	Isaiah 30:9.....	117
Gen. 14:19, 20.....	57	Isaiah 33:22.....	42, 95, 130, 197
Gen. 17:7,13, and 19 .....	150	Isaiah 40:15.....	132
Gen. 2:17 .....	136	Isaiah 40:17.....	132
Gen. 21:10-13 .....	55	Isaiah 40:23.....	132
Gen. 24:2-4 .....	54	Isaiah 40:8.....	21
Gen. 27:41 .....	185	Isaiah 41:29.....	132
Gen. 3 .....	137	Isaiah 45:12.....	164, 193
Gen. 3:12 .....	136	Isaiah 45:5.....	65
Gen. 3:13 .....	136	Isaiah 45:9-10 .....	76
Gen. 3:4 .....	136	Isaiah 47:10.....	65
Gen. 3:5 .....	124	Isaiah 50:5.....	113
Gen. 33:5; 48:9 .....	54	Isaiah 51:4.....	105

Isaiah 52:1-3 .....	99	John 2:13-17 .....	183
Isaiah 54:11-17 .....	67	John 3:36.....	140
Isaiah 54:16, 17.....	23, 29	John 4:34.....	133
Isaiah 54:5.....	155	John 5:19.....	174
Isaiah 61:1.....	98	John 5:22 and 27 .....	173
Israel.....	115, 161	John 5:30.....	155
James 1:22 .....	181	John 5:8-16 .....	57
James 1:25 .....	98, 193	John 7:24.....	155, 161, 192
James 1:27 .....	41, 194	John 7:43.....	89
James 1:7-8.....	42	John 7:49.....	43
James 2.....	111	John 7:50 and 51 .....	160
James 2:10 .....	154	John 7:50-51 .....	160
James 2:14-24 .....	22	John 7:7.....	182
James 2:14-26 .....	146, 194	John 8:44.....	170
James 2:17-20 .....	157	John 8:6.....	167
James 2:8 .....	189	John 8:7, 8.....	167
James 4:12 .....	106, 112	John 9:16.....	89
Jas 1:2.....	149	John the Baptist.....	31, 181
Jdg. 14:16.....	184	Jos. 20:5.....	184
Je. 12:8.....	184	Joseph .....	133
Je. 16:18.....	184	Josh. 11:14 .....	53
Jehoida the Priest .....	113	Josh. 14:5 .....	55
Jer. 13:27 .....	187	Josh. 20:1-6.....	59
Jer. 27:12 .....	163	Josh. 20:3-6.....	53
Jer. 28:10 .....	163	Josh. 24:3 .....	54
Jer. 3:8 .....	54	Joshua .....	115
Jer. 32:10, 12.....	55	Joshua 1:18 .....	115
Jer. 32:14 .....	55	Joshua 1:8-9 .....	92
Jer. 32:9-14.....	55, 56	Joshua 4:19 .....	176
Jeremiah.....	117	Jude 1:4.....	30
Jeremiah 27:13 .....	115	Jude 14.....	172
Jeremiah 28:16.....	117	Jude 3.....	181
Jesus.....	31, 33, 34, 36, 37, 46, 64, 147, 163	Jude 4.....	111
Jesus Christ.....	116, 125, 139, 140, 148, 179	Judg. 11:29-40.....	51
Jn. 12:25 .....	185	Judg. 11:7.....	189
Jn. 15:18-20; 17:14.....	184	Judg. 2:13-18 .....	51
Jn. 15:24 .....	184	Judges 19-21 .....	168
Jn. 7:7; 15:18, 24.....	184	Judges 2:11-23 .....	41
Joel 2:13.....	183	Judges 2:1-4 .....	99
John 1:1 .....	21	Judges 20:12, 13.....	168
John 12:45.....	133	Judges 20:18 .....	168
John 14:15-17 .....	192	Judges 20:2 .....	168
John 14:16.....	170	Judges 20:20 .....	169
John 14:2.....	22, 146	Judges 20:22, 23.....	169
John 14:21.....	2, 44	Judges 20:24, 25.....	169
John 15:18.....	182	Judges 20:28 .....	169
John 15:18-19 .....	183	Judges 21:16-24 .....	170
John 15:18-25 .....	193	Judges 21:2-4 .....	170
John 15:19.....	90, 185	Judges 21:25 .....	133
John 15:20.....	157	Judges 4:12 .....	108
John 15:24-25 .....	182	Kin. 4:1-7.....	56
John 15:4-11 .....	157, 194	King David.....	133
John 16:18.....	185	King Solomon .....	133
John 16:33.....	149	Kingdom of Heaven .....	21, 41, 197
John 17:14.....	90	Lam. ii. 9.....	121
John 17:15.....	185	Lev 19:23-25.....	56
John 17:16.....	90	Lev, 19:29;21:9 .....	53

Lev, 22:17-20.....	57	Leviticus 18:20.....	186, 187
Lev. 10:8-11.....	90	Leviticus 18:4.....	190
Lev. 11:2-31.....	56	Leviticus 19:14.....	159
Lev. 12:1-8.....	59	Leviticus 20:26.....	194
Lev. 13:1-59.....	59	Leviticus 26:33.....	94
Lev. 14:33-57.....	59	Lk. 14:26.....	185
Lev. 15:1-15.....	59	Lk. 16:13.....	185
Lev. 15:24-33.....	59	Lk. 6:22.....	184
Lev. 17:10-14.....	56	Lord Jesus Christ.....	114
Lev. 18:10.....	54	Luke 10:16.....	133
Lev. 18:15.....	54	Luke 10:35.....	152
Lev. 18:21.....	186	Luke 11:28.....	145
Lev. 18:22.....	186, 187	Luke 12:51.....	89
Lev. 18:22, 23.....	53	Luke 13:14-17;14:3-5.....	57
Lev. 18:23.....	186, 187	Luke 14:12-14.....	56
Lev. 18:29.....	184, 187	Luke 14:13, 14.....	56
Lev. 18:6-18.....	53	Luke 14:26.....	185
Lev. 18:8; 20:11.....	54	Luke 16:13.....	73, 133
Lev. 19:12.....	53	Luke 16:15.....	186
Lev. 19:13.....	55	Luke 16:3.....	22
Lev. 19:14.....	56, 159	Luke 16:8.....	54
Lev. 19:15.....	53	Luke 17:3.....	155
Lev. 19:16.....	54	Luke 2:1-3.....	52
Lev. 19:17.....	182, 186	Luke 21:17.....	185
Lev. 19:18.....	189	Luke 22:20.....	34, 122
Lev. 19:33, 34.....	56	Luke 22:7-18.....	57
Lev. 19:9, 10.....	55	Luke 23:2.....	100
Lev. 20:11-21.....	53	Luke 3:11;14:13, 14.....	55
Lev. 20:13.....	186, 187	Luke 4:18-19.....	98
Lev. 20:13,15, 16.....	53	Luke 6:46.....	2, 44
Lev. 20:14.....	58	Luke 8:21.....	2, 44
Lev. 20:17.....	54	Lv. 11:10.....	184
Lev. 20:19.....	54	Lv. 18:22.....	184
Lev. 20:27.....	57	Lv. 19:17.....	184
Lev. 20:9.....	54	Lv. 7:18.....	184
Lev. 21:7; 22:13.....	54	Mal. 1:2.....	185
Lev. 22:28.....	59	Mal. 1:3.....	186
Lev. 23:26-32.....	57	Mal. 2:16.....	186
Lev. 23:3.....	57	Mal. 3:5.....	55
Lev. 23:33-44.....	57	Mal. 3:8-11.....	57
Lev. 24:16.....	57, 58	Mark 10:2-12.....	54
Lev. 24:18, 21.....	58, 59	Mark 10:29-30.....	151
Lev. 24:19, 20.....	53, 58, 59	Mark 10:30.....	151
Lev. 24:22.....	51, 59	Mark 12:29-30.....	190
Lev. 25:14.....	55, 56	Mark 12:31.....	189, 190
Lev. 25:15, 16.....	55	Mark 14:24.....	34
Lev. 25:1-7.....	57	Mark 2:23-28.....	57
Lev. 25:23-28.....	55, 56	Mark 3:35.....	188
Lev. 25:35-37.....	56	Mark 7:1-13.....	38
Lev. 25:39-41.....	52	Mark 7:21.....	186
Lev. 25:46.....	51	Mat 5:17.....	179
Lev. 25:47-55.....	51, 52	Matt 16:24.....	143
Lev. 25:8-34.....	55	Matt 5:17-19.....	27
Lev. 27:1-13.....	52	Matt 6:33.....	143
Lev. 27:30-33.....	57	Matt 7:21-23.....	147
Lev. 6:1-5.....	58	Matt. 10:22.....	183
Leviticus 12-15.....	90	Matt. 10:34-39.....	90

Matt. 10:40.....	132	Neh. 5:2-5 .....	56
Matt. 16:5-12 .....	38	Neh. 5:6-16 .....	94
Matt. 18:16.....	162	Nehemiah .....	90, 91, 92, 94, 116
Matt. 19:16-22 .....	44, 46	Nehemiah 8 .....	91
Matt. 19:19.....	189	Nehemiah 8:1-12.....	92
Matt. 19:3-9 .....	54	Nehemiah 8:6.....	92
Matt. 20:20-28 .....	22	Nehemiah 9:26.....	116
Matt. 22:15-21 .....	52	New Israel.....	39
Matt. 22:39.....	189	New Testament 39, 46, 60, 63, 64, 121, 127, 137, 138,	
Matt. 23:23.....	57, 157	139, 160, 176, 177, 178, 181, 184	
Matt. 23:27-28 .....	37	Nu. 10:35 .....	184
Matt. 25:14-30 .....	145	Num. 1:2, 3;26:2 .....	52
Matt. 26:28.....	34, 122	Num. 1:49 .....	52
Matt. 5:10.....	145	Num. 13 .....	175
Matt. 5:11.....	144	Num. 15:22-30 .....	51
Matt. 5:11-12 .....	37	Num. 15:30 .....	53
Matt. 5:17-20 .....	42	Num. 15:32-36.....	57
Matt. 5:33-37 .....	80	Num. 21:2, 3, 35;31:17, 18.....	53
Matt. 5:43.....	189	Num. 26:52-56.....	55
Matt. 5:6 .....	144	Num. 27:8, 9 .....	55
Matt. 6:1-4 .....	147	Num. 27:9-11 .....	55
Matt. 6:24.....	22	Num. 28:9, 10 .....	57
Matt. 7 .....	147	Num. 29:12-40 .....	57
Matt. 7:21.....	2, 44	Num. 30:3-5 .....	54
Matt. 7:21-23 .....	36, 46	Num. 31:19, 20 .....	52
Matthew 11:12 .....	176	Num. 31:3-7 .....	52
Matthew 13:30 .....	89	Num. 31:7-11 .....	51
Matthew 18:15 .....	162	Num. 35:11,22-28 .....	53
Matthew 18:17 .....	163	Num. 35:12 .....	59
Matthew 18:6, 7 .....	160	Num. 35:6-15 .....	59
Matthew 20:25-28.....	96	Num. 36:6 .....	54
Matthew 22:34-36.....	126	Num. 36:6-9.....	55
Matthew 23:23 .....	125	Num. 5:11-31 .....	58
Matthew 28:18-20.....	106, 111	Num. 5:23-28 .....	165
Matthew 35:33 .....	89	Num.35:30, 31 .....	59
Matthew 4:10 .....	105	Numbers 1:53.....	107, 108
Matthew 5:17 .....	111	Numbers 13:20.....	175
Matthew 7:1 and 2.....	163	Numbers 14:9.....	115
Micah 6:8.....	125	Numbers 15:30.....	42
Mk. 13:13.....	184	Numbers 16.....	90
Mk. 3:5 .....	184	Numbers 5:11-31.....	165
Mosaic Covenant.....	139	Numbers 5:23.....	167
Moses.....	115, 161	Numbers 5:6-10.....	165
Mt. 10:37 .....	185	Old and New Testament .....	21, 39
Mt. 22:34-40 .....	126	Old and New Testaments.....	153
Mt. 23:1-3 .....	33, 121	Old Testament.....	37, 42, 46, 63, 64, 147, 178
Mt. 5:17 .....	33, 121	Parable of the Talents.....	145
Mt. 5:43 .....	184	Paul.....	31, 33, 62, 100, 105, 111, 121, 127, 138, 139, 141,
Mt. 6:24 .....	185	142, 144, 145, 146, 150, 151, 154, 155, 156, 157,	
Nebuchadnezzar .....	172	160, 161, 170, 171, 172, 173, 183, 185, 188	
Neh. 1:3 .....	92	Pharaoh.....	133
Neh. 10:31 .....	57	Pharisees .....	33, 37, 38, 39, 121, 125, 148, 157, 163, 167,
Neh. 3:17-18 .....	92	168, 178	
Neh. 4:1-11 .....	93	Phil. 3:20-21.....	22
Neh. 5:10, 11.....	56	Philippians 2:10-11 .....	90
Neh. 5:11-13 .....	60	Philippians 3:8-12 .....	154
Neh. 5:1-5 .....	93	Php 3:12 .....	143



Poisonous Tree.....	138	Ps. 103:8 .....	183
Pr. 12:22; 20:23.....	184	Ps. 119:104 .....	186
Pr. 14:20 .....	184	Ps. 119:142 .....	127
Pr. 15:8 .....	184	Ps. 119:163 .....	186
Pr. 29:10 .....	184	Ps. 129:5 .....	184
Pr. 6:16 .....	184	Ps. 139:21-22 .....	186
Preacher .....	43	Ps. 25:19 .....	182
Prophet Daniel (under King Nebuchadnezzar).....	133	Ps. 34:21 .....	184
Prov 16:8.....	187	Ps. 36:19 .....	182
Prov. 1:22.....	186	Ps. 45:7 .....	184
Prov. 1:28-29 .....	185	Ps. 55:12 .....	184
Prov. 1:8-19 .....	90	Ps. 82:2 .....	53
Prov. 10:12.....	182	Psalms 1:1 .....	144
Prov. 10:18.....	182	Psalms 101:5.....	158
Prov. 11:1, 10:10, 20:23 .....	187	Psalms 106:3.....	145
Prov. 11:15.....	186	Psalms 118:9-9 .....	118
Prov. 11:23.....	183	Psalms 119:1.....	105
Prov. 12:1.....	186, 189	Psalms 119:104.....	112
Prov. 14:17.....	186	Psalms 119:137.....	23, 28, 29, 107
Prov. 15:1.....	185	Psalms 119:142.....	28, 108
Prov. 15:10.....	186, 189	Psalms 119:142, 143 .....	23, 29
Prov. 15:17.....	182	Psalms 119:142, 151, 160 .....	108
Prov. 15:18.....	185	Psalms 119:144.....	28, 108
Prov. 15:26.....	187	Psalms 119:144; 152.....	108
Prov. 15:27.....	186	Psalms 119:151.....	107, 108
Prov. 15:9.....	187	Psalms 119:155.....	43
Prov. 17:15.....	187	Psalms 119:160.....	108
Prov. 17:23.....	53	Psalms 119:19.....	194
Prov. 19:19.....	183	Psalms 119:70-72, 92, 97.....	113
Prov. 19:25.....	157	Psalms 119:9-16 .....	191
Prov. 2:1-11 .....	173	Psalms 119:97.....	110
Prov. 2:1-9 .....	1	Psalms 119:97, 113, 163, 165 .....	189
Prov. 21:7.....	155	Psalms 128:1.....	117
Prov. 22:10.....	90	Psalms 15 .....	22
Prov. 22:15.....	54	Psalms 19:7-14 .....	190
Prov. 22:6.....	54	Psalms 2 .....	134
Prov. 26:24.....	185	Psalms 2:11-12 .....	66
Prov. 26:24-26 .....	182	Psalms 2:1-3 .....	64, 66, 132
Prov. 28:16.....	186	Psalms 33:12.....	144
Prov. 28:4.....	190, 196	Psalms 33:5 .....	174
Prov. 28:9.....	43, 186, 196	Psalms 34:21.....	186
Prov. 29:10.....	182	Psalms 37:29-31 .....	174
Prov. 29:8.....	183	Psalms 41:1 .....	144
Prov. 3:22, 11:20.....	186	Psalms 45:7 .....	186
Prov. 3:30.....	195	Psalms 47:7 .....	42, 95, 130
Prov. 3:32.....	187	Psalms 50:16-23 .....	195
Prov. 6:1, 2;17:18.....	56	Psalms 66:7 .....	115
Prov. 6:16-19 .....	185	Psalms 69:8-9 .....	194
Prov. 6:17.....	186	Psalms 89:11-13 .....	164, 193
Prov. 6:18.....	186	Psalms 89:14.....	174
Prov. 6:19.....	186, 189	Psalms 9:19-20 .....	67, 73
Prov. 6:23.....	157	Psalms 94:20.....	119
Prov. 8:13.....	186, 187	Psalms 95:7-11 .....	175
Prov. 8:36.....	186, 189	Psalms 96:1, 11-13, 97:1, 2.....	127
Proverbs 17:11 .....	116	Psalms 97:10.....	186, 187
Proverbs 28:9 .....	190	Psalms 5:10.....	116
Proverbs 3:1-8; 13:14.....	107	Psalms 50:16-23 .....	39, 42, 45

Pss. 101:3; 139:21f.; 119:104, 113 .....	184
Reformed Theologians .....	140
Rev. 3:16.....	193
Rev. 12:17.....	45
Rev. 14:12.....	45
Rev. 14:1-5 .....	45
Rev. 18:4.....	90
Rev. 19:15.....	65
Rev. 19:19.....	65
Rev. 2:6.....	184
Rev. 20.....	148, 177
Rev. 20:11-15.....	37
Rev. 22:12.....	22, 148
Rev. 22:12-15.....	45
Rev. 22:14.....	145
Rev. 3:18.....	157
Revelation .....	136
Revelation 11:15-17.....	172
Revelation 18:4.....	94
Revelation 19:19 .....	94
Revelations 19.....	65
Rom 1:18; 2:5; 2:8; 5:9; 9:22 .....	183
Rom 8:4 .....	143
Rom. 1:30 .....	182
Rom. 10:17 .....	175
Rom. 12:9 .....	183, 186
Rom. 13:1 .....	189
Rom. 13:3-5 .....	185
Rom. 13:5 .....	189
Rom. 13:6, 7 .....	52
Rom. 14:23 .....	146
Rom. 6:13 .....	127
Rom. 6:14 .....	192
Rom. 7:14 .....	159
Rom. 7:4 .....	124
Rom. 7:9-14; 2:5,6 .....	127
Rom. 8:2 .....	124
Rom. 8:23 .....	175
Rom. 8:4 .....	124
Rom. 8:6 .....	124
Rom. 8:7 .....	124
Rom. 9:13 .....	185
Roman 6:15.....	29
Romans 1:18 .....	183
Romans 10:4 .....	28, 107
Romans 10:4; 5:12 .....	140
Romans 12:19 .....	183
Romans 13:1 .....	170
Romans 13:10 .....	188
Romans 13:3-5 .....	187
Romans 13:8 .....	111, 138
Romans 13:9 .....	157, 189, 195
Romans 13:9-10.....	195
Romans 14:10 .....	183
Romans 14:13 .....	155
Romans 15:3 .....	138
Romans 16:17 .....	90, 160

Romans 2:1-14 .....	154
Romans 3:21-6:1 .....	154
Romans 4:15 .....	188
Romans 4:5 .....	140
Romans 5:18 .....	139
Romans 6:1 .....	29
Romans 6:14 .....	28, 138
Romans 6:14-15 .....	180
Romans 7 .....	23, 29, 107
Romans 7:4 .....	140
Romans 8:1 .....	139
Romans 8:2-4.....	127
Romans 8:33 .....	161
Romans 8:4 .....	181
Ruth 4:1-12 .....	55
Ruth 4:3-11 .....	55, 56
Samuel .....	116
Sanhedrin .....	114
Sapphira .....	161
Satan .....	137, 146
Seventh Commandment.....	53
Shepherd .....	43
Sin Bearer .....	139
Sixth Commandment.....	53
Ten Commandments. 23, 29, 33, 37, 46, 51, 61, 64, 65, 69, 89, 95, 105, 106, 107, 108, 111, 117, 118, 119, 122, 127, 138, 175, 192	
The Beast .....	65
Thess. 2:19-20.....	148
Titus 1:10-16.....	156
Titus 2:14.....	40
Titus 3:10.....	90
Titus 3:3.....	182
Titus 3:5-6.....	143
White Throne Judgment .....	136, 148
Zech. 7:9-12 .....	55, 56

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

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

## 7 **1. Introduction**

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

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

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

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

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

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

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

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

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

96 Stat. 1211. Congress declares the Bible to be the law of God, Exhibit #02.011 LAW: <a href="http://sedm.org/Exhibits/ExhibitIndex.htm">http://sedm.org/Exhibits/ExhibitIndex.htm</a> VIDEO: <a href="http://www.youtube.com/watch?v=Wftn0LQAwTM">http://www.youtube.com/watch?v=Wftn0LQAwTM</a>
--

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

## 33 **2. On Why We Should Obey Biblical Law**

- 34 1. [Biblical law \(Form #13.001\)](#) is a reflection of God’s Character.
- 35 2. [John 1:1](#) describes God as “the word”, or “logos”. He is, by nature, the LAW itself.
- 36 3. The main reason to learn about law is so that we become closer to our Creator. Secondly, by doing so, we maximize  
37 our blessings IN THE NEXT LIFE and minimize our curses IN THIS LIFE as documented in [Deut. 28.](#)
- 38 4. God’s character is UNCHANGING and eternal, and spans both the ENTIRE Old and New Testament. God didn’t  
39 suddenly STOP caring about our obedience to His holy law in the New Testament.

- 1 5. We as Christians should seek to emulate our Creator. He is our example and the absolute and unchanging and eternal  
2 standard for all human conduct.
- 3 6. The purpose of following [God's law](#) is:
- 4 6.1. NOT to achieve JUSTIFICATION or SALVATION or entry into Heaven. This in fact was among the main  
5 motivations of the [Pharisees and Saducees \(Form #05.047\)](#) who Jesus criticized.
- 6 6.2. To achieve [SANCTIFICATION](#) while we are here.
- 7 6.3. As a method of MEASURING the degree of our FAITH. Faith without works is dead faith. [James 2:14-24](#).
- 8 7. Our obedience to [God's law](#) DOES, however, determine our reward IN HEAVEN once we get there. The "house of  
9 many mansions" described by Jesus in [John 14:2](#) does not purport to give EVERYONE the same mansion or room or  
10 reward IN HEAVEN. If it did, that would be the very epitome of [SOCIALISM \(Form #05.016\)](#) and God is NOT a  
11 socialist. God does not promise equality of RESULT, but equality of OPPORTUNITY. We discuss the difference  
12 between equality of OPPORTUNITY and equality of RESULT in [What is "Justice"?, Form #05.050](#) and conclude that  
13 "theological justice" and "social justice" are polar opposites. More on this at:
- 14 7.1. [Is God's Love Unconditional?-SEDM Blog](#)  
15 <https://sedm.org/is-gods-love-unconditional/>
- 16 7.2. [Did Jesus Die to "Benefit" Everyone EQUALLY or to "Benefit" Mainly the Elect?-SEDM Blog](#)  
17 <https://sedm.org/did-jesus-die-to-benefit-every-one-equally-or-to-only-for-the-elect/>
- 18 8. Even those with FAITH in God will be judged at the [Bema Judgment \(Rev. 22:12\)](#). Why would such a judgment be  
19 necessary if WORKS OF OBEDIENCE TO GOD'S LAW were irrelevant? They will be judged BY THEIR  
20 BEHAVIOR and therefore WORKS at this judgment. The purpose of that judgment is not to determine PUNISHMENT  
21 as in the case of UNBELIEVERS, but to determine the degree of REWARD for our works once we ENTER Heaven.
- 22 9. Therefore, Christianity is NOT a "works religion" while we are here on Earth, but BECOMES a "works religion" in the  
23 sense that our reward in Heaven after we LEAVE Earth is proportional to our works. Thus, Jesus is somewhat like Santa  
24 Claus: He punishes those who are naughty and rewards those who are nice. See:
- [Naughty or Nice](#), SEDM Youtube Channel  
<https://youtu.be/FpmitCJ53E>
- 25 10. Grace and works are BOTH necessary. Effectively the middle path. Grace alone produces salvation and is never a  
26 product of works. However, our works motivated out of love and not pride are inherent in accepting the grace and doing  
27 good to all mankind. This is because by surrendering to Christ's authority He then works through us and we become His  
28 divine agents. That is what Christ means when He says that we are "in Him", in fact: Two become one and unity prevails  
29 in God's temple, which is our own body according to the Apostle Paul. Direct connection without the need for  
30 intercessors, priests, rituals, popes, or physical temples. Amos 3:7. This throws out all the middle men and the  
31 hierarchies and corruption they inevitably produce that are prideful "works of men" intended to affect THIS life, rather  
32 than the more proper NEXT life. By hierarchies in the case of Latter Day Saints, we mean the THREE kingdoms in  
33 Heaven, the 12 apostles/prophets, and the prophecies, which are equally as bad as the Catholic Pope and all his vain  
34 inventions. [Matt. 20:20-28](#). Our disdain for [government franchises \(Form #05.030\)](#) has the same origin as our view of  
35 man-made church authority hierarchies.
- 36 11. The fact that God works THROUGH us as His divine agents executing His holy law does NOT always make us  
37 synonymous with God. The office of "Christian" and the sinful and imperfect human officer are not equivalent. The two  
38 can only become connected by consent and absolute surrender to His omnipotent authority by baptism. To the extent that  
39 we imperfectly ABANDON that office by either doing things God expressly forbids or not doing things He commands is  
40 the extent to which He "hides His face" biblically and withdraws the divine protection that can come only from His law  
41 and word. God's holy law and word is our delegation of authority order and all of our sovereignty as His divine agent  
42 comes from never violating that delegation of authority order. See:
- 43 11.1. [Sovereign Citizens and Self Divinity](#), SEDM  
44 <https://sedm.org/rebuttal-sovereign-citizens-and-self-divinity/>
- 45 11.2. [Delegation of Authority Order from God to Christians](#), Form #13.007  
46 <https://sedm.org/Forms/13-SelfFamilyChurchGovnce/DelOfAuthority.pdf>
- 47 12. The word "dwell" in the Bible is equivalent to the [secular word "domicile"](#). We literally DWELL within the Kingdom of  
48 Heaven as [citizens and officers of heaven and not Earth \(Phil. 3:20-21\)](#) by surrendering to His divine authority and the  
49 law which implements it. See [Psalm 15](#), which talks about "dwelling" in God's kingdom instead of Caesar's kingdom.  
50 According to Jesus, we can only serve one master, meaning God, and therefore can never have a civil domicile in  
51 Caesar's kingdom. See:
- 52 12.1. [Matt. 6:24](#) and [Luke 16:3](#).
- 53 12.2. [Why Domicile and Becoming a "Taxpayer" Require Your Consent](#), Form #05.002  
54 <https://sedm.org/Forms/05-MemLaw/Domicile.pdf>

1 For how all of the above variables fit together, read the following in the About->Statement of Faith menu of our site:

*Statement of Faith, SEDM*  
<https://sedm.org/about/statement-of-faith/>

2 Law is the foundation of the Old Covenant – Blessed if you obey, cursed if you disobey (Deut. 28). Israel felt the curse in 722  
3 and 605 B.C. in the Assyrian and Babylonian Captivity . . . but the surviving exiles were not appointed to the curses – (Isaiah  
4 54:16, 17).

5 The curses of Deuteronomy are STILL applicable to GOVERNMENTS, and never were applicable to specific individual people  
6 and especially not applicable to NT covenant people, the true church. See:

*God's Commandment to NATIONS and Political RULERS-SEDM Blog*  
<https://sedm.org/gods-commandment-to-nations/>

7 Jesus is our Representative/Mediator. He obeyed the Covenant, and therefore inherited the blessings. Because of our faith in  
8 Him, we are the recipients of ALL its blessings ([Ephesians 1:3](#)) in a firstfruits way. At the cross, He took the curses on Himself  
9 ([Galatians 3:10-14](#)). Therefore, there are NO curses that remain for covenant people. Discipline, yes; curses, no (See [Hebrews](#)  
10 [12](#)). Curses are reserved for the unbelieving goy ([2 Peter 2:14](#); [Hebrews 6:8](#)).

11 There is all the difference in the world between obeying God's law for salvation (Justification), and being saved in order to  
12 keep God's law (sanctification). We disavow the first, but contend for the second premise.

13 God's law is good and holy (Romans 7). This is what most Christians do not understand.

- 14 1. The law is a reflection of God's character — Psalm 119:137 Want to know what God is like, GO TO THE LAW:  
15 "Righteous are you, O Lord, and righteous are your judgments (law)."
- 16 2. Therefore, because God is eternal, God's law is absolute with continuity for the Christian era, and cannot be nullified by  
17 the theological man: Psalm 119:142, 143 – "Your righteousness is righteous forever . . . your testimonies (law) are  
18 forever"
- 19 3. The law (Ten Commandments, et al.) is the OBJECTIVE reflection of God's character; Jesus is the SUBJECTIVE  
20 reflection of God's character; that is to look at Jesus is to look at God's law in action.

21 The position that a person is saved by grace and not law-based righteousness should be unmistakably clear from our work. We  
22 emphasize that we do not want to alienate dispensational Christians who believe in salvation by grace and not works:

- 23 1. The correct doctrinal position on this subject is:  
24 "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by  
25 works, so that no one can boast." Ephesians 2:8-9.
- 26 2. Modern Evangelicals in promoting grace or even hyper-grace inadvertently promote antinomianism . . . even hostility to  
27 the place of God's law in the Christian life.
- 28 3. The proposition that one is saved by keeping the law is altogether different than the proposition that one is saved in order  
29 to keep the law. We believe in the latter.
- 30 4. The purpose of our work is therefore to:
  - 31 4.1. Correct the horrible damage to society resulting from dispensational-antinomian thinking that leaves no room for  
32 Old Testament biblical law in the life of the Christian or the church.
  - 33 4.2. Present a case for the restoration of the importance of biblical law to the Christian life.
  - 34 4.3. Show the many ways in which biblical law would fix all of the major problems that plague our modern society.
  - 35 4.4. Show how [God's law](#), the First Amendment, the [Religious Freedom Restoration Act \(RFRA\)](#), and the prudent use  
36 of our consent can be used to remove oneself from the hazards and perils and pitfalls of [modern secular civil](#)  
37 [statutory law \(Form #05.037\)](#) .
  - 38 4.5. Restore interest in the Christian community in studying and obeying God's law and man's law.

39 For an entire book that expands upon the subject of this section, see:



*The Biblical Institutes of Law*, Rousas John Rushdoony, [Chalcedon Foundation](#)

1. [Volume 1](#)  
<https://chalcedon.edu/store/39831-the-institutes-of-biblical-law-volume-i>
2. [Volume 2: Law and Society](#)  
<https://chalcedon.edu/store/39835-the-institutes-of-biblical-law-volume-ii-law-and-society>
3. [Volume 3: Intent of the Law](#)  
<https://chalcedon.edu/store/39837-the-institutes-of-biblical-law-volume-iii-the-intent-of-the-law>

1 Lastly, for a short article on the subject of this section, see:

*Law and Love: Two Edges of the Same Sword*-Nike Insights (OFFSITE LINK)

<https://nikeinsights.famguardian.org/forums/topic/law-and-love-two-edges-of-the-same-sword/>

### 2 **3. Choice of law within God's Law**

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

- 6 1. What part of the Old Testament applies to the New Testament era?
- 7 2. What commands have continuity and what commands have discontinuity?
- 8 3. On what basis do we decide to take a command from the Old Testament and make it applicable to New Testament living?
- 9 4. Which commands have discontinuity and why?

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

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

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

13 A summary of the history of Dispensationalism follows:

- 14 1. In 1901, C.I. Scofield adopted the dispensational interpretation.
- 15 2. In 1909, Schofield produced the Scofield Reference Bible (Oxford Press).
- 16 3. In 1924, Chafer founded Dallas Theological Seminary. John Walvord followed Chafer.
- 17 4. John Feinberg (1988) identified six distinctives of dispensationalism
- 18 4.1. Multiple senses of Biblical terms such as "Israel" or "seed of Abraham".
- 19 4.2. A literal hermeneutic.

- 4.3. The Abrahamic covenant will have a simultaneous spiritual and material fulfillment in the future [it is not yet fulfilled].
- 4.4. An insistence upon the future restoration of genetic, physical, geo-political Israel with a land, a throne, and a Davidic King.
- 4.5. The church is distinct from Israel,
- 4.6. A view that history will conclude with a physical, material millennial kingdom.
5. Charles Ryries (1966) "Dispensationalism Today" believed the key to dispensationalism is its insistence upon a clear distinction between Israel and the church which includes a distinction between law and grace; that is, Christians are not under the law; that the law has no place in the Christian life. The sin qua non of dispensationalism is an abrupt, decisive, discontinuity between the OT and the NT; between God's people in the OT and God's people in the NT; between law and grace; between Mosaic household management and Pauline household management (Stockton Dissertation. Reformationist would interpret this as antinomian.

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

This website adopts the approach number 2 above, which is that of the Reformationists. This approach is the one taken by Rousas Rushdoony in his wonderful book *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485. He also founded the Chalcedon Foundation, which you can contact at the web address below:

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

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

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

### 3.1 What is "theonomy"?

Definition:

*Wikipedia: Theonomy*

*Theonomy, from theos (god) and nomos (law), is a hypothetical [Christian](#) form of government in which society is ruled by [divine law](#).<sup>[1]</sup> Theonomists hold that divine law, particularly the judicial laws of the [Old Testament](#), should be observed by modern societies.<sup>[2]</sup> The precise definition of theonomy is the starting presumption that the [Old Covenant](#) judicial laws given to Israel have not been abrogated therefore all civil governments are morally obligated to enforce them (including the specific penalties) and furthermore that all civil governments must refrain from coercion in areas where Scripture has not prescribed their intervention (the "regulative principle of the state").<sup>[3][4][5]</sup> Note that theonomy is distinct from the "theonomous ethics" proposed by [Paul Tillich](#).<sup>[6]</sup>*

Origin

*[Thomas Aquinas](#) held that "if a sovereign were to order these judicial precepts to be observed in his kingdom, he would not sin."<sup>[7]</sup> Some have mistakenly referred to this as "General Equity Theonomy"<sup>[8]</sup> but it is in fact distinct from theonomy insofar as Aquinas believed the specifics of the Old Testament judicial laws were no longer binding. He instead taught that the judicial precepts contained varying degrees of universal principles of justice that reflected natural law.<sup>[9]</sup>*

*In [Christian reconstructionism](#), theonomy is the idea that God provides the basis of both [personal and social ethics](#) in the Bible. Theonomic ethics asserts that the Bible has been given as the abiding standard for all human government – individual, family, church, and civil– and that biblical Law must be incorporated into a Christian theory of biblical ethics.*

*Theonomic ethics, to put it simply, represents a commitment to the necessity, sufficiency, and unity of Scripture. For an adequate and genuinely Christian ethic, we must have God's word, only God's word, and all of God's word. Nearly every critic of theonomic ethics will be found denying, in some way, one or more of these premises.*

Some critics see theonomy as a significant form of [dominion theology](#), which they define as a type of [theocracy](#). Theonomy posits that the biblical law is applicable to civil law, and theonomists propose biblical law as the standard by which the laws of nations may be measured, and to which they ought to be conformed.

### Goals

Various theonomic authors have stated such goals as "the universal development of Biblical theocratic republics,"<sup>[11]:223-335</sup> exclusion of non-Christians from voting and citizenship,<sup>[12]:87</sup> and the application of Biblical law by the state.<sup>[13]:346-347</sup> Under such a system of biblical law, homosexual acts,<sup>[14]:212</sup> adultery, witchcraft, and blasphemy<sup>[15]:118</sup> would be punishable by death. Propagation of idolatry or "false religions" would be illegal<sup>[16]</sup> and could also be punished by the death penalty.<sup>[17][18]</sup> More recent theonomic writers such as Joel McDurmon, President of [American Vision](#), have moved away from this position, stating that these death penalties are no longer binding in the new covenant.<sup>[19]</sup> Polemicist and theonomy critic, JD Hall, who debated McDurmon in 2015,<sup>[20]</sup> has argued that abandoning Mosaic penalties such as the death penalty means that McDurmon and others who hold similar positions cannot be said to hold to theonomy in any meaningful way.<sup>[21]</sup>

According to theonomist [Greg Bahnsen](#), the laws of God are the standard which Christian voters and officials ought to pursue. Civil officials are also not constrained to literally enforce every biblical law, such as one-time localized imperatives, certain administrative details, typological foreshadows, or those against envy and unbelief. "Rulers should enforce only those laws for which God revealed social sanctions to be imposed."<sup>[13]:10</sup>

### Relation to Reformed theology

Some in the modern [Reformed churches](#) are critical of any relationship between the historical Reformed faith and theonomy,<sup>[22]</sup> while other [Calvinists](#) affirm that theonomy is consistent with historic Reformed confessions.<sup>[23]</sup>

---

### FOOTNOTES:

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2. ^ English, Adam C. (2003). "Christian Reconstruction after Y2K". *New Religious Movements and Religious Liberty in America*. Waco, TX: Baylor University Press. pp. 113–114. Theonomy – A system of government characterized by being governed by divine law.
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4. ^ Bahnsen, Greg L. (1991). *No other standard : theonomy and its critics* (PDF). Tyler, Tex.: Institute for Christian Economics. pp. 19–29. [ISBN 0-930464-56-7](#). [OCLC 23690584](#).
5. ^ Schwertley, Brian. "[A Critique of a Critique of Theonomy: An Analysis of Matthew Winzer's Misrepresentations of Theonomy and the Confession of Faith](#)" (PDF). p. 2.
6. ^ Neuhaus, Richard John (May 1990). "[Why Wait for the Kingdom? The Theonomist Temptation](#)". *First Things*. Retrieved 8 August 2013.
7. ^ [Summa Theologica, I-II, q. 104, a. 3](#)
8. ^ Clausen, Mark A., Professor of History, [Cedarville University](#) "Theonomy in the Middle Ages". Paper presented at the 2005 annual meeting of the [American Political Science Association](#), Marriott Wardman Park, Omni Shoreham, Washington Hilton, Washington, DC.
9. ^ "[The General Equity of the Judicial Law](#)". Reformed Books Online. 2016-07-16. Retrieved 2021-04-09.
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16. ^ [An Interview with Greg L. Bahnsen](#)
17. ^ Rushdoony, R.J., *The Institutes of Biblical Law*. (Nutley, NJ: Craig Press, 1973), pp. 38–39.
18. ^ Schwertley, Brian M., "[Political Polytheism](#)".
19. ^ Joel McDurmon, *The Bounds of Love* (2016).
20. ^ The Theonomy Debate | Joel McDurmon vs. Jordan Hall
21. ^ Hall, J.D., "[On Joel McDurmon's Abandonment of Theonomy](#)".

22. ^ See, for instance, *Theonomy: A Reformed Critique* published by the faculty of [Westminster Theological Seminary](#) and [Westminster Seminary California](#). Also "[The Westminster Confession of Faith: A Theonomic Document?](#)" by [Ligon Duncan](#).
23. ^ See [Theonomic Ethics and the Westminster Confession](#) by [Kenneth Gentry](#), *The New Puritanism: A Preliminary Assessment of Christian Reconstruction* by Robert Bowman, Jr., [Theonomy and the Westminster Confession](#) by Martin Foulner, [The Theonomic Precedent in the Theology of John Calvin](#) by Christopher Strevell, and [Calvinism and the Judicial Law of Moses](#) by James Jordan, and [The Theonomic Thesis in Confessional and Historical Perspective](#) by Greg Bahnsen. [Biblical Ethics and the Westminster Standards](#) by Dr. W. Gary Crampton.

[Wikipedia: Theonomy, Downloaded 12/21/2021; <https://en.wikipedia.org/wiki/Theonomy/>]

If you would like to learn more about the subject of “theonomy”, we recommend the following book:

***Dominion Theology: Blessing or Curse?*** By H. Wayne House and Thomas Ice. Portland: Multnomah, 1988. 460 pp. Cloth, \$15.99

Below is a review of the above book:

***Dominion Theology: Blessing or Curse?***

*Posted in Book Reviews*

*Dominion Theology: Blessing or Curse? By H. Wayne House and Thomas Ice. Portland: Multnomah, 1988. 460 pp. Cloth, \$15.99.*

*Dominion Theology: Blessing or Curse? is an evaluation of Theonomy from a premillennial, dispensational perspective. The book is very well written and researched. One of the authors, Thomas Ice, was himself a theonomist from 1974 to 1986. However, he was always troubled by the eschatological system of postmillennialism that Theonomy seemed to require. After attempting to unite Theonomy with premillennialism, the author came to the conclusion that the two doctrines were mutually exclusive. This caused him to reject Theonomy as a system. This book reveals a thorough acquaintance with theonomist literature.*

*The book divides into three parts.*

*Part one is a review of Theonomy. In this section the authors state the factors that gave rise to Theonomy and the main evidences used by its advocates. The authors then present in detail the postmillennial eschatology on which the system is based. Next there are case scenarios of what a reconstructed America would be like if Theonomy were to take over.*

*Part two refutes the theonomist view of the Mosaic Law and its relation to believers and society. This is the most fundamental issue in the entire debate. The theonomist understands the moral and penal sanctions of the law to be binding on all of society today, whereas the dispensationalist understands the law in its entirety to be done away with, as a system or rule of life. In chapter 6 the NT passages in which the law is said to be done away are considered. The theonomists' view of the abrogation of the law, restricting it to the ceremonial aspects, is evaluated and convincingly refuted. The book also gives an exposition of Matt 5:17–19 and shows that the emphasis on Christ's fulfillment of the law was prophetic, as opposed to a present establishment of the law.*

*This section also has a discussion of the Great Commission. Theonomists believe that the Great Commission is a re-articulation of the original admonition to Adam to rule the earth. The passages are clearly shown to refer to evangelism and discipleship as opposed to world dominion. The mission of the Church in the age of Grace is to evangelize the lost and to disciple believers.*

*Part three deals with the other major differences between Theonomy and dispensationalism, which are in eschatology. The hermeneutical basis of the different views is scrutinized here. Dispensational premillennialism has the strength of being consistently literal in its approach to prophecy. Postmillennialism adopts a hermeneutic of spiritualization when evaluating prophecy. This is evidenced in a discussion of the Book of Revelation and of our Lord's Olivet Discourse.*

*House and Ice also include several helpful appendices. An especially interesting appendix is about the charismatic following that Theonomy has. The progression from the healing of individuals to the healing of society is incorporated into their system.*

*In spite of the many strengths of this book, it does have a few weaknesses. A chapter contrasting dispensationalism with covenant theology would have been helpful. Another omission in this book is a dispensational understanding of the OT in the NT. In one short paragraph (p. 267), the authors also reveal that they subscribe to the Reformed doctrine of perseverance.*

1 This book is an excellent evaluation of Theonomy and I would highly recommend it to anyone desiring to understand  
2 this movement better.

3 R. Michael Duffy  
4 Editorial Board  
5 Journal of the Grace Evangelical Society  
6 Dallas, TX

7 [Dominion Theology: Blessing or Curse?, R. Michael Duffy, Journal of the Grace Evangelical Society; SOURCE:  
8 <https://faithalone.org/journal-articles/book-reviews/dominion-theology-blessing-or-curse/>]

## 9 **3.2 Basis for Continuity between Old and New Testaments**

10 Question: On what basis do we allow continuity?

11 Answer: The character of God.

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

15 *Psalm 119:137: “**Righteous** art thou, O LORD, and upright are thy judgments.”*

16 *Psalm 119:142: “Thy righteousness is an **everlasting** righteousness, and thy law is the truth.”*

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

18 Because the law is based on God’s character, and God’s character is eternal, His moral laws are eternal and therefore absolute  
19 and unchanging.

## 20 **3.3 Basis for Discontinuity between Old and New Testaments**

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

## 30 **3.4 The New Covenant<sup>1</sup>**

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

37 What is at stake in this debate? The whole system of eschatology and ecclesiology rest in part upon one’s understanding of the  
38 NC. If the church participates in the Jewish promises now, what need is there to insist on a reinstated geo-political Israel in the  
39 future? Soteriology rests on how one understands the new covenant. CDs do not teach salvation in the context of covenants nor  
40 do they see believers as trustees or beneficiaries in a covenant relationship with God. Just believe and you’ll have “fire

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

1 insurance” without any covenant commitment. Reformed theologians are more likely to insist that one must enter a covenant  
2 with God by faith to become a beneficiary of God’s covenant; that is, one must accept Christ as Lord and Savior, and not just  
3 as Savior.

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

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

### 10 **3.5 Responding to Christians Who Falsely Believing that the Mosaic Covenant or Old** 11 **Testament Law Does not Pertain to Them**

12 Law is the foundation of the Old Covenant - Blessed if you obey, cursed if you disobey (Deut. 28). Israel felt the curse in 722  
13 and 605 B.C. in the Assyrian and Babylonian Captivity . . . but the surviving exiles were not appointed to the curses - (Isaiah  
14 54:16, 17).

15 The curses of Deuteronomy are not applicable to NT covenant people, the true church. Jesus is our Representative / Mediator.  
16 He obeyed the Covenant, and therefore inherited the blessings. Because of our faith in Him, we are the recipients of ALL its  
17 blessings (Ephesians 1:3) in a firstfruits way. At the cross, He took the curses on Himself (Galatians 3:10-14). Therefore, there  
18 are NO curses that remain for covenant people. Discipline, yes; curses, no (See Hebrews 12). Cursed are reserved for the  
19 unbelieving goy (2 Peter 2:14; Hebrews 6:8).

20 There is all the difference in the world between obeying God's law for salvation (Justification), and being saved in order to  
21 keep God's law (sanctification). We disavow the first, but contend for the second premise.

22 God's law is good and holy (Romans 7). This is what those who disavow the Old Testament law do not understand.

- 23 1. The law is a reflection of God's character -- Psalm 119:137 Want to know what God is like, GO TO THE LAW: "Righteous  
24 are you, O Lord, and righteous are your judgments (law)."
- 25 2. Therefore, because God is eternal, God's law is absolute with continuity for the Christian era, and cannot be nullified by  
26 the theological man: Psalm 119:142, 143 - " Your righteousness is righteous forever . . . your testimonies (law) are forever"
- 27 3. The law (Ten Commandments, et al.) is the OBJECTIVE reflection of God's character; Jesus is the SUBJECTIVE  
28 reflection of God's character; that is to look at Jesus is to watch his law in action.

### 29 **3.6 The Problem of Hyper-Grace**<sup>2</sup>

30 *“What shall we say then? Shall we continue in sin, that grace may abound?”*  
31 *[Romans 6:1, Bible]*

32 *“What then? shall we sin, because we are not under the law, but under grace? God forbid.”*  
33 *[Roman 6:15, Bible]*

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

28 **3.7 You CANNOT be sovereign as an atheist, religious anarchist, antinomian, or**  
29 **dispensationalist<sup>3</sup>**

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

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

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

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

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

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

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

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

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

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

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

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

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

35 *...the earlier prophets also use torah for the divine word proclaimed through them (Is. viii.*  
36 *16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain passages in the*  
37 *earlier prophets use the word torah also for the commandment of Yahweh which was written*  
38 *down: thus Hos. viii. 12. Moreover there are clearly examples not only of ritual matters, but*  
39 *also of ethics.*

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

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

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

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

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

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

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

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

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

8 *There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith and*  
9 *law.<sup>10</sup> Judaism had made law the mediator between God and man, and between God and the world. It was this view*  
10 *of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as mediator in order*  
11 *to re-establish the law in its God-appointed role as law, the way of holiness. He established the law by dispensing*  
12 *forgiveness as the law-giver in full support of the law as the convicting word which makes men sinners.<sup>11</sup> The law*  
13 *was rejected only as mediator and as the source of justification.<sup>12</sup> Jesus fully recognized the law, and obeyed the*  
14 *law. It was only the absurd interpretations of the law He rejected. Moreover,*

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

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

24 *St. Peter, e.g. required a special revelation before he would enter the house of the*  
25 *uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism (acts*  
26 *10:1-48) --a step which did not fail to arouse opposition on the part of those who "were of*  
27 *the circumcision" (cf. 11:1-18).<sup>14</sup>*

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

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

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

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

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

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

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

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

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

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

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

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

1 This latter phrase needs re-emphasis: the covenant is "a sovereignly dictated order of life." God as the sovereign  
2 Lord and Creator gives His law to man as an act of sovereign grace. It is an act of election, of electing grace (Deut.  
3 7:7 f.; 8:17; 9:4-6, etc.).

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

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

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

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

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

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

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

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

45 Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must exercise  
46 justice, and it has the power of the sword."<sup>23</sup> Yet these men follow Calvin in rejecting Biblical law for "the common

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

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

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

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

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

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



1 law of nations." But can the state be God's servant and by-pass God's law? And if the state "must exercise justice,"  
2 how is justice defined, by the nations, or by God? There are as many ideas of justice as there are religions.

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

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

11 **Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed law**  
12 **[e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby man can**  
13 **fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the BIBLE!], man**  
14 **cannot claim to be under God but only in rebellion against God.**

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

17 To summarize the findings of the above:

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

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

41 *SEDM Disclaimer*

#### 42 **4. Meaning of Words**

##### 43 **4.20 Sovereign**

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

- 45 1. *A human being and NOT a "government". **Only human beings are "sovereign" and only when they are acting in***  
46 ***strict obedience to the laws of their religion.** All powers of government are delegated from the PEOPLE and are NOT*

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

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



"divine rights". Those powers in turn are only operative when government PREVENTS the conversion of PRIVATE rights into PUBLIC rights. When that goal is avoided or undermined or when law is used to accomplish involuntary conversion, we cease to have a government and instead end up with a private, de facto for profit corporation that has no sovereign immunity and cannot abuse sovereign immunity to protect its criminal thefts from the people.

2. EQUAL in every respect to any and every government or actor in government. All governments are legal "persons" and under our Constitutional system, ALL "persons" are equal and can only become UNEQUAL in relation to each other WITH their EXPRESS and NOT IMPLIED consent. Since our Constitutional rights are unalienable per the Declaration of Independence, then we can't become unequal in relation to any government, INCLUDING through our consent.
3. Not superior in any way to any human being within the jurisdiction of the courts of any country.
4. Possessing the EQUAL right to acquire rights over others by the same mechanisms as the government uses. For instance, if the government encourages the filing of FALSE information returns that essentially "elect" people into public office without their consent, then we have an EQUAL right to elect any and every government or officer within government into our PERSONAL service as our PERSONAL officer without THEIR consent. See: Correcting Erroneous Information Returns, Form #04.001.
5. Subject to the criminal laws of the jurisdiction they are physically situated in, just like everyone else. This provision excludes "quasi criminal provisions" within civil franchises, such as tax crimes.
6. The origin of all authority delegated to the government per the Declaration of Independence.
7. Reserving all rights and delegating NONE to any and every government or government actor. U.C.C. 1-308 and its predecessor, U.C.C. 1-207.
8. Not consenting to any and every civil franchise offered by any government.
9. Possessing the same sovereign immunity as any government. Hence, like the government, any government actor asserting a liability or obligation has the burden of proving on the record of any court proceeding EXPRESS WRITTEN consent to be sued before the obligation becomes enforceable.
10. Claiming no civil or franchise status under any statutory franchise, including but not limited to "citizen", "resident", "driver" (under the vehicle code), "spouse" (under the family code), "taxpayer" (under the tax code). Any attempt to associate a statutory status and the public rights it represents against a non-consenting party is THEFT and SLAVERY and INJUSTICE.
11. Acting as a fiduciary, agent, and trustee on behalf of God 24 hours a day, seven days a week as an ambassador of a legislatively foreign jurisdiction and as a public officer of "Heaven, Inc.", a private foreign corporation. God is the ONLY "sovereign" and the source of all sovereignty. We must be acting as His agent and fiduciary before we can exercise any sovereignty at all. Any attempt by so-called "government" to interfere with our ability to act as His fiduciaries is a direct interference with our right to contract and the free exercise of religion. See: Delegation of Authority Order from God to Christians, Form #13.007
12. Capable of being civilly sued ONLY under the common law and equity and not under any statutory civil law. All statutory civil laws are law for government and public officers, and NOT for private human beings. They are civil franchises that only acquire the "force of law" with the consent of the subject. See: Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037
13. Protected from the civil statutory law by the First Amendment requirement for separation of church and state because we Christians are the church and our physical body is the "temple" of the church. See: 1 Cor. 6:19.
14. Responsible for all the injuries they cause to every other person under equity and common law ONLY, and not under civil statutory law.

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

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

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

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

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

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

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

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

- 3 1. You think that the Old Testament or even the Ten Commandments don’t apply to you. Instead, you compartmentalize  
4 scripture to render the Old Testament null and void, falsely claiming that it is the “old covenant” not intended for current  
5 Christians.
- 6 2. You think that those who read or study God’s laws or seek to enforce them are “legalistic” or Pharisaical.
- 7 3. You think that love and grace solve any and every problem.
- 8 4. You survive entirely on emotions and “what personally FEELS good”. You have not objective principles that supersede  
9 hedonistic desires and operate entirely by “what is right in your own eyes” and to hell with what God thinks about it.
- 10 5. You think Jesus is a liability insurance salesman for the wrath of hell and judgment, and that the liability insurance is  
11 FREE, meaning you don’t have to produce any works and will get the SAME reward in Heaven as everyone else. If  
12 there is no individual reward in Heaven for works, then God is a communist and Heaven needs to be avoided.
- 13 6. You think you won’t be judged for your works at the final judgment. Even Christians will be judged, according to the  
14 Book of Revelation. Rev. 20:11-15.
- 15 7. You think Christianity is ONE dimensional rather than TWO dimensional. In other words:
  - 16 7.1. There is grace but no law.
  - 17 7.2. There is justification but no need for sanctification.
  - 18 7.3. The only “benefit” of knowing God or being a Christian is SALVATION. In fact, BLESSINGS both in Heaven  
19 and on Earth for our obedience to God’s laws is the other “benefit”. See Deut. 28. The ONLY way to receive such  
20 blessings is OBEDIENCE to God’s laws.

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

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

30 *“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful  
31 outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear  
32 righteous to men, but inside you are full of hypocrisy and lawlessness.”  
33 [Matt. 23:27-28, Bible, NKJV]*

- 34 9. You think that the opposite of grace is law. In fact:
    - 35 9.1. The opposite of law is what Jesus called “lawlessness”.
    - 36 9.2. The opposite of grace is not law, but total permissiveness and therefore anarchy.
- 37 For an excellent article on this subject, see:

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

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

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

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

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

41 Many Christians are surprised to learn that the sin of the Pharisees openly and publicly ridiculed by Jesus was NOT enforcing  
42 or obeying God’s laws, but UNDERMINING their enforcement and INTERFERING with others obeying them. “Legalism”  
43 in a Biblical context, in fact, means SUBSTITUTING the “traditions of men” or even man-made statutes in place of God’s

1 laws. The Pharisees in fact were fastidious at MAKING and KEEPING their own MAN-MADE oral traditions, statutes,  
2 regulations, and “rules”, which they used to ACTIVELY UNDERMINE God’s laws or the “legislative intent” of those laws.

3 **Defilement Comes from Within**

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

9 *Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders,*  
10 *but eat bread with unwashed hands?”*

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

12 **‘This people honors Me with their lips,**  
13 **But their heart is far from Me.**  
14 **And in vain they worship Me,**  
15 **Teaching as doctrines [LAW] the commandments of men.’**

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

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

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

25 **The Leaven of the Pharisees and Sadducees**

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

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

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

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

- 38 1. Expand the power and influence of those interpreting or enforcing the law to elevate their own importance, rights, or  
39 privileges to be ABOVE everyone else. In other words, to destroy equality under the law.
- 40 2. Expand the definition or meaning of a words in the law to ADD things not expressly included. Today this is done by  
41 abusing the word “includes”.
- 42 3. Undermine or circumvent the INTENT of the law and replace it with something more “beneficial” to the lawmaker.  
43 Today this is done primarily by:
  - 44 3.1. “equivocation”, meaning confusing the multiple contexts of usually geographic words to expand those the area or  
45 group membership covered by the law.
  - 46 3.2. Abuse of judicial precedent to extend the reach of a law to an unmentioned group. Also called “judicial activism”  
47 or “legislating from the bench”.

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

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

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

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

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

Uncovering Freedom, Tim Keller, Oxford University  
<http://sedm.org/uncovering-freedom-tim-keller/>

### 7 **3.8 The main problem with Dispensationalism**

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

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

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

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

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

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

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

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

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

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

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

**Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system.** As Mao Tse-Tung has said, "Our God is none other than the masses of the Chinese people."<sup>27</sup> In Western culture, law has steadily moved away from God to the people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.

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

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

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

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

### **3.9 Beware of Antinomianism or Dispensationalism in the Church and Family<sup>29</sup>**

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."  
[Titus 2:14, Bible, NKJV]

The word "iniquity" is the Greek word, "anomia" which means lawlessness or without law; that is, the grace of God (v. 12) has set us free from a life of anarchy and lawlessness where every man is doing "what is right in his own eyes".

*The Book of Judges stands in stark contrast to Joshua. In Joshua an obedient people conquered the land through trust in the power of God. In Judges, however, a disobedient and idolatrous people are defeated time and time again because of their rebellion against God.*

*In seven distinct cycles of sin to salvation, Judges shows how Israel had set aside God's law and in its place substituted "what was right in his own eyes" (21:25). The recurring result of abandonment from God's law is corruption from within and oppression from without. During the nearly four centuries spanned by this book, God raises up military champions to throw off the yoke of bondage and to restore the nation to pure worship. But all too soon the "sin cycle" begins again as the nation's spiritual temperance grows steadily colder.*

...

*The Book of Judges could also appropriately be titled "The Book of Failure."*

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

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

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

<sup>29</sup> Adapted from: *Beware of Antinomianism in the Church and Family*, Nike Insights; <https://nikeinsights.famguardian.org/forums/topic/beware-of-antinomianism-in-the-church-and-family/>.



1 ***Deterioration** (1:1-3:4).* Judges begins with short-lived military successes after Joshua's death, but quickly turns  
2 to the repeated failure of all the tribes to drive out their enemies. The people feel the lack of a unified central leader,  
3 but the primary reasons for their failure are a lack of faith in God and lack of obedience to Him (2:1-2). Compromise  
4 leads to conflict and chaos. Israel does not drive out the inhabitants (1:21, 27, 29, 30); instead of removing the  
5 moral cancer [IRS, Federal Reserve?] spread by the inhabitants of Canaan, they contract the disease. The  
6 Canaanite gods [money, sex, covetousness] literally become a snare to them (2:3). Judges 2:11-23 is a microcosm  
7 of the pattern found in Judges 3-16.

8 ***Deliverance** (3:5-16:31).* In verses 3:5 through 16:31 of the Book of Judges, seven apostasies (fallings away from  
9 God) are described, seven servitudes, and seven deliverances. **Each of the seven cycles has five steps: sin,**  
10 **servitude, supplication, salvation, and silence. These also can be described by the words rebellion, retribution,**  
11 **repentance, restoration, and rest. The seven cycles connect together as a descending spiral of sin (2:19).** Israel  
12 vacillates between obedience and apostasy as the people continually fail to learn from their mistakes. Apostasy  
13 grows, but the rebellion is not continual. The times of rest and peace are longer than the times of bondage. The  
14 monotony of Israel's sins can be contrasted with the creativity of God's methods of deliverance.

15 ***Depravity** (17:1-21:25).* Judges 17:1 through 21:25 illustrate (1) religious apostasy (17 and 18) and (2) social and  
16 moral depravity (19-21) during the period of the judges. Chapters 19-21 contain one of the worst tales of  
17 degradation in the Bible. **Judges closes with a key to understanding the period: "everyone did what was right in**  
18 **his own eyes" (21:25) [a.k.a. "what FEELS good"].** The people are not doing what is wrong in their own eyes,  
19 but what is "evil in the sight of the Lord" (2:11).  
20 [The Open Bible, New King James Version, Thomas Nelson Publishers, Copyright 1997, pp. 340-341]

21 For sixty years American preachers have encourage "good ole boy" permissiveness in the church and antinomianism and  
22 dispensationalism leaving Evangelicals with no moral authority to confront the spread of immorality in our time.

23 The opposite of grace is **not** law, but lawlessness! Selah.

24 The average American Christian family is led by a mother and father who want their children to have fun and to enjoy life; that  
25 is, they minimize rules and discipline in order to avoid the accusation they are "legalistic."

26 Consequently, they inadvertently "turn the grace of God into lasciviousness," and deny the authority and law of the "only Lord  
27 God, and our Lord Jesus Christ" in practice (Jude 1:4).

28 For sixty years American preachers have encouraged "good ole boy" permissiveness, antinomianism, and the theory that there  
29 are many ways to interpret the Bible leaving Evangelicals with no moral authority to confront the spread of immorality in our  
30 time.

31 The gospel sets us free from Judaism and the decrees of men (Colossians 2:20-23), but it does not free us from the requirement  
32 to do good as defined by God's law. Law is a product of God's sovereignty and love (Exodus 20:1-2), and love is a fulfillment  
33 of His law (Romans 13:8; Galatians 5:14; Titus 2:14; James 2:8; 1 John 5:1-3).

### 34 **3.10 Questions for Christians who claim the Old Testament Law doesn't apply to them**

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

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

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

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

42 God's law requires that he is our ONLY civil protector, meaning that our civil domicile is in the Kingdom of Heaven and no  
43 place on Earth.<sup>30</sup> As we said in the previous section, the essence of what it means to be a Christian is someone who regards

<sup>30</sup> See: *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002; <http://sedm.org/Forms/FormIndex.htm>.



1 the Bible as a LAW BOOK that applies personally to them. Similarly, for those who are not Christians, the essence of being  
2 a follower of any faith is a conviction that the book upon which their faith is based is a law book. Any other approach  
3 corrupts the purposes of religion and promotes anarchy and lawlessness.<sup>31</sup>

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

- 6 1. Where specifically in the Bible does it EXPRESSLY say that any part of the Bible has been repealed or rendered  
7 ineffectual in any way? [IT ISN'T FOUND IN THE BIBLE]
- 8 2. Isn't the capacity to "legislate" reserved EXCLUSIVELY to God? [YES]
- 9 3. Isn't the entire Bible a "law book"? [YES]
- 10 4. Aren't you putting the subjective authority to "make law" into the hands of the reader by empowering them to determine  
11 what is law and what isn't if we don't interpret the entire Bible as a law book? [YES]
- 12 5. Didn't Jesus say He came to fulfill rather than repeal the law in Matt. 5:17-20 rather than REPEAL any part of it? [YES]
- 13 6. How can a Christian realistically determine what is "law" and what is NOT within the Bible if the ENTIRE Bible is not  
14 viewed as "law" as legally defined? The Bible doesn't answer this question, but addresses it indirectly in the opening  
15 quote in Psalms 50:16-23. [THEY CAN'T WITHOUT MAKING THEMSELVES AN IDOL AND USURPING GOD'S  
16 EXCLUSIVE AUTHORITY TO MAKE LAW]
- 17 7. Isn't it a SERIOUS SIN to PRESUME what the scripture says or to add our own misinterpretation to it if we can't find  
18 your approach to theology in scripture? [YES]

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

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

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

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

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

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

36 *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for*  
37 *instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."*  
38 [[2 Tim. 3:16-17](#), Bible, NKJV]

- 39 12. What part of the above scripture EXPRESSLY disqualifies the Old Testament? [IT DOESN'T]
- 40 13. Please reconcile your belief that the Old Testament is NOT law for YOU with the following scriptural references:  
41 13.1. Deut. 28:1-14: Establishes that there is a HUGE reward for good works and obedience to God's laws.

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

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<sup>31</sup> For a description of the corruption that results from NOT approaching the Bible as a law book, read: [Policy Document: Corruption Within Modern Christianity](#), Form #08.012; <http://sedm.org/Forms/FormIndex.htm>.

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

3 *Blessed shalt thou be in the city, and blessed shalt thou be in the field.*  
4 *Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy*  
5 *kine, and the flocks of thy sheep.*  
6 *Blessed shall be thy basket and thy store.*  
7 *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*  
8 *The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out*  
9 *against thee one way, and flee before thee seven ways.*  
10 *The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto;*  
11 *and he shall bless thee in the land which the LORD thy God giveth thee.*

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

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

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

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

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

26 13.2. Eccl. 12:9-14:

27 **The Whole Duty of Man**

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

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

34 **Fear God and keep His commandments,**  
35 **For this is man's all.**  
36 **For God will bring every work into judgment,**  
37 **Including every secret thing,**  
38 **Whether good or evil.**  
39 [\[Eccl. 12:9-14, Bible, NKJV\]](#)

40 13.3. Prov. 28:9:

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

43 13.4. Psalm 119:155:

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

46 13.5. John 7:49:

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

1 13.6. Matt. 19:16-22:

2 **Jesus Counsels the Rich Young Ruler**

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

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

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

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

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

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

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

14 13.7. Matt. 7:21:

15 *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, **but he who does the will of My***  
16 ***Father in heaven.**"*

17 *[Jesus in [Matt. 7:21](#), Bible, NKJV]*

18 13.8. Luke 6:46:

19 *"But why do you call Me 'Lord, Lord,' and not do the things which I say?"*

20 *[[Luke 6:46](#), Bible, NKJV]*

21 13.9. Luke 8:21:

22 *"My mother and My brothers are these who hear the word of God and do it."*

23 *[[Luke 8:21](#), Bible, NKJV]*

24 13.10. John 14:21:

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

28 *[[John 14:21](#), Bible, NKJV]*

29 13.11. 1 John 4:16:

30 *"And we have known and believed the love that God has for us. **God is love, and he who abides in love [obedience***  
31 **to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.**"

32 *[[1 John 4:16](#), Bible, NKJV]*

33 13.12. 1 John 2:3-6:

34 *"Now by this we know that we know Him [God], if we **keep** His commandments. He who says, "I know Him," and*  
35 *does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love*  
36 *of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as*  
37 *a fiduciary] ought himself also to walk just as He [Jesus] walked."*

38 *[[1 John 2:3-6](#), Bible, NKJV]*

39 13.13. Rev. 12:17: The dragon (beast) made war with the "offspring, who keep the commandments of God and  
40 have the testimony of Jesus Christ". Everyone ELSE he DOESN'T make war with because they are on his  
41 (Satan's) side.

1 “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep  
2 the commandments of God and have the testimony of Jesus Christ.”  
3 [Rev. 12:17, Bible, NKJV]

4 13.14. Rev. 14: 12: The only people in Heaven at that time were the 144,000, and an angel describes who these  
5 people are:

6 “Here [in Heaven] is the patience of the saints; here are those who keep the commandments of God and the faith of  
7 Jesus.”  
8 [Rev. 14:12, Bible, NKJV]

9 The people above are described earlier as follows:

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

11 “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand,  
12 having His Father’s name written on their foreheads. And I heard a voice from heaven, like the voice of many  
13 waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it  
14 were a new song before the throne, before the four living creatures, and the elders; and no one could learn that  
15 song except the hundred and forty-four thousand who were redeemed from the earth. **These are the ones who were**  
16 **not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These**  
17 **were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no**  
18 **deceit, for they are without fault before the throne of God.**“  
19 [Rev. 14:1-5, Bible, NKJV]

20 13.15. Rev. 22:12-15: Establishes that your REWARD will be based on your works and obedience to God’s  
21 commandments and laws.

22 **Jesus Testifies to the Churches**

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

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

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

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

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

41 “For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— as free, yet  
42 not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear  
43 God. Honor the king.”  
44 [1 Peter 2:15-17, Bible, NKJV]

45 **3.11 Specific Subset of Old Testament Biblical Laws which have been repealed**

46 The following section contains an index of biblical laws. The subset of Biblical Laws which HAVE been repealed are found  
47 in Index of Biblical Law, Section IX, Subsections A through D. These sections deal with cultic or ceremonial laws. Everything  
48 else remains in full force and effect for modern day Christians, and even for dispensationalists. Those who refuse to  
49 acknowledge the applicability of old testament laws to modern life from among those that have NOT been repealed are

1 described by Jesus as “lawless”. In legal terminology would be called “anarchists” and in theological terms they would be  
2 called “antinomian”:

3 *I Never Knew You*

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

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

14 **Jesus Counsels the Rich Young Ruler**

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

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

18 *He said to Him, “Which ones?”*

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

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

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

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

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

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

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

29 **4. Index of Biblical Laws**

## I. FORMS OF GOVERNMENT

### A. Patriarchal.

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

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

Ex. 19:3-8

### C. Government by judges.

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

Judg. 2:13-18

### D. Monarchy.

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

## II. CITIZENSHIP UNDER THE THEOCRACY

### A. Israelites.

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

Ex. 19:5-8

Deut. 6:1-9

### B. Moabites and Ammonites excluded

Deut. 23:3

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

Deut. 23:7, 8

## III. LAWS OF THE THEOCRACY

### A. Pertaining to citizenship

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

### B. Pertaining to slavery

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

### C. Pertaining to taxation

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

### D. Military laws

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

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

## IV. CRIMINAL LAWS

### A. Crimes against the public

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

### B. Crimes of immoral acts

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

### C. Crimes against persons

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

### D. Crimes against property

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

## V. LAWS PERTAINING TO DOMESTIC RELATIONS

### Laws of the Bible

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## A. Marriage

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

## B. Parent and child

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

## VI. ESTATES—DESCENT AND DISTRIBUTION LAWS

### A. Inheritance

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

### B. Real property—titles

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

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

## VII. SOCIAL SECURITY AND WELFARE LAWS

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

## VIII. LAWS PERTAINING TO CONTRACTS

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

## IX. RELIGIOUS LAWS

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

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

## X. LAWS PERTAINING TO LEGAL PROCEDURE

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

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

## XI. TORT LAWS

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

## XII. LAWS OF SANITATION AND CLEANLINESS

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

## XIII. LAWS PERTAINING TO ANIMALS

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

## XIV. LAWS CONCERNING INTEREST AND LOANS

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

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

The money was borrowed for relief of distress.

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

Money was borrowed by foreigner to develop trade.

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

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

## 5. Bible Law Annotations

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

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

**Table 2: Bible Law Annotations**

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

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

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



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

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

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

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

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

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
9	Compensation for damages	Ex. 21:19, 32, 36					
10	Restitution for stolen or borrowed property	Ex. 22:12, 14, 15					
H	Method of protection						
1	Cities of refuge appointed	Num. 35:6-15					
2	Protection till trial could be held	Num. 35:12					
3	Murderer unprotected	Num.35:30, 31					
4	Unintentional manslayer remained in city of refuge till death of high priest	Josh. 20:1-6					
<b>XI</b>	<b>TORT LAWS</b>						
A	Assault	Ex. 21:18, 19					
B	Compensation	Ex. 21:18, 19, 32					
D	Damage by animals	Ex. 21:32					
E	Damage by fire	Ex. 22:6					
F	Injury to animals	Ex. 21:33-36; Lev. 24:18, 21					
F	Loss of borrowed property	Ex. 22:14, 15					
G	Personal injury	Lev. 24:19, 20					
H	Rights of strangers	Lev. 24:22					
<b>XII</b>	<b>LAWS OF SANITATION AND CLEANLINESS</b>						
A	Cleansing of the woman after childbirth	Lev. 12:1-8				Cultic	
B	Test for leprosy	Lev. 13:1-59				Cultic	
C	Cleansing of the leper's house	Lev. 14:33-57				Cultic	
D	Cleansing of males with discharge	Lev. 15:1-15				Cultic	
E	Laws concerning the woman during menstruation	Lev. 15:24-33				Cultic	
<b>XIII</b>	<b>LAWS PERTAINING TO ANIMALS</b>						
A	Beasts of burden	Ex. 23:12; Deut. 25:4					
B	Beasts of the field	Ex. 23:11					
C	Mothers and young	Lev. 22:28; Deut. 22:6, 7					
D	Enemy's animals	Ex. 23:4, 5; Deut. 22:4					
<b>XIV</b>	<b>LAWS CONCERNING INTEREST AND LOANS</b>						
A	Taking of interest forbidden among Jews	Ex. 22:25; Deut. 23:19, 20					
B	Allowed to be taken from foreigners	Deut. 23:20					



#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
C	Property returned without interest	Neh. 5:11-13					
D	Differing weights and measures forbidden	Deut. 25:13-16					

**NOTES:**

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Ministries
  - 1.1. Chalcedon Foundation-ministry of the late Rousas John Rushdoony. Excellent audio resources as well. They teach things about the Bible that corrupted churches don't dare touch.  
<http://www.chalcedon.edu/>

- 1.2. *The Gospel Coalition*  
<https://www.thegospelcoalition.org/>
  - 1.3. *Ligonier Ministries*-R.C. Sproul  
<http://www.ligonier.org/>
  - 1.4. *Institute for Christian Economics (I.C.E.)*-how to apply Christian principles to commerce and business  
<http://freebooks.commentary.net/freebooks/sidefrm2.htm>
  - 1.5. *Embassy of Heaven*-Paul Revere. Biblical teachings on government and taxation. Offer their own passports.  
<http://radio.embassyofheaven.com/>
  - 1.6. *Freedom Ministries, Pastor John Weaver*. Many of his sermons are posed on the [SEDM Sermons page](#) with his blessing and permission.
    - 1.6.1. Sermon Audio  
<http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John%5eWeaver>
    - 1.6.2. Youtube  
<https://www.youtube.com/channel/UCJwE74JH5T6LxhDZMTIELNw>
2. Websites
- 2.1. *Family Guardian Fellowship*  
<http://famguardian.org>
  - 2.2. *SEDM Pastor's Corner*-SEDM's own associated pastor, Brook Stockton, writes extensively on the subjects on this site from an academic and theological perspective. We published several of his extensive theological treatises in [Section 1.17 of the Forms/Pubs page](#).  
<http://nikeinsights.famguardian.org/>
  - 2.3. *Christian Thinktank*  
<http://www.christian-thinktank.com/>
  - 2.4. *Joe Morecraft III*, Sermon Audio  
<http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=Joe%5eMorecraft%5eIII>
  - 2.5. *American Vision*-Gary Demar  
<http://www.americanvision.org/>
  - 2.6. *Pastor Sheldon Emry Memorial Library*  
<http://www.sheldonemrylibrary.com/>
  - 2.7. *Ecclesiastical Commonwealth Community (ECC) Forums*  
<http://ecclesia.org/forum/default.asp>
3. Churches
- 3.1. *His Holy Church*-Brother Gregory  
<http://www.hisholychurch.net/>
  - 3.2. *Grace to You Ministries-John MacArthur*  
<http://www.gty.org/>
  - 3.3. *Andrew Wommack* -biblical teaching ministry  
<http://www.awmi.net/>
  - 3.4. *Mercy Seat Christian Church*-Pastor Matt Trehwella  
<http://www.mercyseat.net/>

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

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

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

American/western protestant Christianity is divided into two groups:

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

1 Conservative theology is made up of two branches:

- 2 1. Reformed theology.
- 3 2. Dispensationalism.

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

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

Wikipedia: Dispensationalism  
<https://en.wikipedia.org/wiki/Dispensationalism>

9 Dispensationalism adheres to most of the corrections that were achieved during the 16th century reformation but differ from  
10 reformed theology on issues of baptism, the nature of the church, Israel, and the law. Dispensationalism is centered around  
11 a belief that God has a future plan for the Jews and that the church is just a temporary, secondary, inferior emergency plan of  
12 God until Jews are converted and regrafted into the olive tree. The dispensational church is simply a parenthesis in Gods  
13 redemptive program.

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

22 Examples of dispensational churches or ministries include the following:

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

31 According to the National Association Of Evangelicals, about 65% of Americans view the gospel from the dispensationalist  
32 perspective whether they know what it is or go to a dispensationalist church.<sup>32</sup> Another name for dispensationalism is  
33 “premillennialism”.

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

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

<sup>32</sup> See: *Premillennialism Reigns in Evangelical Theology*, January 2011, National Association of Evangelicals, <http://nae.net/premillennialism-reigns-in-evangelical-theology/>.

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

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

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

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

*To Hell With Theocracy*, PJ Media  
<https://youtu.be/jTerQAU64Qg>

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

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

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

24 *“To what extent are God’s laws in the Old and New Testament applicable to contemporary society, the  
25 contemporary church, and the government generally?”*

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

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

37 *Why do the nations rage,  
38 And the people plot a vain thing?  
39 The kings of the earth set themselves,  
40 And the rulers take counsel together,  
41 Against the LORD and against His Anointed, saying,  
42 “Let us break Their bonds in pieces  
43 And cast away Their cords from us.”*  
44 *[Psalm 2:1-3, Bible, NKJV]*

1 The “bonds and cords” spoken of above are restraints imposed by God’s law. The legal equivalent of the above rebellion is  
2 for a judge to say the following:

3 *“The United States is Sovereign and acknowledges and bows to no one, including the Christian God.”*

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

10 *“I am the LORD, and **there is no other**;*  
11 *There is no God besides Me.”*  
12 *[Isaiah 45:5, Bible, NKJV]*

13 *“For you have trusted in your wickedness;*  
14 ***You have said, ‘No one sees me’;***  
15 ***Your [worldly] wisdom and your knowledge have warped you;***  
16 *And you have said in your heart,*  
17 ***‘I am, and there is no one else besides me.’***  
18 *[Isaiah 47:10, Bible, NKJV]*

19 The phrase “I am” is also found repeatedly in Exodus 3:14-22.

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

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

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

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

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

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

49 *“Kiss the Son, lest He be angry,*  
50 *And you perish in the way,*  
51 *When His wrath is kindled but a little.*  
52 *Blessed are all those who put their trust in Him.”*



1 [Psalm 2:11-12, Bible, NKJV]

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

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

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

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

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

14 *Queen: All this I promise to do*

15 [. . .]

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

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

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

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

*Book of the Hundreds*, Fourth Edition

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

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

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

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

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

## 27 **6.2 How government and God compete to provide "protection"<sup>33</sup>**

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

30 *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator*  
31 *with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That **to secure***  
32 ***these rights, Governments are instituted among Men, deriving their just powers from the consent of the***  
33 ***governed,** --That whenever any Form of Government becomes destructive of these ends, it is the Right of the*  
34 *People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and*  
35 *organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."*

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

<sup>33</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.5 with permission.

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

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

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

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

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

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

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

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

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

46                   *“...when the United States enters into commercial business it abandons its sovereign capacity and is treated like*  
47 *any other corporation...”*  
48 *[91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]*

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

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

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

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

11 *"We ought to obey God rather than men."  
12 [Acts 5:27-29, Bible, NKJV]*

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

16 *"Keep justice, and do righteousness, for My salvation is about to come, and My righteousness is revealed.  
17 Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath,  
18 and keeps his hand from doing any evil."  
19 [Isaiah 56:1-2, Bible, NKJV]*

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

28 *[Then Nathan said to David] "Why have you despised the commandment of the Lord, to do evil in His sight? You  
29 have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and you have killed him with  
30 the sword of the people of Ammon. Now therefore, the sword shall never depart from your house, because you  
31 have despised Me, and have taken the wife of Uriah the Hittite to be your wife."  
32 [2 Sa 12:9, Bible, NKJV]*

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

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

48 When governments grow too big, the competition between church and state for the affections and loyalty of the public favors  
49 government and thereby prejudices the influences of churches and God on the people. At that point, churches and believers  
50 have a moral responsibility for political activism and reform. This political imbalance is perpetuated by a combination of:

1. Media advocacy; 2. Unjust laws that discriminate against religious activities; 3. Dumbing down of the population in regards to religious issues and legal issues. Government thus becomes a substitute for God or an idol in this case, and this violates the First Commandment to put God first and have no other gods (see Exodus 20:1-11, Bible, NKJV). The focus of our memorandum Socialism: The New American Civil Religion, Form #05.016 is to then prove from a legal perspective using evidence that our contemporary government has indeed replaced God and become an idol, and that this condition poses a great threat to our freedoms and liberties, and invites the wrath of God. Ultimately, the result will be subjection and slavery of the people to their rulers and a police state the likes of which this country has never seen. The people will be lead like lemmings into government and legal profession captivity and slavery because of their ignorance and lack of faith or trust in God.

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

How has God "hidden his face"? By:

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

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

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

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

[De Facto Government Scam](http://sedm.org/Forms/FormIndex.htm), Form #05.043  
<http://sedm.org/Forms/FormIndex.htm>

6. To prevent people who know the above from avoiding the scam of being taxed or regulated, corrupt governments will try to make their CREATION, which is PUBLIC OFFICE, look similar or identical to things that it didn't create and are PRIVATE. For instance, they will try to make a PRIVATE human and one using a Social Security Number BOTH APPEAR PUBLIC when in fact they are not. This is how they unlawfully convert the PRIVATE property of innocent Americans into PUBLIC property that they can STEAL, tax, and regulate. Hiding the above mechanisms is obviously a scam, but the only way you will ever escape them is to understand how this mechanism works. That is what we will teach you in this section.

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

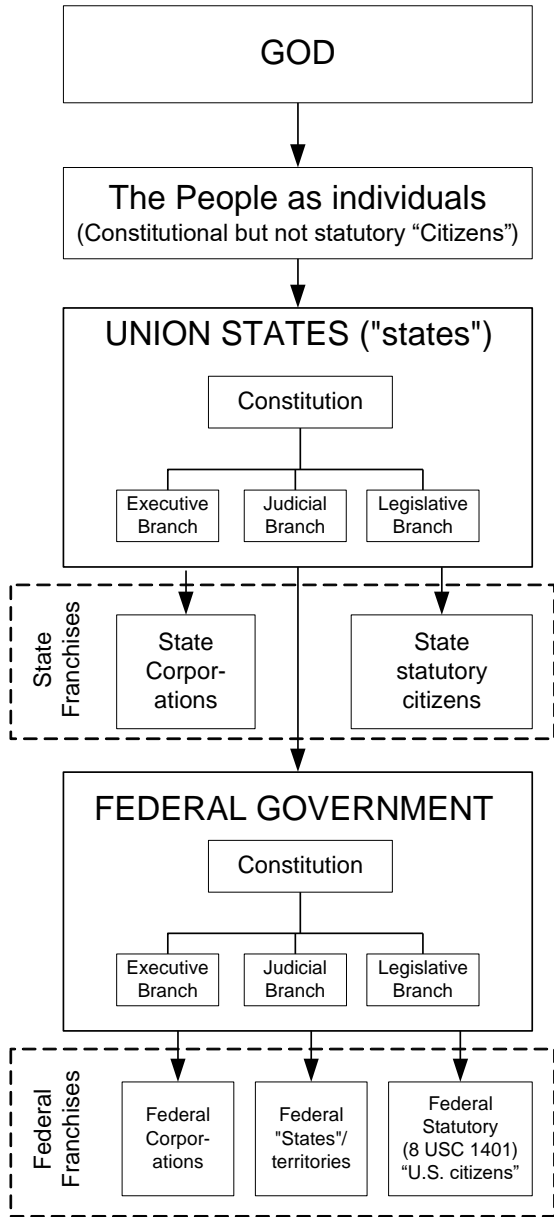
1. God created the people (as individuals).
2. The people (as individual sovereigns) created the state Constitution and the states. The state constitutions divided the state government into three branches: executive, judicial, and legislative.
3. The states created the federal constitution and the federal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

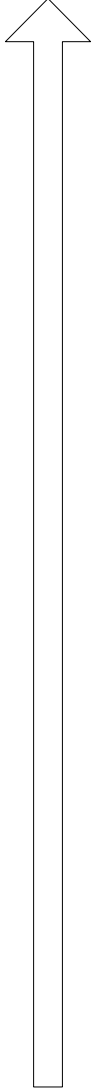
1 The above hierarchy recognizes *nine* distinct sovereignties which are completely independent of each other in law. These  
2 are:

- 3 1. God
- 4 2. The people (as individuals).
- 5 3. The “states” (of the Union). These states create special franchises underneath them, including:
  - 6 3.1. State citizenship
  - 7 3.2. State corporations
- 8 4. The federal (not national) government. Remember from section 4.6 earlier that the “United States” is *not* a nation under  
9 the law of nations, but a federation, and there is a world of difference. The federal government then creates special  
10 franchises underneath them, including:
  - 11 4.1. Federal Corporations.
  - 12 4.2. Federal “States”.
  - 13 4.3. U.S. citizens/idolaters. These are people who have surrendered their sovereignty to the government and choose to  
14 be government slaves/serfs/subjects.

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

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



Sovereign	References	Explanation	SOVEREIGNTY
God	John 15:20	Omnipotent, omnipresent, source of all Truth "Remember the word that I said to you, <b><u>'A servant is not greater than his master.'</u></b> "	GREATEST 
	Gen. 1:26-31 Matt. 4:10	"Let Us make man in Our image" "You shall worship the Lord your God and Him ONLY you shall serve."	
We The People as <u>Individuals</u> (NOT government)	Julliard v. Greenman, 110 U.S. 421 (1884) Hale v. Henkel, 240 U.S. 43 (1906) Perry v. U.S., 394 U.S. 330 (1935)	Sovereignty resides in the people, not in the government. The People created trial by jury, and grand jury to punish/prevent sin. People created elections to organize government. Created church to promote spiritual welfare.	LEAST
	Declaration of Independence  Ten Commandments: Exodus 20:1 thru 20:17  Gen. 11:4-9  Matt. 20:25-29	Governments are instituted among men for the protection of life, liberty, and property and derive their just powers from the CONSENT of those that they serve.  Constitution is a social contract approved through elections.  Government created by the people.  "...whoever desires to become great [in the government] among you, <b><u>let him be your servant</u></b> . And whoever desires to be first among you, let him be your slave."	
	Bowers v. Kerbaugh-Empire Co., 271 U.S. 170, 174, (1926)	Corporations are fictions created by law. Lies in IRS publications and treason by judiciary try to put you here.	

1 The rules for how these sovereignties *must* relate to each other within our system of jurisprudence are as follows, extracted  
 2 from the rulings of the Supreme Court, federal statutes, the Bible, and historical documents:  
 3

4 1. The people are sovereign over all government:

5 *"The ultimate authority...resides in the people alone..."*  
 6 [James Madison, Federalist Paper No. 46]

7 *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law...While sovereign powers*  
 8 *are delegated to...the government, sovereignty itself remains with the people."*  
 9 [Yick Wo v. Hopkins, 118 U.S. 356 (1886)]

10 **"Sovereign state" are cabalistic words, not understood by the disciple of liberty, who has been instructed in**  
 11 **our constitutional schools. It is an appropriate phrase when applied to an absolute despotism. I firmly believe,**  
 12 **that the idea of sovereign power in the government of a republic, is incompatible with the existence and**  
 13 **permanent foundation of civil liberty, and the rights of property. The history of man, in all ages, has shown**



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

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

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

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

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

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

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

61 And the Constitution itself is in every real sense a law-the lawmakers being the people themselves, in whom  
62 under our system all political power and sovereignty primarily resides, and through whom such power and

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

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

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

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

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

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

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

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

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

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

52 (a) Except as permitted by subsection (b) hereof, whoever, being an officer or employee of the executive branch  
53 of the United States Government, or of any independent agency of the United States, a Federal Reserve bank  
54 director, officer, or employee, or an officer or employee of the District of Columbia, including a special  
55 Government employee, participates personally and substantially as a Government officer or employee, through  
56 decision, approval, disapproval, recommendation, the rendering of advice, investigation, or otherwise, in a

1 judicial or other proceeding, application, request for a ruling or other determination, contract, claim,  
2 controversy, charge, accusation, arrest, or other particular matter in which, to his knowledge, he, his spouse,  
3 minor child, general partner, organization in which he is serving as officer, director, trustee, general partner or  
4 employee, or any person or organization with whom he is negotiating or has any arrangement concerning  
5 prospective employment, has a financial interest—

6 Shall be subject to the penalties set forth in section [216](#) of this title.

- 7 6. The main and only purpose of the separation of sovereignties and powers within sovereignties in the above diagram is  
8 to protect the individual liberties of the ultimate sovereigns, the people (as individuals) themselves. See *U.S. v. Lopez*,  
9 514 U.S. 549 (1995):

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

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

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

29 8. Delegated authority:

- 30 8.1. A sovereign can only exercise those powers specifically delegated to it by its Master or Creator in a written  
31 voluntary contract called the Constitution. Any other action is specifically forbidden or reserved by implication  
32 to the Master and Creator it serves. For instance, the Tenth Amendment reserves police powers to the states. All  
33 powers not specifically given to the federal government in the federal constitution are therefore reserved to the  
34 states or to the people under the Tenth Amendment:

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

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

46 "By the tenth amendment, 'the powers not delegated to the United States by the constitution, nor prohibited by it  
47 to the states, are reserved to the states, respectively, or to the people.' Among the powers thus reserved to the  
48 several states is what is commonly called the 'police power,'-that inherent and necessary power, essential to  
49 the very existence of civil society, and the safeguard of the inhabitants of the state against disorder, disease,  
50 poverty, and crime. 'The police power belonging to the states in virtue of their general sovereignty,' said Mr.  
51 Justice STORY, delivering the judgment of this court, 'extends over all subjects within the territorial limits of  
52 the states, and has never been conceded to the United States.' *Prigg v. Pennsylvania*, 16 Pet. 539, 625. This is  
53 well illustrated by the recent adjudications that a statute prohibiting the sale of illuminating oils below a certain  
54 fire test is beyond the constitutional power of congress to enact, except so far as it has effect within the United  
55 States (as, for instance, in the District of Columbia) and without the limits of any state; but that it is within the  
56 constitutional power of a state to pass such a statute, even as to oils manufactured under letters patent from the  
57 United States. *U.S. v. Dewitt*, 9 Wall. 41; *Patterson v. Kentucky*, [97 U.S. 501](#). [[135 U.S. 100, 128](#)] **The police**

1 *power includes all measures for the protection of the life, the health, the property, and the welfare of the*  
2 *inhabitants, and for the promotion of good order and the public morals. It covers the suppression of nuisances,*  
3 *whether injurious to the public health, like unwholesome trades, or to the public morals, like gambling-houses*  
4 *and lottery tickets. Slaughter-House Cases, 16 Wall. 36, 62, 87; Fertilizing Co. v. Hyde Park, [97 U.S. 659](#) ;*  
5 *Phalen v. Virginia, 8 How. 163, 168; Stone v. Mississippi, [101 U.S. 814](#). This power, being essential to the*  
6 *maintenance of the authority of local government, and to the safety and welfare of the people, is inalienable.*  
7 *As was said by Chief Justice WAITE, referring to earlier decisions to the same effect: 'No legislature can*  
8 *bargain away the public health or the public morals. The people themselves cannot do it, much less their*  
9 *servants. The supervision of both these subjects of governmental power is continuing in its nature, and they*  
10 *are to be dealt with as the special exigencies of the moment may require. Government is organized with a view*  
11 *to their preservation, and cannot divest itself of the power to provide for them. For this purpose the largest*  
12 *legislative discretion is allowed, and the discretion cannot be parted with any more than the power itself.' Stone*  
13 *v. Mississippi, [101 U.S. 814](#), 819. See, also, Butchers' Union, etc., Co. v. Crescent City, etc., Co., [111 U.S. 746,](#)*  
14 *[753](#), 4 S.Sup.Ct.Rep. 652; New Orleans Gas Co. v. Louisiana Light Co., [115 U.S. 650, 672](#), 6 S.Sup.Ct.Rep.*  
15 *252; New Orleans v. Houston, [119 U.S. 265, 275](#), 7 S.Sup.Ct.Rep. 198.'*  
16 *[Leisy v. Hardin, [-135 U.S. 100](#) (1890)]*

- 17 8.2. Agents or fiduciaries within a sovereign must be willing and able at all times to identify the specific laws that give  
18 them the authority to act and be constantly aware of the limits of their delegated authority. If they are not, they run  
19 the risk of exceeding their delegated authority and injuring the rights of the master(s) they serve. All actions not  
20 specifically authorized by law are illegal by implication. All illegal actions by government officials that are outside  
21 their written delegated authority and positive law that result in an injury to the master(s) cause the actor to be  
22 personally liable for a tort and monetary damages because they are acting outside the authority of law.

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

- 28 8.3. A sovereignty or human being cannot delegate an authority to a subordinate that they themselves do not ALSO  
29 possess.

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

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

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

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

43 *[SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm>]*

- 44 8.4. No sovereign can delegate to its fiduciaries the authority to do something that is a crime. For instance, if the people  
45 cannot murder, rob, or steal from their fellow man, then they certainly cannot delegate that authority to government,  
46 which means they cannot delegate to the government the authority to collect direct taxes upon individuals unless  
47 the persons paying the tax voluntarily consent to it individually, otherwise it is theft.

48 *"In Calder v. Bull, which was here in 1798, Mr. Justice Chase said, that there were acts which the Federal and*  
49 *State legislatures could not do without exceeding their authority, and among them he mentioned a law which*  
50 *punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor] contracts [and*  
51 *labor compensation, e.g. earnings from employment through compelled W-4 withholding] of citizens; a law that*  
52 *made a man judge in his own case; and a law that took the property from A [the worker], and gave it to B [the*  
53 *government or another citizen, such as through social welfare programs]. 'It is against all reason and justice,'*  
54 *he added, 'for a people to intrust a legislature with such powers, and therefore it cannot be presumed that they*  
55 *have done it. They may command what is right and prohibit what is wrong; but they cannot change innocence*  
56 *[a "nontaxpayer"] into guilt [a "taxpayer", by presumption or otherwise], or punish innocence as a crime, or*



1 violate the right of an antecedent lawful private [employment] contract [by compelling W-4 withholding, for  
2 instance], or the right of private property. To maintain that a Federal or State legislature possesses such powers  
3 [of THEFT!] if they had not been expressly restrained, would, in my opinion, be a political heresy altogether  
4 inadmissible in all free republican governments.' 3 Dall. 388."  
5 [Sinking Fund Cases, 99 U.S. 700 (1878) ]

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

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

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

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

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

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

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

- 47 12. A sovereignty may not tax or regulate or control its Creator or grantor, or any sovereignty or agent of that sovereignty  
48 above it or at the same level as it, without the explicit and individual and written consent of that sovereign.  
49 12.1. For instance, because churches are agents and creations of God and not the state, then government may not tax  
50 churches, and this applies whether or not such churches have a 501(c ) designation or not. See Isaiah 45:9-10:

51 *"Woe to him who strives with his Maker! Let the potsherd strive with the potsherd of the earth! Shall the clay*  
52 *say to him who forms it, 'What are you making?' Or shall your handiwork say, 'He has no hands?' Woe to him*  
53 *who says to his father, 'What are you begetting?' Or to the woman, 'What have you brought forth?'"*  
54 *[Isaiah 45:9-10, Bible, NKJV]*

1 12.2. Below is a U.S. Supreme Court cite which admits that in many cases, even the U.S. Supreme Court may not compel  
2 states:

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

10 [State of Wisconsin v. Pelican Insurance Company, 127 U.S. 265 (1888)]

11 12.3. Here is an example from the Supreme Court where it is admitted that a state may not be taxed by the federal  
12 government:

13 “In *Morcantile Bank v. City of New York*, 121 U.S. 138, 162, 7 S. Sup. Ct. 826, this court said: **Bonds issued by**  
14 **the state of New York, or under its authority, by its public municipal bodies, are means for carrying on the work**  
15 **of the government, and are not taxable, even by the United States, and it is not a part of the policy of the**  
16 **government which issues them to subject them to taxation for its own purposes.**”

17 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]

18 12.4. The Supreme Court also said that states may not tax the federal government:

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

43 “In *Osborn v. Bank of U. S.*, 9 *Wheat*. 738, 859-868, that conclusion was reviewed in a very able argument of  
44 counsel, and reaffirmed by the court, and a tax laid by the state of Ohio upon a branch of the Bank of the United  
45 States was held to be unconstitutional. See, also, *Providence Bank v. Billings*, 4 *Pet.* 514, 564. Upon the same  
46 grounds, the states have been adjudged to have no power to lay a tax upon stock issued for money borrowed by  
47 the United States, or upon property of state banks invested in United States stock. *Weston v. City Council of*  
48 *Charleston*, 2 *Pet.* 449, 467; *Bank of Commerce v. New York*, 2 *Black*, 620; *Bank Tax Case*, 2 *Wall.* 200; *Banks*  
49 *v. Mayor*, 7 *Wall.* 16.”

50 [Van Brocklin v. State of Tennessee, 117 U.S. 151 (1886)]

51 12.5. Here is an example where the Supreme Court said that states may not tax each other’s bonds:

52 “The question in *Bonaparte v. Tax Court*, 104 U.S. 592, was whether the registered public debt of one state,  
53 exempt from taxation by that state, or actually taxed there, was taxable by another state, when owned by a citizen  
54 of the latter, and it was held that there was no provision of the constitution of the United States which prohibited  
55 such taxation. The states had not covenanted that this could not be done, whereas, **under the fundamental law,**  
56 **as to the power to borrow money, neither the United States, on the one hand, nor the states on the other, can**  
57 **interfere with that power as possessed by each, and an essential element of the sovereignty of each.** “

58 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]



1 12.6. Finally, the federal government may not tax the employees of states of the union:

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

18 13. A sovereignty may tax or regulate any of the entities or sovereignties below it, because it created those subordinate  
19 sovereignties. The power to create carries with it the power to destroy as well. See *M’Culloch v. Maryland*, 4 Wheat.  
20 316, 431 (1819). Specific examples of sovereignties taxing their fiduciaries or creations below them include:

21 13.1. Federal State (but NOT Union state) taxation within federal enclaves under the Buck Act, found in 4. U.S.C. §§105-  
22 111

23 13.2. State and federal taxation of corporations. See 26 U.S.C. Subtitles D and E and *Flint v. Stone Tracy*, 220 U.S. 107  
24 (1911).

25 13.3. A sovereign may only tax the entities that it creates. The U.S. Supreme Court case of *U.S. v. Perkins*, 163 U.S. 625  
26 (1896) reveals, for instance, that states can only tax corporations that they create.

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

42 “In addition to this, however, the United States are not one of the class of corporations intended by law to be  
43 exempt [163 U.S. 625, 631] from taxation. What the corporations are to which the exemption was intended to  
44 apply are indicated by the tax laws of New York, and are confined to those of a religious, educational, charitable,  
45 or reformatory purpose. We think it was not intended to apply it to a purely political or governmental  
46 corporation, like the United States. *Catlin v. Trustees*, 113 N.Y. 133, 20 N.E. 864; *In re Van Kleecck*, 121 N.Y.  
47 701, 75 N.E. 50; *Dos P. Inh. Tax Law*, c. 3, 34. *In re Hamilton*, 148 N.Y. 310, 42 N.E. 717, it was held that the  
48 execution did not apply to a municipality, even though created by the state itself.”  
49 [U.S. v. Perkins, [163 U.S. 625](#) (1896)]

50 14. The jurisdiction of each government sovereignty is divided into territorial and subject matter jurisdiction:

51 14.1. Government sovereigns have exclusive and absolute jurisdiction, sometimes called “plenary power” or “general  
52 jurisdiction”, over their own territory and property, and no other sovereignty can exercise jurisdiction over this  
53 territory or property without the consent of the sovereign manifested in some form, and usually by an act of the  
54 legislature:

55 “The jurisdiction of the nation within its own territory is [169 U.S. 649, 684] necessarily exclusive and  
56 absolute. It is susceptible of no limitation not imposed by itself. Any restriction upon it, deriving validity from an  
57 external source, would imply a diminution of its sovereignty to the extent of the restriction, and an investment of  
58 that sovereignty to the same extent in that power which could impose such restriction. All exceptions, therefore,  
59 to the full and complete power of a nation within its own territories, must be traced up to the consent of the  
60 nation itself. They can flow from no other legitimate source. This consent may be either express or implied. In

1 the latter case, it is less determinate, exposed more to the uncertainties of construction; but, if understood, not  
2 less obligatory.”  
3 [The Exchange, 7 Cranch 116 (1812)]

4  
5 **“Territory:** A part of a country separated from the rest, and subject to a particular jurisdiction. Geographical  
6 area under the jurisdiction of another country or sovereign power.

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

11 The requirement for explicit consent is called “comity” in the legal field:

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

20 14.2. States of the union have exclusive territorial jurisdiction within their respective borders over all land and state  
21 property not ceded by an act of the legislature of the state to the federal government. They have no jurisdiction  
22 outside of their borders except for service of process and discovery, such as subpoenas and summons.

23 14.3. The federal government has legislative territorial jurisdiction only over: 1. The federal zone; 2. All areas or  
24 enclaves within the union states that have been ceded to it by an act of the state legislature under Article 1, Section  
25 8, Clause 17 of the Constitution; 3. Its own territories, possessions, and property, wherever situated; 4. Its own  
26 domiciliaries, which includes citizens and residents. Under most circumstances, the federal government has no  
27 legislative jurisdiction within states of the Union because the federal constitution reserves “police powers” to the  
28 states under the Tenth Amendment.

29 “It is no longer open to question that **the general government, unlike the states**, Hammer v. Dagenhart, 247 U.S.  
30 251, 275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, **possesses no inherent power in respect of the internal**  
31 **affairs of the states; and emphatically not with regard to legislation.**”  
32 [Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 855 (1936)]

33 14.4. Within states of the union, the only type of jurisdiction the federal government can have over areas that are not its  
34 territory is *subject matter jurisdiction* and that jurisdiction must be explicitly identified in the federal Constitution  
35 in order to exist at all. There are very few issues over which the federal government has subject matter jurisdiction  
36 within FOREIGN states of the Union and income taxes under Subtitles A through C of the Internal Revenue Code  
37 is an example of an area where such jurisdiction does *not* exist. Covetous public dis-servants have systematically  
38 tried to hide this fact over the years by obfuscating the Internal Revenue Code and by using illegal IRS extortion to  
39 coerce federal judges into violating the Constitutional rights of Americans in the states. Subject matter jurisdiction  
40 within states of the Union is limited to the following subjects and no others:

41 14.4.1. Foreign and interstate commerce. See Constitution, Article 1, Section 8, Clause 3. This includes the  
42 following subjects:

43 14.4.1.1. Taxes on importation, but not exportation. See 26 U.S.C. §7001 and U.S. Constitution, Article 1,  
44 Section 9, Clause 3.

45 14.4.1.2. Claims arising out of bankruptcy proceedings. See 28 U.S.C. §1334; Pauletto v. Reliance Ins.  
46 Co., 64 CA.4th 597 (1998), 602, 75 C.R.2d. 334, 337--state courts lack jurisdiction in action for  
47 malicious prosecution based on defendant's having filed adversary proceeding in bankruptcy court: "it  
48 is for Congress and the federal courts, not state courts, to decide what incentives and penalties shall be  
49 utilized in the bankruptcy process".

50 14.4.1.3. Claims under Sherman Antitrust Act. See 15 U.S.C. §4.

51 14.4.1.4. Claims under Securities Exchange Act of 1934 (including Rule 10b-5 actions). See 15 U.S.C.  
52 §78aa

- 14.4.1.5. Claims involving activities regulated by federal labor laws. E.g., the Labor Management Reporting and Disclosure Act ([19 U.S.C. §401](#) et seq.) preempts state power to adjudicate claims based on union contracts or union activities, unless of "merely peripheral concern" to the Act. See *San Diego Bldg. Trades Council, etc. v. Garmon*, 359 U.S. 236 (1959), 247-248, 79 S.Ct. 773, 781-782; *Bassett v. Attebery*, 180 CA.3d. 288 (1986), 294-295, 224 CR 399, 402—NLRB (rather than federal court) has exclusive jurisdiction over wrongful discharge claim alleging violation of federal labor laws]
- 14.4.1.6. Certain ERISA actions: Suits for injunctive or other equitable relief against an employer or insurer under the Employee Retirement Income Security Act (ERISA) (But federal and state courts have concurrent jurisdiction of claims for *benefits due*.) See [29 U.S.C. §1132\(e\)\(1\)](#)
- 14.4.2. Federal property and "employees". See Constitution Article 4, Section 3, Clause 2.
- 14.4.3. Frauds involving the mail. See Constitution, Article 1, Section 8, Clause 7.
- 14.4.4. Treason. See Constitution, Article 4, Section 2, Clause 2.
- 14.4.5. Patent and copyright claims. See [28 U.S.C. §1338\(a\)](#) and Constitution, Article 1, Section 8, Clause 8.
- 14.4.6. Admiralty and maritime claims. See [28 U.S.C. §1333](#) and Constitution Article 1, Section 8, Clause 10.
- 14.4.7. Jurisdiction over aliens everywhere in the Union, including in states of the Union. See [Chae Chan Ping v. U.S.](#), [130 U.S. 581 \(1889\)](#), [Kleindienst v. Mandel](#), [408 U.S. 753 \(1972\)](#). This source of jurisdiction is the reason that all "taxpayers" are aliens and not "citizens". See 26 C.F.R. §1.1441-1(c)(3).
- 14.5. The formation of a state within territory under the exclusive control of the federal government does not affect the legal status of property not within the territory of the new state:

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

[*Van Brocklin v. State of Tennessee*, [117 U.S. 151 \(1886\)](#)]

15. Jurisdiction of each government sovereignty over subjects or sovereignties underneath it is created by oath of allegiance, which is discussed in [Great IRS Hoax](#), Form #11.302, Section 5.2.9.
- 15.1. In order to preserve their sovereignty, the people at the top of this hierarchy should not swear an oath of allegiance to any government, because by doing so, they come under the jurisdiction of the laws that control mainly government employees and thereby to surrender their sovereignty. See [Great IRS Hoax](#), Form #11.302, Section 5.2.1 for further details and also see Matt. 5:33-37, which says that Christians should not swear an oath to anything.
- 15.2. Each officer of both the state and federal governments takes an oath of allegiance to support and defend the Constitution of the United States against all enemies, foreign and domestic. Failure to live up to that oath amounts to perjury of one's oath, which can result in removal from office.
- 15.3. If is a violation of the separation of powers doctrine and a conflict of interest to take oaths to TWO masters or to occupy a public office that requires an oath to two different masters or sovereignties. Hence, it is a violation of the Constitutions of most states to simultaneously serve in a public office in the state government as well as the federal government.

CALIFORNIA CONSTITUTION  
ARTICLE 7 PUBLIC OFFICERS AND EMPLOYEES

**SEC. 7. A person holding a lucrative office under the United States or other power may not hold a civil office of profit [within the state government].** A local officer or postmaster whose compensation does not exceed 500 dollars per year or an officer in the militia or a member of a reserve component of the armed forces of the United States except where on active federal duty for more than 30 days in any year is not a holder of a lucrative office, nor is the holding of a civil office of profit affected by this military service.

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

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

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

8 16.1. Federal government may not offer franchises to states of the Union. Only federal "States" defined in [4 U.S.C.](#)  
9 [§110](#)(d) can be party to federal franchises.

10 16.2. Federal government may not offer franchises, licenses, or privileges to anyone domiciled in a sovereign state of the  
11 Union and protected by the Constitution. Another way of saying this is that those who took an oath to support and  
12 defend your rights cannot make a business out of enticing you into surrendering them in exchange for anything,  
13 whether real or perceived.

14 16.3. State governments may not offer franchises, licenses, or privileges to domiciled within the state whose domicile is  
15 not on federal territory. Another way of saying this is that those who took an oath to support and defend your rights  
16 cannot make a business out of enticing you into surrendering them in exchange for anything, whether real or  
17 perceived.

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

[Government Instituted Slavery Using Franchises](http://sedm.org/Forms/FormIndex.htm), Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

20 17. A sovereignty that wants to influence or control a subordinate sovereignty that is not immediately underneath it must do  
21 so by using the sovereignty below it as its conduit or agent.

22 18. In the realm of commerce, both state and federal sovereignties are treated just like any human being and recovery of  
23 debts is accomplished within courts of equity.

24                   *"...when the United States enters into commercial business it abandons its sovereign capacity and is treated like*  
25 *any other corporation..."*  
26 *[91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]*

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

35                   *"Indeed, the practical interpretation put by Congress upon the Constitution has been long continued and uniform*  
36 *to the effect [182 U.S. 244, 279] that **the Constitution is applicable to territories acquired by purchase or***  
37 ***conquest, only when and so far as Congress shall so direct.** Notwithstanding its duty to 'guarantee to every state*  
38 *in this Union a republican form of government' (art. 4, 4), by which we understand, according to the definition of*  
39 *Webster, 'a government in which the supreme power resides in the whole body of the people, and is exercised by*  
40 *representatives elected by them,' **Congress did not hesitate, in the original organization of the territories of***  
41 ***Louisiana, Florida, the Northwest Territory, and its subdivisions of Ohio, Indiana, Michigan, Illinois, and***  
42 ***Wisconsin and still more recently in the case of Alaska, to establish a form of government bearing a much***  
43 ***greater analogy to a British Crown colony than a republican state of America,** and to vest the legislative power*  
44 *either in a governor and council, or a governor and judges, to be appointed by the President. It was not until they*  
45 *had attained a certain population that power was given them to organize a legislature by vote of the people. In*  
46 *all these cases, as well as in territories subsequently organized west of the Mississippi, Congress thought it*  
47 *necessary either to extend to Constitution and laws of the United States over them, or to declare that the*  
48 *inhabitants should be entitled to enjoy the right of trial by jury, of bail, and of the privilege of the writ of habeas*  
49 *corpus, as well as other privileges of the bill of rights."*  
50 *[Downes v. Bidwell, 182 U.S. 244 (1901)]*

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



1                   *“The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced*  
2 *or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any*  
3 *Foreign State.”*

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

6                   *“State officials thus cannot consent to the enlargement of the powers of Congress beyond those enumerated in*  
7 *the Constitution.”*

8                   *[New York v. United States, 505 U.S. 142; 112 S.Ct. 2408; 120 L.Ed.2d. 120 (1992)]*

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

- 15 22. A sovereignty may, under the rules of comity, voluntarily relinquish a portion of its sovereignty to a sovereignty *below*  
16 it but not *above* it. For example, under the Buck Act, [4 U.S.C. §§105-111](#), the U.S. government gave jurisdiction to  
17 federal “States”, which in fact are only territories of the federal United States (within the U.S. Code), to enforce [federal]  
18 State tax statutes within federal areas or enclaves located within their exterior boundaries. Many people mistakenly  
19 believe that this act gave the same type of authority to states of the Union, but the definition of “State” found in [4 U.S.C.](#)  
20 [§110\(d\)](#) confirms that such a “State” is either a territory or possession of the United States, as defined in Title 48 of the  
21 U.S. Code. The reason that the federal government cannot consent to the enlargement of powers of states of the Union  
22 within its borders is that this would violate the separation of powers doctrine and undermine the obligation of Article 4,  
23 Section 4 of the Constitution, which requires Congress to guarantee a “Republican form of government”. Below is the  
24 statute that authorizes territories and possessions of the United States to enforce their tax statutes within federal enclaves:

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

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

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

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

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

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

42                   *“Nemo potest facere per obliquum quod non potest facere per directum.*  
43 *No one can do that indirectly which cannot be done directly.”*  
44 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2147]*

45                   *“Quod per me non possum, nec per alium.*  
46 *What I cannot do in person, I cannot do through the agency of another.”*  
47 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2159]*

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

- 49 24. The CREATOR of a thing is the ONLY one who has the power to DEFINE exactly what it means. You should NEVER  
50 give the power to define ANYTHING you put on a government form in the hands of a government worker, because they

1 will ALWAYS define it to place you under their jurisdiction and benefit themselves personally. That means you should  
2 NEVER submit any government form without defining ANY and EVERY possible “word of art” on the form so that you  
3 will not waive any rights or benefit them.

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

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

15 24.1. Withhold consent.

16 24.2. Reserve all your constitutional rights and waive none.

17 24.3. Document the duress and the source of the duress that caused you to apply. Contracts or consent procured under  
18 duress are unenforceable.

19 24.4. Change your status to foreign and alien in relation to the offeror and therefore beyond their civil jurisdiction.

20 24.5. Turn the application from an acceptance into a COUNTER-OFFER of YOUR OWN franchise. This causes THEIR  
21 response to constitute an acceptance of what we call an ANTI-FRANCHISE FRANCHISE. That way, THEY and  
22 not YOU become the party waiving rights. The following videos show how this works:

23 24.5.1. *This Form is Your Form (UCC Battle of the Forms), Mark DeAngelis, Youtube*

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

25 24.5.2. *Mirror Image Rule, Mark DeAngelis, Youtube*

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

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

*Treatise on Government, Joel Tiffany, 1867*

<http://famguardian.org/Publications/TreatiseOnGovernment/TreatOnGovt.pdf>

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

33 *“The power to tax is the power to destroy.”*

34 [*John Marshal, U.S. Supreme Court Justice, M’Culloch v. Maryland, 4 Wheat. 316, 431*]

35 Since “the power to tax is the power to destroy,” then it follows that “**the power to create is the power to tax**”. This is a  
36 logical consequence of the fact that the power to create and the power to destroy must proceed from the same hand. Here is  
37 how the U.S. Supreme Court described it:

38 *“What is a Constitution? It is the form of government, delineated by the mighty hand of the people, in which*  
39 *certain first principles of fundamental laws are established. The Constitution is certain and fixed; it contains the*  
40 *permanent will of the people, and is the supreme law of the land; it is paramount to the power of the Legislature,*  
41 *and can be revoked or altered only by the authority that made it. **The life-giving principle and the***  
42 ***death-doing stroke must proceed from the same hand.**”*

43 [*VanHorne’s Lessee v. Dorrance, 2 U.S. 304 (1795)*]

44 The power to create and the power to destroy can therefore only be allowed to proceed from the same source. This means  
45 that the creation cannot and should not be allowed to destroy or burden its Creator. Therefore, the federal government cannot  
46 be allowed to directly tax or embarrass or burden the states of the Union without their consent and through apportionment.  
47 Likewise, the states of the Union cannot be allowed to directly tax or embarrass or burden the sovereign People who created  
48 them. Government may therefore tax only what government has created, and the only thing it created were corporations and



1 paper fiat currency. A legal fiction called a government can only destroy those other legal fictions that it creates, but it cannot  
2 destroy a flesh and blood man that it did not create:

3 *"Mr. Baily (Texas)...Or suppose I had concurred with him, and had levied a tax on the individual and exempted*  
4 *all corporations and to lay the burden of the government upon the man of flesh and blood, made in the image of*  
5 *his God."*  
6 *[44 Cong.Rec. 2447 (1909)]*

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

- 11 1. Definition of "person" for the purposes of "assessable penalties" within the Internal Revenue Code means an officer or  
12 employee of a corporation:

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

15 (b) Person defined

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

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

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

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

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

28 [26 U.S.C., Subchapter D - Seizure of Property for Collection of Taxes](#)  
29 [Sec. 6331](#). Levy and distraint

30 (a) Authority of Secretary

31 *If any person liable to pay any tax neglects or refuses to pay the same within 10 days after notice and demand, it*  
32 *shall be lawful for the Secretary to collect such tax (and such further sum as shall be sufficient to cover the*  
33 *expenses of the levy) by levy upon all property and rights to property (except such property as is exempt under*  
34 *section [6334](#)) belonging to such person or on which there is a lien provided in this chapter for the payment of*  
35 *such tax. **Levy may be made upon the accrued salary or wages of any officer, employee, or elected official, of***  
36 ***the United States, the District of Columbia, or any agency or instrumentality of the United States or the District***  
37 ***of Columbia, by serving a notice of levy on the employer (as defined in section [3401\(d\)](#)) of such officer,***  
38 ***employee, or elected official.** If the Secretary makes a finding that the collection of such tax is in jeopardy, notice*  
39 *and demand for immediate payment of such tax may be made by the Secretary and, upon failure or refusal to pay*  
40 *such tax, collection thereof by levy shall be lawful without regard to the 10-day period provided in this section.*

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

45 *"There is a clear distinction in this particular case between an individual and a corporation, and that the latter*  
46 *has no right to refuse to submit its books and papers for an examination at the suit of the State. The individual*  
47 *may stand upon his constitutional rights as a citizen. He is entitled to carry on his private business in his own*  
48 *way. His power to contract is unlimited. He owes no such duty to the State, since he receives nothing therefrom,*

beyond the protection of his life and property. His rights are such as existed by the law of the land long antecedent to the organization of the State, and can only be taken from him by due process of law, and in accordance with the constitution. Among his rights are a refusal to incriminate himself, and the immunity of himself and his property from arrest or seizure except under a warrant of the law. He owes nothing to the public so long as he does not trespass upon their rights."  
[Hale v. Henkel, 201 U.S. 43, 74 (1906)]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 *“The same or rather the like limitation applies upon corporations created by the States. You may tax any private*  
17 *corporation of a State, but a corporation of the State, that is chartered by the State to perform some function of*  
18 *its government, partakes of a governmental nature, just as one so formed by the United States; and as the one*  
19 *cannot be taxed by the Federal Government, so the other cannot be taxed by the State.”*  
20 *[44 Cong.Rec. 4237-4238 (1909)]*

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

23 *“Mr. Brandegee. **Mr. President, what I said was that the amendment exempts absolutely everything that a man***  
24 ***makes for himself.** Of course it would not exempt a legacy which somebody else made for him and gave to him.*  
25 *If a man's occupation or vocation—for vocation means nothing but a calling—if his calling or occupation were*  
26 *that of a financier it would exempt everything he made by underwriting and by financial operations in the course*  
27 *of a year that would be the product of his effort. **Nothing can be imagined that a man can busy himself about***  
28 ***with a view of profit which the amendment as drawn would not utterly exempt.**”*  
29 *[50 Cong.Rec. p. 3839, 1913]*

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

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

## 35 CONCLUSIONS

36 The content of this analysis leads us to the following conclusion about the taxability of property under the Internal Revenue  
37 Code:

- 38 1. The CREATOR of WEALTH is the ORIGINAL "owner".
- 39 2. Private, constitutionally protected people in the states of the Union are the only real CREATORS and therefore  
40 original OWNERS of wealth.
- 41 3. Government creates NOTHING and certainly NEVER "wealth". Everything it says is a LIE and everything it has  
42 is usually STOLEN. As Judge Andrew Napolitano frequently said: "taxation as theft". We would qualify that  
43 statement that the only way it ISN'T theft is if you consent to it, usually by what the courts will silently presume  
44 as "implied consent" based on ACTION or INACTION rather than WORDS. See:

45 Legal Deception, Propaganda, and Fraud, Form #05.014

<https://sedm.org/Forms/05-MemLaw/LegalDecPropFraud.pdf>

- 45 4. Governments were created to PROTECT PRIVATE wealth and certainly NEVER for a profit motive.

- 4.1. They are not created to steal PRIVATE wealth and convert it to PUBLIC wealth without the consent of the owner.
- 4.2. A government that pursues a profit motive or doesn't protect PRIVATE wealth and abuses the public trust to convert it to PUBLIC wealth is a sham trust and a de facto government.
- 4.3. A government that only protects its OWN property or property that it shares an ownership interest in is NOT a de jure government and can never fulfill the purpose of its creation. Would you hire a security guard to protect your property that insisted on DONATING it all to THEM or converting it to PUBLIC property before they would protect it?

More on the above at:

De Facto Government Scam, Form #05.043  
<https://sedm.org/Forms/05-MemLaw/DeFactoGov.pdf>

5. The government is nothing but a TRUSTEE over PUBLIC property donated to it by people in the States of the Union.
  - 5.1. The Constitution is the trust indenture and it creates a corporation called "U.S. Inc." mentioned in [28 U.S.C. §3002\(15\)\(A\)](#).
  - 5.2. The "beneficiaries" of the public trust are the people in the states of the Union.
6. You CAN'T be a "beneficiary" AND a "trustee" at the same time in relation to the same government. Its ONE or the OTHER.
7. Civil jurisdiction over the PRIVATE property of the OWNERS in the states of the Union can only be created by CONSENT. This is because:
  - 7.1. It is a maxim of law that "what is mine cannot be taken from me without my consent".
- 7.2. The Declaration of Independence requires that ALL just CIVIL powers of the national government MUST derive from CONSENT of the ORIGINAL PRIVATE owner. Absent consent, taxation is UNJUST and even criminal theft.
8. The process of donating property to the national government occurs by one of following three methods:
  - 8.1. By CONSENTING to a civil status such as "taxpayer", "person", "citizen", "resident", "nonresident alien with earnings from the United States", etc. which has a tax liability. These civil statuses are a CREATION of and PROPERTY of the national government. The rights and obligations attached to the status are ALSO PROPERTY of the national government. When you use public property for a personal benefit, then you surrender the protections of the Constitution and of your property under Fifth Amendment and of the common law in exchange for privileges.

*"Quod meum est sine me auferri non potest. What is mine cannot be taken away without my consent. Jenk. Cent. 251. Sed vide Eminent Domain. "*  
 [Bouvier's Maxims of Law, 1856;  
<https://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm>]

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

[. . .]

**6. The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself of its benefits.** [FN7 Great Falls Mfg. Co. v. Attorney General, 124 U.S. 581, 8 S.Ct. 631, 31 L.Ed. 527; Wall v. Parrot Silver & Copper Co., 244 U.S. 407, 411, 412, 37 S.Ct. 609, 61 L.Ed. 1229; St. Louis Malleable Casting Co. v. Prendergast Construction Co., 260 U.S. 469, 43 S.Ct. 178, 67 L.Ed. 351.](#)

FOOTNOTES:

[FN7 Compare Electric Co. v. Dow, 166 U.S. 489, 17 S.Ct. 645, 41 L.Ed. 1088; Pierce v. Somerset Ry., 171 U.S. 641, 648, 19 S.Ct. 64, 43 L.Ed. 316; Leonard v. Vicksburg, etc., R. Co., 198 U.S. 416, 422, 25 S.Ct. 750, 49 L.Ed. 1108.](#)  
 [Ashwander v. Tennessee Valley Authority, 297 U.S. 288, 56 S.Ct. 466 (1936)]

1           *"The words "privileges" and "immunities," like the greater part of the legal phraseology of this country, have*  
2           *been carried over from the law of Great Britain, and recur constantly either as such or in equivalent*  
3           *expressions from the time of Magna Charta. For all practical purposes they are synonymous in meaning, and*  
4           *originally signified a peculiar right or private law conceded to particular persons or places **whereby a certain***  
5           ***individual or class of individuals was exempted from the rigor of the common law.** Privilege or immunity is*  
6           *conferred upon any person when he is invested with a legal claim to the exercise of special or peculiar rights,*  
7           *authorizing him to enjoy some particular advantage or exemption."*

8           *[The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10;*

9           *SOURCE:*

10           [http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The\\_privileges\\_and\\_immunities\\_of\\_state\\_c.pdf](http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The_privileges_and_immunities_of_state_c.pdf)

11           *]*

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12

13           FOOTNOTES:

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

17           8.2. Consenting to call the payment a "U.S. source", and thus, converting the payment to a "federal payment" as  
18           indicated in [26 U.S.C. §3402](#)(p).

19           8.3. Identifying real property as being located in the STATUTORY geographical "United States" under the  
20           FIRPTA Act and thus subject to the FIRPTA Act, even though it is NOT so located. See:

[Income Taxation of Real Estate Sales, Form #05.028](#)

<https://sedm.org/product/income-taxation-of-real-estate-sales-form-05-028/>

21           More on the above process can be found at:

22           1. [Ministry Introduction](#), Form #12.014, pp. 40-55-SEDM. Talks about how the government is a public trust and you are  
23           the BENEFICIARY and NEVER the Trustee or public officer.

24           <https://sedm.org/Ministry/MinistryIntro.pdf>

25           2. [Separation Between Public and Private Course](#), Form #12.025

26           <https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>

27           3. [Private Right or Public Right? Course](#), Form #12.044

28           <https://sedm.org/LibertyU/PrivateRightOrPublicRight.pdf>

29           4. [The Publici Juris or Public Rights Scam](#), SEDM Blog

30           <https://sedm.org/the-publici-juris-or-public-rights-scam/>

31           5. [The Achilles Heel of the Administrative State](#), SEDM Blog

32           <https://sedm.org/the-achilles-heel-of-the-administrative-state/>

33           6. [Civil Status \(Important!\)](#), SEDM

34           <https://sedm.org/litigation-main/civil-status/>

35           7. [Why Domicile and Becoming a "Taxpayer" Require Your Consent](#), Form #05.002

36           <https://sedm.org/Forms/05-MemLaw/Domicile.pdf>

## 37           **6.4     Jesus: The Great Divider**<sup>34</sup>

38           An acquaintance ask me, "why can't we all just get along?"

39           Actually, these words were first made famous by Rodney King in 1992.

40           When four police officers were acquitted of nearly beating the man to death, a riot broke out in Los Angeles. For six days  
41           people ran through the streets looting, breaking windows, overturning cars, and burning buildings. It cost the City of Los  
42           Angeles over a billion dollars.

43           Why can't we all just get along?

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<sup>34</sup> Adapted from: <https://nikeinsights.famguardian.org/forums/topic/jesus-the-great-divider/>.

1 We will never get along as long as government officials use our tax dollars to support fornicating parents who have six kids  
2 with six different last names.

3 We will never get along as long as politicians permit armies of young men to trespass across our borders to ransack our  
4 country, push Sodomy and LGBT queer values in public school curriculum, and continue to protect murders who kill babies.  
5 Never!

6 We will never get along as long as people deny the inspiration of Scripture, the deity of Christ, salvation by faith, and the  
7 relevance of the Ten Commandments. Never!

8 We will never get along as long as women act like men and men dress like women! Never!

9 We will never get along as long as the government seeks to take away our right to privacy, to track us, film us, finger print  
10 us, scan us, stalk us, and store our DNA in some IRS national data bank. Never!

11 We will never get along as government sanctioned banks create money out of nothing, create money of account and charge  
12 us interest on nothing, and then seize our houses and cars for non-payments on an alleged 30-year loan.

13 We will never get along as long as cops seize assets of alleged “drug dealers” without a warrant and without a trial by jury!

14 We will never get along as long a liberal Antifa professors keep referring to white privilege, calling for the death of white  
15 males, and then labeling anyone who disagrees with them a “racist!”

16 We will never get along as long as Democrats support bribes and take money for selling State secrets to Russia, China, and  
17 Iran (Hillary and Obama).

18 We will never get along as long as liberals think having a transvestites in the White House as president and first lady is  
19 progress.

20 We will never get along as long as some college professors think there are three genders: males, females, and he-shes.

21 We will never get along as long as Christmas is about commerce and not about Christ

22 We will never get along as long as Hollywood continues to produce pornography in order to turn our daughters into whores  
23 and our sons into sex addicts.

24 We will never get along because there are still some people in the United States that are true followers of Jesus Christ!

25 True Christian men are not going to stand for liberal, permissive, loud-mouthed feminist politicians sponsoring bills to turn  
26 America into Sodom and Gomorrah. The Godly will resist, fuss, joust, debate, fight, joust, quarrel, brawl, clash, dispute, duel,  
27 feud, quarrel, and riot when liberals stuff their godless, atheistic, humanistic, racist, relative, multicultural values down the  
28 throats of our children.

29 There are still true followers of Christ . . . and **the Lord Jesus Christ is the Great Divider!**

30 **Jesus is the Source of all this division.**

31 You error if you “suppose” Christ came to bring peace on the earth.

- 32 1. Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather **division**:
- 33 2. John 7:43 So there was a **division** among the people because of him.
- 34 3. John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day.  
35 Others said, How can a man that is a sinner do such miracles? And there was a **division** among them.
- 36 4. Jesus divides the sheep from the goats ([Matthew 35:33](#)).
- 37 5. Jesus divides the tares from the wheat ([Matthew 13:30](#)).
- 38 6. The Lord Jesus waged war on Egypt until Pharaoh bent to do the will of God.
- 39 7. Exodus 8:23 And I will put a **division** between my people and thy people: tomorrow shall this sign be.



8. He divided the sons of Korah from the congregation. Because they would not submit to the authority of Moses, God buried them alive ([Numbers 16](#)).
9. “Separate yourselves from among this (wicked) congregation, that I may consume them (the sons of Korah) in a moment.” (Numbers 16:21)
10. He divides the clean from the unclean, edible foods from the inedible, clean clothes from the soiled, healthy people from the sick ones, sanitary houses from the unsanitary (Leviticus 12-15).
11. He divided Ephraim from Judah because Solomon’s heart was divided from him ([1 Kings 11-12](#))
12. And, Jesus wages war on Sodomites, feminists, abortionists, globalist, and communist today. War and division will not cease until men bow to His rule and His authority ([Philippians 2:10-11](#)).
13. He forbids Christians to touch defiled things and requires His followers to separate (divide) from the unclean ([2 Corinthians 6:19](#)).
14. Christians are commanded to drive heretics out of the flock ([Romans 16:17](#); [Titus 3:10](#)).
15. He divides husbands from their unbelieving wives ([Ezra 10:9-11](#)).
16. He divides believers from the secular pagans around them (Book of Nehemiah).
17. He divides family members from each other ([Matt. 10:34-39](#)).
18. He divides Christians from the pagan world ([2 Cor. 6:17](#); [Rev. 18:4](#)).
19. He divides evil from Himself (Psalm 15).
20. He divides His people from scoffers ([Prov. 22:10](#)).
21. He divides His people from socialists ([Prov. 1:8-19](#))
22. He divides believers from the rest of the world by commanding them to be “IN the world but not OF the world”. John 15:19, John 17:14, John 17:16.

You can’t SEPARATE until you can JUDGE or at least DISCERN Evil from Good. That discernment STARTS with God’s law. Lev. 10:8-11, 2 Tim. 3:16.

Since light cannot have fellowship with darkness, Christians can have no peace with God’s enemies ([1 Corinthians 16:14](#)).

Since Christ has declared war on his enemies, so must we! ([1 Corinthians 15:25](#))

Since God acted to destroy Sodom and Gomorrah, so must we!

Since God declared war on Egypt to make men free, so must we!

Since our Lord came to bring a sword and not peace, so must we!

Since secular statists try to abuse the legislative authority of government to PUNISH Christians for doing all the above, then we must NOT EVER consent to it and vehemently fight that in a legal setting as well with the following resources:

1. *Why Domicile and Becoming a “Taxpayer” Require Your Consent*, Form #05.002  
<https://sedm.org/Forms/FormIndex.htm>
2. *Why Statutory Civil Law is Law for Government and Not Private Persons*, Form #05.037  
<https://sedm.org/Forms/FormIndex.htm>
3. *Proof That There is a “Straw Man”*, Form #05.042  
<https://sedm.org/Forms/FormIndex.htm>
4. *Government Instituted Slavery Using Franchises*, Form #05.030  
<https://sedm.org/Forms/FormIndex.htm>
5. *Proof of Claim: Your Main Defense Against Government Greed and Corruption*, Form #09.073  
<https://sedm.org/Forms/FormIndex.htm>

In a theological sense, separation implies sanctification and being “holy”.

Legal separation between believers and a pagan secular government is literally IMPOSSIBLE without PRIVATE property and PRIVATE rights. That separation is described in:

*Separation Between Public and Private Course*, Form #12.025  
<https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>

1 A government that won't respect or allow separation between public and private is a despotism and a de facto government:

2 *"It must be conceded that there are such [PRIVATE] rights in every free government beyond the control of the*  
3 *State. **A government which recognized no such rights, which held the lives, the liberty,***  
4 ***and the property of its citizens subject at all times to the absolute disposition and***  
5 ***unlimited control of even the most democratic depository of power, is after all but a***  
6 ***despotism. It is true it is a despotism of the many, of the majority, if you choose to call it***  
7 ***so, but it is none the less a despotism.** It may well be doubted if a man is to hold all that he is accustomed*  
8 *to call his own, all in which he has placed his happiness, and the security of which is essential to that happiness,*  
9 *under the unlimited dominion of others, whether it is not wiser that this power should be exercised by one man*  
10 *than by many."*  
11 *[Loan Association v. Topeka, 87 U.S. 655 (1875)]*

12 Lastly, those who are the subject of the "separation" and division described in the above are called "foreign" and sometimes  
13 "alien" in the legal field:

*"Sovereign"="Foreign"*, Family Guardian Fellowship  
<https://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm>

14 We cannot AVOID being sovereign if we separate ourselves as God commands. That sovereignty is a DIRECT result of  
15 the blessings found in Deut. 28:

16 *"And the Lord will make you the head and not the tail; you shall be above only, and not be beneath, if you heed*  
17 ***the commandments of the Lord your God, which I command you today, and are careful to observe them.** So*  
18 *you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after*  
19 *other gods to serve them."*  
20 *[Deut 28:13-14, Bible, NKJV]*

21 Note from the above that the BEGINNING of idolatry and rebellion is disobeying ANY PART of His Holy laws. In that  
22 sense, following any OTHER law system constitutes IDOLATRY, which is the worst sin in the Bible and the First  
23 Commandment God gave us in Exodus 20.

24 **6.5 God's Law: The Great UNITER**<sup>35</sup>

25 God's law brings UNITY. The reader will note that after Nehemiah built his wall, he gathered everyone together in the  
26 town square, day and night, for several days in a row, to READ and LEARN [God's LAW](#). See: [Nehemiah 8](#).

27 **Ezra Reads and Explains the Law**

28 *Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they*  
29 *told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel. <sup>2</sup> So Ezra the*  
30 *priest brought the Law before the assembly of men and women and all who could hear with understanding on the*  
31 *first day of the seventh month. <sup>3</sup> Then he read from it in the open square that was in front of the Water Gate from*  
32 *morning until midday, before the men and women and those who could understand; and the ears of all the people*  
33 *were attentive to the Book of the Law.*

34 *<sup>4</sup> So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his*  
35 *right hand, stood Mattithiah, Shema, Anaiiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah,*  
36 *Mishael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam. <sup>5</sup> And Ezra opened the book in the sight*  
37 *of all the people, for he was standing above all the people; and when he opened it, all the people stood up. <sup>6</sup> And*  
38 *Ezra blessed the LORD, the great God.*

39 **Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and**  
40 **worshiped the LORD with their faces to the ground.**

41 *<sup>7</sup> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan,*  
42 *Pelaiah, and the Levites, helped the people to understand the Law; and the people stood in their place. <sup>8</sup> So they*  
43 *read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the*  
44 *reading.*

<sup>35</sup> Source: <https://nikeinsights.famguardian.org/forums/topic/jesus-the-great-divider/>.

1 <sup>9</sup> And Nehemiah, who was the <sup>1b</sup>governor, Ezra the priest and scribe, and the Levites who taught the people said  
2 to all the people, "This day is holy to the LORD your God; do not mourn nor weep." For all the people wept, when  
3 they heard the words of the Law.

4 <sup>10</sup> Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing  
5 is prepared; for this day is holy to our Lord. Do not sorrow, for the joy of the LORD is your strength."

6 <sup>11</sup> So the Levites quieted all the people, saying, "Be still, for the day is holy; do not be grieved." <sup>12</sup> And all the  
7 people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words  
8 that were declared to them.  
9 [Nehemiah 8:1-12; Bible, NKJV]

10 And after everyone had heard God's law, the people in unison raised their voice and said "Amen!":

11 "Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and  
12 worshiped the Lord with their faces to the ground."  
13 [Nehemiah 8:6, Bible, NKJV]

14 This same theme of "meditating on God's Law" is repeated later in Joshua 1:8-9:

15 "This [Book of the Law](#) shall not depart from your mouth, but you shall meditate in it day and night, that you may  
16 observe to do according to all that is written in it. For then you will make your way prosperous, and then you will  
17 have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be  
18 dismayed, for the Lord your God is with you wherever you go."  
19 [[Joshua 1:8-9](#), Bible, NKJV]

20 Pastor Tim Keller describes the above unifying process organized around God's Law in the following wonderful sermon:

[Laboring for a God Who Fights for Us](#), Pastor Tim Keller  
<https://youtube.com/embed/SzmG-SFhTco>

21 The theme of using God's law as a unifying rather than dividing force is also found in our About Us Page:

22 *SEDM About Us Page*  
23 *Section 2: Mission Statement*

24 *Our mission is the same as Nehemiah described in the [Book of Nehemiah](#) in the Bible, who followed God's*  
25 *sovereign calling and commission to rebuild the wall that protected the people in the city of Jerusalem from their*  
26 *surrounding heathen neighbors and governments. That wall was a figurative wall of separation between the*  
27 *"church", which was God's followers the Israelites, and the "state", which was the rest of the foreigners and the*  
28 *king who did not serve God or fear Him. The religious people had neglected obeying God's laws and*  
29 *commandments and thereby become slaves of the surrounding kings and political rulers:*

30 *"The survivors [Christians] who are left from the captivity in the province are there in*  
31 *great distress and reproach. The wall [of separation between "church", which was the*  
32 *Jews, and "state", which was the heathens around them] of Jerusalem is also broken down,*  
33 *and its gates are burned with fire."*  
34 [[Neh. 1:3](#), Bible, NKJV]

35  
36 *Then I said to them, "You see the distress that we are in, how Jerusalem lies waste, and its*  
37 *gates are burned with fire. Come and let us build the wall of [of separation in] Jerusalem*  
38 *that we may no longer be a reproach." And I told them of the hand of my God which had*  
39 *been good upon me, and also of the king's words that he had spoken to me. So they said,*  
40 *"Let us rise up and build." Then they set their hands to this good work.*

41 *But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab*  
42 *heard of it, they laughed at us and despised us, and said, "What is this thing that you are*  
43 *doing? Will you rebel against the king?"*

44 *So I answered them, and said to them, "The God of heaven Himself will prosper us;*  
45 *therefore we His servants will arise and build [the wall of separation between church*  
46 *and state]..."*  
47 [[Neh. 3:17-18](#), Bible, NKJV]

1 *Nehemiah was heavily ridiculed and persecuted by the government in his campaign to rebuild the wall.*

2 *But it so happened, when Sanballat [the U.S. government/IRS] heard that we were*  
3 *rebuilding the wall that he was furious and very indignant, and mocked the Jews [Christian*  
4 *patriots]. And he spoke before his brethren and the army of Samaria, and said, "What are*  
5 *these feeble Jews [Christian patriots] doing? Will they fortify themselves?...*

6 *Now Tobiah the Ammonite [part of the government] was beside him, and he said,*  
7 *"Whatever they build, if even a fox goes up on it, he will break down their stone wall."*

8 **Hear, O our God, for we are despised, turn their reproach on their own heads and**  
9 **give them [the opponents of the wall of separation] as plunder to [their socialist fellow**  
10 **citizens in] a land of captivity! Do not cover their iniquity, and do not let their sin be**  
11 **blotted out from before You; for they have provoked You to anger before the builders**  
12 **[of the wall]. So we built the wall, and the entire wall was joined together up to half**  
13 **its height, for the people had a mind to work.**

14 *...and all of them conspired together to come and attack Jerusalem and create confusion.*

15 *And our adversaries said, "They will neither know nor see anything, till we come into*  
16 *their midst and kill them and cause the work to cease."*  
17 *[Neh. 4:1-11, Bible, NKJV]*

18 *At one point, the heathens and nonbelievers even complained that the Jews were going to leave the tax roles so*  
19 *they were left holding the bag!*

20 *And there was a great outcry of the [socialist] people and their wives [at the voting booths*  
21 *and in the jury boxes] against their Jewish brethren [who were building the wall].*

22 *For there were those who said, "We, our sons, and our daughters are many; therefore let*  
23 *us get grain [through government usury by unjust taxation], that we may eat and live."*

24 *There were also some who said, "We have mortgaged our lands and vineyards and houses,*  
25 *that we might buy grain because of the famine."*

26 *There were also those who said, "We have borrowed money for the king's tax on our*  
27 *lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as*  
28 *their children; and indeed we are forcing our sons and our daughters to be slaves [to*  
29 *the king and his taxes and the banksters], and some of our daughters have been*  
30 *brought into slavery. It is not in our power to redeem them, for other men have our*  
31 *lands and vineyards."*  
32 *[Neh. 5:1-5, Bible, NKJV]*

33 *Nehemiah's righteous response was to rebuke the nobles and rulers (the government leaders and the tax*  
34 *collectors) for their usury and extortion, as we frequently do on this website:*

35 **And I became very angry when I heard their outcry and these words. After serious**  
36 **thought, I rebuked the nobles and rulers, and said to them, "Each of you is exacting**  
37 **usury from his brother." So I called a great assembly against them [as we attempt to**  
38 **do here on this website].**

39 *And I said to them, "According to our ability we have redeemed our Jewish [Christian]*  
40 *brethren who were sold to the nations. Now indeed, will you even sell your brethren? Or*  
41 *should they be sold to us?" Then they [the government leaders] were silenced [because*  
42 *of guilt about their usury and extortion] and found nothing to say.*

43 **Then I said, "What you are doing is not good, Should you not walk in the fear of our**  
44 **God because of the reproach of the nations, our enemies?**

45 *"I also, with my brethren and my servants, am lending them money and grain. Please, let*  
46 *us stop this usury [illegal and unjust taxation and government extortion]! [IRS and*  
47 *the government must] Restore to them, even this day, their [financial control over*  
48 *their labor and their] lands, their vineyards, their olive groves, and their houses, also*  
49 *a hundredth of the money and the grain, the new wine and the oil, that you have*  
50 *charged them."*

1 So they [the government] said, "We will restore it, and will require nothing from  
2 them; we will do as you say." Then I called the priests, and required an oath from  
3 them that they would do according to this promise.

4 ...Moreover, from the time that I was appointed to be their governor in the land of  
5 Judah, from the twentieth year until the thirty-second year of King Artaxerxes,  
6 twelve years, neither I nor my brothers ate the governor's provisions. But the former  
7 governors before me laid burdens on the people, and took from them bread and wine,  
8 besides forty shekels of silver. Yes, even their servants bore rule over the people, but  
9 I did not do so, because of the fear of God.

10 Indeed, I also continued the work on this wall, and we did not buy any land. All my  
11 servants were gathered there for the work.  
12 [[Neh. 5:6-16](#), Bible, NKJV]

13 *Nehemiah's example is the solution of how to accomplish the restoration of the wall of separation between church  
14 and state. It is the model for how God has told this ministry that we must accomplish it and which we carefully  
15 follow on this website.*

16 "And I saw the beast, the kings [heathen political rulers and the unbelieving democratic  
17 majorities who control them] of the earth [controlled by Satan], and their armies, gathered  
18 together to make war against Him [God] who sat on the horse and against His army."  
19 [[Revelation 19:19](#), Bible, NKJV]

20 "And I heard another voice from heaven [God] saying, 'Come out of her [[Babylon the](#)  
21 [Great Harlot](#), a democratic state full of socialist non-believers], my people [Christians],  
22 lest you share in her sins, and lest you receive of her plagues."  
23 [[Revelation 18:4](#), Bible, NKJV]

24 Below are sermons explaining the meaning of the Book of Nehemiah:

- 25 1. [Being God's Gap Man](#) (OFFSITE LINK) - Nike Insights. Nehemiah was God's "Gap Man"  
26 <http://nikeinsights.famguardian.org/forums/topic/10146/>
- 27 2. [Laboring for a God Who Fights for Us](#) (OFFSITE LINK)-Pastor Tim Keller  
28 <https://youtu.be/SzmG-SFhTco>
- 29 3. [Nehemiah: Armed Men Rebuilt Jerusalem](#) (OFFSITE LINK) -Pastor Sheldon Emry  
30 [http://sheldonomrylibrary.famguardian.org/CassetteTapedMessages/1981/ArmedMenRebuiltJerus/ArmedM  
32 enRebuiltJerusalem.htm](http://sheldonomrylibrary.famguardian.org/CassetteTapedMessages/1981/ArmedMenRebuiltJerus/ArmedM<br/>31 enRebuiltJerusalem.htm)
- 33 4. [EZRA: Rebuilding Jerusalem, Sermon 7929a](#) (OFFSITE LINK)-Pastor Sheldon Emry  
34 <http://sheldonomrylibrary.famguardian.org/CassetteTapedMessages/1979/7929a.mp3>
- 35 5. [EZRA: Rebuilding Jerusalem, Sermon 7929b](#) (OFFSITE LINK)-Pastor Sheldon Emry  
36 <http://sheldonomrylibrary.famguardian.org/CassetteTapedMessages/1979/7929b.mp3>
- 37 6. [Nehemiah & the Patriots on the Money System 1](#) (OFFSITE LINK)-Pastor Sheldon Emry  
38 <http://www.youtube.com/watch?v=-Shk6w0kN6w>
- 39 7. [Nehemiah & the Patriots on the Money System 2](#) (OFFSITE LINK)-Pastor Sheldon Emry  
40 <http://www.youtube.com/watch?v=RY0hMOESZ2o>

41 [SEDM About Us page, Section 2; <https://sedm.org/Ministry/AboutUs.htm>]

42 It is a fact that the ONLY tool God has at His disposal to bring UNITY RATHER than division is HIS LAW! And those  
43 who don't want to follow it are scattered abroad! See Gen. 11:8-9, Exodus 5:12, Leviticus 26:33, Deut 4:27, Deut 28:64,  
44 etc., etc.

45 The implication is that any country not founded on HIS LAW will disintegrate and its people will be scattered abroad, just  
46 like the 70 year captivity of the Israelites in Babylon that occurred BEFORE Nehemiah rebuilt the wall.

47 The following command from God summarizes why Christians cannot participate in a secular civil law system and must  
48 rely ONLY on God's law:

49 "Do not walk in the [statutes of your fathers](#) [the heathens], nor observe [their judgments](#) [court rulings], nor defile  
50 yourselves with [their \[pagan government\] idols](#). I am the LORD your God: Walk in [obey] [My statutes](#), keep My  
51 judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know  
52 that I am the LORD your God."  
53 [[Ezekial 20:10-20](#), Bible, NKJV]

1 What truly and even mainly makes God OUR God is the fact that He is our ONLY Lawgiver and civil ruler. He's not merely  
2 a Savior, but a King governing every aspect of our lives and our behavior! This, in fact, is the essence of what it means to  
3 truly "worship" Him.

4 "For God is the King of all the earth. Sing praises with understanding."  
5 [Psalm 47:7, Bible, NKJV]

6 "For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."  
7 [Isaiah 33:22, Bible, NKJV]

## 8 **6.6 How CHANGING the source of Law from God to Caesar enslaves the people**

9 "Having thus avowed my disapprobation of the purposes, for which the terms, State and sovereign, are frequently  
10 used, and of the object, to which the application of the last of them is almost universally made; it is now proper  
11 that I should disclose the meaning, which I assign to both, and the application, [2 U.S. 419, 455] which I make  
12 of the latter. **In doing this, I shall have occasion incidentally to evince, how true it is, that States and**  
13 **Governments were made for man; and, at the same time, how true it is, that his creatures and**  
14 **servants have first deceived, next vilified, and, at last, oppressed their**  
15 **master and maker."**  
16 [Justice Wilson, Chisholm v. Georgia, 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793)]

17 As we established earlier in section 6.1, God and Caesar are competitors for the protection, affection, allegiance, and "tithes"  
18 of the people. They are, in effect competing religions structured almost identically to each other. For proof, see:

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

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

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

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

- 31 1. A statute that has a constitutional origin for its authority protects PRIVATE rights.
  - 32 2. A statute that has CAESAR as the origin of the PUBLIC right is a PRIVILEGE or franchise that enslaves the people.
- 33 This is exhaustively proven in the following:

Government Instituted Slavery Using Franchises, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

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

38 "We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator**  
39 **with certain unalienable Rights**, that among these are Life, Liberty and the pursuit of Happiness.--That to secure  
40 these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,  
41 --"  
42 [Declaration of Independence]

43 "Unalienable. Inalienable; incapable of being aliened, that is, sold and transferred."  
44 [Black's Law Dictionary, Fourth Edition, p. 1693]



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

5 *"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.  
6 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.  
7 And whoever desires to be first among you, let him be your slave---just as the Son of Man did not come to be  
8 served, but to serve, and to give His life a ransom for many."*  
9 *[Matthew 20:25-28, Bible, NKJV]*

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

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

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

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

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

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

### 31 **6.6.1 What's so bad about the civil statutory law? Why care about avoiding it or pursuing common law or** 32 **constitutional law to replace it?**<sup>36</sup>

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

40 The basic principle of justice is to:

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

<sup>36</sup> Adapted from *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002, Section 11.1; <http://sedm.org/Forms/FormIndex.htm>.

1 So how does the civil code, or what we call the “civil protection franchise” undermine the above, we asked ourselves in  
2 studying this important subject?:

- 3 1. It grants a monopoly on protection to the government. All monopolies are evil because:
  - 4 1.1. There is no competition.
  - 5 1.2. All attempts to privatize selected services are penalized and prosecuted by hostile bureaucrats who want to  
6 “protect their turf” and their retirement check.
  - 7 1.3. The postal service, for instance, has a monopoly on mail but shouldn’t have. Lysander Spooner, the founder of  
8 libertarian thought and a lawyer, attempted to compete with the postal service and put them to shame, and he was  
9 prosecuted for it.
- 10 2. It creates and perpetuates an UNEQUAL relationship between the “government grantor” of the civil protection  
11 franchise and you.
  - 12 2.1. You become inferior and subservient to the grantor of the franchise. That is why they call those who are subject  
13 to it a “subject”.
  - 14 2.2. This results in idolatry in violation of the Bible.
- 15 3. It destroys ABSOLUTE ownership of PRIVATE property.
  - 16 3.1. The government becomes the ABSOLUTE owner and you become a CUSTODIAN over THEIR property.
  - 17 3.2. The PUBLIC OFFICE called “citizen” or “resident” is merely an employment position you fill as custodian over  
18 the GOVERNMENT’S property, meaning ALL property.
  - 19 3.3. The use of government identifying number in association with the title to property becomes prima facie evidence  
20 that you are engaged in the franchise and that the property is “PRIVATE PROPERTY DONATED TO A  
21 PUBLIC USE TO PROCURE THE BENEFITS OF THE CIVIL PROTECTION FRANCHISE”.
- 22 4. It interferes with your right to contract:
  - 23 4.1. The parties to every civil contract, when using government ID and associated license numbers, unknowingly  
24 insert the government into the relationship as an agent of the protection franchise, often without the knowledge of  
25 the parties.
  - 26 4.2. Those who wish to contract the government OUT of the relationship by negotiating either binding arbitration or  
27 invoking the common law and not the statute law are interfered with by corrupt judges who want to pad their  
28 pocket by inserting themselves into the relationship not as coaches, but OWNERS of both participants who  
29 become “employees” or “officers” under the civil code.
- 30 5. The civil protection franchise is abused by politicians as a method to institute class warfare between the people:
  - 31 5.1. The voting booth and the jury box become a battle ground used by the poor to steal from the rich.
  - 32 5.2. The tax code is used as a vehicle to abuse the government’s taxing power to transfer wealth from the have-nots to  
33 the haves.
  - 34 5.3. The tax code is abused essentially to punish success with taxes and reward failure with subsidies, thus destroying  
35 the economy and all incentive to be productive or responsible.
  - 36 5.4. The promise of “benefits” by campaigning politicians become essentially a vehicle to ILLEGALLY and  
37 CRIMINALLY bribe voters with loot STOLEN through the illegal use of the government’s taxing powers.
- 38 6. It places NO limits on the PRICE you pay for the “benefit” of its “protection”. Politicians can and do impose any duty  
39 upon those who are subject to it because the premise is that you had to consent to be subject to it.
- 40 7. The administrators of the franchise REFUSE to recognize on the forms and processes administering the franchise:
  - 41 7.1. Your right to NOT participate . . .OR
  - 42 7.2. Your right to quit. . .OR
  - 43 7.3. The right to document the existence of duress in signing up on the forms administering the franchise.  
44 Try walking into a Social Security office and ask for forms to quit the system as we have. You will be escorted out by  
45 an armed guard and be accused of being a terrorist if you refuse to cooperate!
- 46 8. You aren’t allowed to QUALIFY or LIMIT HOW MUCH you pay or what specific PRIVATE rights you are willing to  
47 give up or can be forced to give up in order to procure its “benefits”.
  - 48 8.1. There is no opportunity to negotiate a better deal.
  - 49 8.2. You can’t go to anyone else for the service to improve your bargaining position.
  - 50 8.3. It therefore behaves as an “adhesion contract” that is unconscionable.
- 51 9. It results in a SURRENDER of ALL common law and natural rights.
  - 52 9.1. The civil code is predicated on consent
  - 53 9.2. Anything you consent to cannot form the basis of an injury under the common law or the Constitution.
- 54 10. When you sign up for one franchise under the civil statutory protection franchise, such as the vehicle code by getting a  
55 marriage license, you are COERCED and expected to be party to ANY and EVERY other government franchise.
  - 56 10.1. They demand a Social Security Number, and therefore FORCE you to sign up for Social Security as well. The  
57 DMV does this.

1 10.2. This completely destroys your power of choice and your autonomy and self-government.  
2 10.3. It makes it impossible to procure the protection of the vehicle code WITHOUT becoming a public officer who  
3 has to do ANYTHING and EVERYTHING congress can dream up to put in your “employment agreement”  
4 called the civil code.

5 11. People who do not want its benefits:

6 11.1. Are punished with civil penalties that don’t apply to them and can’t lawfully be enforced against them.

7 11.2. Are told they are crazy or stupid.

8 11.3. Are treated unfairly as “anarchists” or even violent or terrorists, as is being done with the “Sovereign Citizen  
9 Movement” at this time. This is an unjust and unfair and undeserved stereotype designed mainly and essentially  
10 to protect the governments at least perceived authority to essentially use the civil franchise as a way to justify its  
11 right to essentially STEAL from the average American.

12 12. In court, those who refuse to consent to the franchise and who become the illegal target of enforcement of the  
13 PROVISIONS of the franchise are maliciously interfered with in violation of the Bill of Rights by:

14 12.1. Refusing to recognize or protect their unalienable constitutional rights.

15 12.2. Refusing to recognize their right to invoke the common law against EVERYONE, INCLUDING the government,  
16 who at that point is on an EQUAL rather than INFERIOR relationship to them.

17 12.3. Forcing them into a franchise court such as family court, traffic court, or tax court that CANNOT lawfully hear a  
18 matter NOT involving a franchisee.

19 12.4. Telling them they are crazy, ignorant, or stupid when they try to invoke the common law or the constitution  
20 instead of the franchise in their defense.

21 Is it any surprise that the Roman Empire, which was the origin of the above system of usury under the Roman “jus civile”,  
22 failed and collapsed? Anyone that would build the security of private property upon such a frail and evil foundation is bound  
23 to fail quickly, and every government that has ever tried throughout history has failed for the same reason. Below is a  
24 description of HOW that failure happened:

- 25 1. *The Truth About the Fall of Rome: Modern Parallels*-Stefan Molyneux  
26 <https://odysee.com/@freedomain:b/the-truth-about-the-fall-of-rome-modern:9?t=5&unset=lbrtyv>  
27 2. *A History of the Decline and Fall of the Roman Empire*, Edward Gibbon  
28 <http://famguardian.org/Publications/DeclineFallRomanEmpire/index.htm>  
29 3. *The Fall of Rome and Modern Parallels* - Lawrence Reed, Foundation for Economic Education  
30 <https://youtu.be/FPFIH6eGqsg>  
31 4. *The Fall of Rome and Modern Parallels* - Stefan Molyneux  
32 <https://odysee.com/@freedomain:b/the-fall-of-rome-and-modern-parallels:f?t=50&unset=lbrtyv>  
33 Is there a better way? Absolutely. God’s law is the PERFECT law of liberty:

34 “But he who looks into the **perfect law of liberty [God’s law]** and continues in it, and is not a forgetful hearer but  
35 a doer of the work, this one will be blessed in what he does.”  
36 [James 1:25, Bible, NKJV]

37 “The Spirit of the Lord God is upon Me [Jesus],  
38 Because the Lord has anointed Me  
39 To preach good tidings to the poor;  
40 He has sent Me to heal the brokenhearted,  
41 To proclaim liberty to the [government] captives [[trapped like hunted animals within the civil franchise code](#)],  
42 And the opening of the prison to those who are bound [[to a PUBLIC office called “citizen” or “resident”](#)];  
43 [Isaiah 61:1, Bible, NKJV]

44 “The Spirit of the Lord is upon Me,  
45 Because He has anointed Me  
46 To preach the gospel to the poor;  
47 **He has sent Me to heal the brokenhearted,**  
48 **To proclaim liberty to the captives**  
49 **And recovery of sight to the blind,**  
50 **To set at liberty those who are [government] oppressed;**  
51 **To proclaim the acceptable year of the Lord.”**  
52 [Luke 4:18-19, Bible, NKJV]

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

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

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

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

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

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

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

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

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

*I’m divorced from it now*, George Carlin  
<https://youtu.be/MyGhRRgB0bA>

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

*The Matrix*, Stefan Molyneux  
<https://sedm.org/media/the-real-matrix/>

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

*The Government Mafia*, Clint Richardson  
<https://sedm.org/media/government-mafia/>

1 The fact that government essentially is allowed to behave literally as a criminal mafia under the auspices of the civil statutory  
2 protection franchise is how the original Roman Empire grew so large to begin with. Look at how the Romans treated Jesus  
3 in crucifying Him, and you understand why they were unjust. He refused to pay His “protection money” so they broke His  
4 knee caps, even though they could find no legal fault in Him.

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

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

*Jesus of Nazareth: Illegal Tax Protester*, Ned Netterville  
Link 1: <http://www.scribd.com/doc/2421538/Jesus-Tax-Protestor#scribd>  
Link 2: [http://my.mmosite.com/5317812/blog/item/jesus\\_of\\_nazareth\\_illegal\\_tax\\_protestor\\_dec\\_2006\\_pdf.html](http://my.mmosite.com/5317812/blog/item/jesus_of_nazareth_illegal_tax_protestor_dec_2006_pdf.html)

## 10 **6.6.2 Citing government STATUTES or franchise provisions cause a waiver of COMMON LAW rights and** 11 **protections<sup>37</sup>**

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

14 *It is provided by the Federal Constitution<sup>38</sup> that: “The citizens of each State shall be entitled to all privileges and*  
15 *immunities of citizens in the several States.”*

16 *This clause [Article 4, Section 2, Clause 1 of the United States Constitution] (hereafter **called for the sake of***  
17 ***convenience the Comity Cause<sup>39</sup>**), it was said by Alexander Hamilton, may be esteemed the basis of the Union.<sup>40</sup>*  
18 *Its object and effect are outlined in Paul v. Virginia<sup>41</sup> in the following words:*

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

29 *The words “privileges” and “immunities,” like the greater part of the legal phraseology of this country, have been*  
30 *carried over from the law of Great Britain, and recur constantly either as such or in equivalent expressions from*  
31 *the time of Magna Charta. For all practical purposes they are synonymous in meaning, and originally signified*  
32 *a peculiar right or private law conceded to particular persons or places **whereby a certain individual or class of***  
33 ***individuals was exempted from the rigor of the common law.** Privilege or immunity is conferred upon any person*  
34 *when he is invested with a legal claim to the exercise of special or peculiar rights, authorizing him to enjoy some*  
35 *particular advantage or exemption.<sup>42</sup>*

36 *The Comity Clause, as is indicated by the quotation from Paul v. Virginia, **was primarily intended to remove the***  
37 ***disabilities of alienage from the citizens of every State while passing through or doing business in any of the***

<sup>37</sup> Adapted from *Government Instituted Slavery Using Franchises*, Form #05.030, Section 13.2; <http://sedm.org/Forms/FormIndex.htm>.

<sup>38</sup> Art. 4, sec. 2, cl. I.

<sup>39</sup> Willoughby, Constitutional Law, vol. I, p. 213.

<sup>40</sup> The Federalist, No. LXXX.

<sup>41</sup> 8 Wall. 168, 19 L.Ed. 357.

<sup>42</sup> See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6 Words and Phrases, 5583, 5584; A J. Lien, “Privileges and Immunities of Citizens of the United States,” in Columbia University Studies in History, Economics, and Public Law, vol. 54, p. 31.



1 several States. But even without this removal of disability, the citizens of the several States would have been  
2 entitled to an enjoyment of the privileges and immunities accorded to alien friends; and these were by no means  
3 inconsiderable at the English law. In the early period of English history practically the only class of aliens of  
4 any importance were the foreign merchants and traders. To them the law of the land afforded no protection; for  
5 the privilege of trading and for the safety of life and limb they were entirely dependent on the royal favor, the  
6 control of commerce being a royal prerogative, hampered by no law or custom as far as concerned foreign  
7 merchants. These could not come into or leave the country, or go from one place to another, or settle in any town  
8 for purposes of trading, or buy and sell, except upon the payment of heavy tolls to the king. This state of affairs  
9 was changed by Magna Charta, chapter forty-one. . .

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

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

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

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

- 46 1. Why You are a "national", "state national", and Constitutional but not Statutory Citizen, Form #05.006  
47 <http://sedm.org/Forms/FormIndex.htm>
- 48 2. Citizenship Status v. Tax Status, Form #10.011  
49 <http://sedm.org/Forms/FormIndex.htm>
- 50 3. Citizenship Diagrams, Form #10.010  
51 <http://sedm.org/Forms/FormIndex.htm>



1 **6.6.3 Citing government STATUTES or franchise provisions causes a surrender of ALL CONSTITUTIONAL**  
2 **RIGHTS!<sup>43</sup>**

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

5 The Constitutional Avoidance Doctrine of the U.S. Supreme Court deals with when constitutional challenges may lawfully  
6 be made to an enforcement action directed against a party who LAWFULLY CONSENTED to a franchise. These 7 rules  
7 were first identified in Ashwander v. Tennessee, in which the U.S. Supreme Court held the following:

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

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

17 2. *The Court will not "anticipate a question of constitutional law in advance of the necessity of deciding it."*  
18 *347\*347* [Liverpool, N.Y. & P.S.S. Co. v. Emigration Commissioners, 113 U.S. 33, 39.](#)<sup>44</sup> [Abrams v. Van Schaick,](#)  
19 [293 U.S. 188](#); [Wilshire Oil Co. v. United States, 295 U.S. 100.](#) "It is not the habit of the Court to decide questions  
20 *of a constitutional nature unless absolutely necessary to a decision of the case."* [Burton v. United States, 196 U.S.](#)  
21 [283, 295.](#)

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

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

32 5. *The Court will not pass upon the validity of a statute upon complaint of one who fails to show that he is injured*  
33 *by its operation.*<sup>45</sup> [Tyler v. The Judges, 179 U. 348\\*348 S. 405](#); [Hendrick v. Maryland, 235 U.S. 610, 621.](#) Among  
34 *the many applications of this rule, none is more striking than the denial of the right of challenge to one who lacks*  
35 *a personal or property right. Thus, the challenge by a public official interested only in the performance of his*  
36 *official duty will not be entertained.* [Columbus & Greenville Ry. v. Miller, 283 U.S. 96, 99-100.](#) In [Fairchild v.](#)  
37 [Hughes, 258 U.S. 126,](#) the Court affirmed the dismissal of a suit brought by a citizen who sought to have the  
38 *Nineteenth Amendment declared unconstitutional. In* [Massachusetts v. Mellon, 262 U.S. 447,](#) the challenge of the  
39 *federal Maternity Act was not entertained although made by the Commonwealth on behalf of all its citizens.*

40 6. *The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself of*  
41 *its benefits.*<sup>46</sup> [Great Falls Mfg. Co. v. Attorney General, 124 U.S. 581](#); [Wall v. Parrot Silver & Copper Co., 244](#)  
42 [U.S. 407, 411-412](#); [St. Louis Malleable Casting Co. v. Prendergast Construction Co., 260 U.S. 469.](#)

43 7. *"When the validity of an act of the Congress is drawn in question, and even if a serious doubt of constitutionality*  
44 *is raised, it is a cardinal principle that this Court will first ascertain whether a construction of the statute is fairly*  
45 *possible by which the question may be avoided."* [Crowell v. Benson, 285 U.S. 22, 62.](#)<sup>181</sup>

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

<sup>43</sup> Adapted from [Government Instituted Slavery Using Franchises](#), Form #05.030, Section 28.4; <http://sedm.org/Forms/FormIndex.htm>.

<sup>44</sup> E.g., [Ex parte Randolph, 20 Fed.Cas. No. 11,558](#), pp. 242, 254; [Charles River Bridge v. Warren Bridge, 11 Pet. 420, 553](#); [Trade-Mark Cases, 100 U.S. 82, 96](#); [Arizona v. California, 283 U.S. 423, 462-464.](#)

<sup>45</sup> E.g., [Hatch v. Reardon, 204 U.S. 152, 160-161](#); [Corporation Commission v. Lowe, 281 U.S. 431, 438](#); [Heald v. District of Columbia, 259 U.S. 114, 123](#); [Sprout v. South Bend, 277 U.S. 163, 167](#); [Concordia Fire Insurance Co. v. Illinois, 292 U.S. 535, 547.](#)

<sup>46</sup> Compare [Electric Co. v. Dow, 166 U.S. 489](#); [Pierce v. Somerset Ry., 171 U.S. 641, 648](#); [Leonard v. Vicksburg, S. & P.R. Co., 198 U.S. 416, 422.](#)

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

- 3 1. **Rule 5:** You can't challenge the constitutionality of an enforcement action if you have not been demonstrably and  
4 personally injured by it.
- 5 2. **Rule 6:** You can't challenge an enforcement action of a franchise you LAWFULLY consented to. Examples of such  
6 consent include the following:
  - 7 2.1. You signed up for the franchise without any attachment or qualification to the application.
  - 8 2.2. You did not attempt to terminate franchise participation.
  - 9 2.3. You were participating illegally but have no evidence to prove that this in the administrative record with the  
10 agency.
  - 11 2.4. You availed yourself of "benefits" of the franchise available ONLY to those who are lawfully participating. For  
12 instance, the Internal Revenue Code, Subtitles A through C only pertain to statutory "taxpayers", and you used  
13 forms and administrative remedies available ONLY to statutory "Taxpayers". The IRS Mission statement  
14 (Internal Revenue Manual (I.R.M.), Section 1.1.1.1) says they can only help "taxpayers" and they provide no  
15 forms or administrative assistance for those who are not "taxpayers", such as those described in 26 U.S.C. §7426  
16 or described by the courts in *Economy Plumbing & Heating v. United States*, 470 F.2d. 585 (1972); and *South*  
17 *Carolina v. Regan*, 465 U.S. 367 (1984). Those who are "nontaxpayers" are not permitted to use "taxpayer"  
18 forms or at least must modify or qualify the forms to make them suitable for use by "nontaxpayers". AND the  
19 only remedies they have are in court under the COMMON LAW and not statutory law. To us, it appears that the  
20 title "taxpayer" is a title of nobility and that there is a severe equal protection issue by refusing to provide  
21 administrative remedies to those who are not statutory franchisees called "taxpayers" per 26 U.S.C. §7701(a)(14).  
22 2.5. You VOLUNTARILY used a de facto license number that is property of the government called a "Taxpayer  
23 Identification Number" or "Social Security Number" in your interactions. All such STATUTORY numbers may  
24 only be used by public officers on official business and not EXCLUSIVELY PRIVATE parties. All private  
25 parties must identify such uses as ILLEGAL using the following form:

<p><i>Why It is Illegal for Me to Request or Use a "Taxpayer Identification Number", Form #04.205</i> <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a></p>
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26 Lastly, if you violate the Constitutional Avoidance Doctrine and attempt to bring your case before a federal court without  
27 respecting them, count on the fact that the court will unlawfully try to financially sanction you in violation of Federal Rule  
28 of Civil Procedure 11. Technically, they can ONLY sanction ATTORNEYS and not private parties. Nevertheless, please do  
29 us a favor and respect the rules anyway, as a non-attorney. That will keep the courts focused on meaningful litigation instead  
30 of vexatious litigation by idiot freedom fighters.

#### 31 **6.6.4 Practical application in court: Challenging Jurisdiction to enforce government statutes**

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

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

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

40 ***"Justice, as a moral habit, is that tendency of the will and mode of conduct which refrains from disturbing the***  
41 ***lives and interests of others, and, as far as possible, hinders such interference on the part of others.*** This virtue  
42 *springs from the individual's respect for his fellows as ends in themselves and as his co equals. The different*  
43 *spheres of interests may be roughly classified as follows: body and life; the family, or the extended individual*  
44 *life; property, or the totality of the instruments of action; honor, or the ideal existence; and finally freedom, or*  
45 *the possibility of fashioning one's life as an end in itself. The law defends these different spheres, thus giving rise*  
46 *to a corresponding number of spheres of rights, each being protected by a prohibition. . . . To violate the rights,*  
47 *to interfere with the interests of others, is injustice. All injustice is ultimately directed against the life of the*  
48 *neighbor; it is an open avowal that the latter is not an end in itself, having the same value as the individual's own*  
49 *life. The general formula of the duty of justice may therefore be stated as follows: Do no wrong yourself, and*  
50 *permit no wrong to be done, so far as lies in your power; or, expressed positively: Respect and protect the right."*  
51 *[Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2]*

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

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

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

*Government Identity Theft*, Form #05.046  
<http://sedm.org/Forms/FormIndex.htm>

23 You will definitely have the judge squirming with the above questions. He may even have to leave the room to avoid LYING  
24 or indicting himself for his own behavior on the court record! He may even try to abuse the court recorder to censor his own  
25 answer to these questions from the court record because they are so damning. These sort of questions FORCE the judge into  
26 a state of "cognitive dissonance" by exposing the LIE and Orwellian doublethink he/she engages in daily in enforcing federal  
27 franchises illegally. That "cognitive dissonance" is addressed in what the U.S. Supreme Court calls "The Unconstitutional  
28 Conditions Doctrine". You can find out more about that subject in the following resources:

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

## 33 **6.7 Man's law**

34 The media is usually in a drunken frenzy over legislation by CONgress because modern man believes that the nation's  
35 salvation depends on what happens in Washington. Humanistic law originates with man who believes that man is the measure  
36 of all things. Humanists believe laws can save society; that morality is the fruit of legislation; that man-made law can shape  
37 and "change" men; that law can produce the "Great Society." And, most politically active Christians believe the same—right  
38 law can change America.

39 When president-elect Barak Obama promised "change" the crowds cheered with a frenzy. Hope for change had arrived in  
40 history. Why, because humanists believe that new laws can usher in a brave new world, a new age, a new hope for mankind;  
41 that the state can reform men; that the state can control man's behavior by passing more statutes to regulate what men eat,  
42 think, do, and say. In essence, legislation not only produces the desired morality of humanists but salvation through the  
43 medium of law. Modern man believes, "If we just pass more laws, we can make America perfect!!" Humanistic law seeks  
44 the salvation of mankind and the remaking of society. For humanists, salvation is an act of the STATE. Paradise is created  
45 by government. President Barak Obama reflects this view when he stated circa July 16, 2010, "*My fate . . . my salvation is*  
46 *not going to come about without collective salvation*"; that is, saving of society through legal reform.

## 6.8 God's law

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

## 6.9 The Most Important Question: Contingency?<sup>47</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>47</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/the-most-important-question-2/>.

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

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

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

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

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

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

## 17 **6.10 Law and the Character of God<sup>48</sup>**

18 What is law?

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

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

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

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

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

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

30 To call attorneys “lawyers” is to diminish God’s law and to commit apostasy from the faith because in so doing society  
31 permits its dissolution by adopting an alien law order.

32 For judges to take an oath to uphold the Constitution and the nation’s statutes and not uphold God’s law is apostasy from  
33 Christianity and the undoing of God’s law-order.

34 In fact, the “legal” nature of the BAR Association is a revolution against God’s law-order.

35 *The definition of the term LEGAL.*

36 **“the undoing of God’s Law.”**

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<sup>48</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/what-is-the-law-the-character-of-god/>.

1 [Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/  
2 The R. S. Peale 9th 1893]

3 The Ten Commandments are a true and accurate reflection of the character of God. Every command reflects some righteous  
4 attribute of the Lawgiver.

5 *Righteous art thou, O LORD, and upright are thy judgments.*  
6 *[Psalm 119:137]*

7 *Thou art near, O LORD; and all thy commandments are truth.*  
8 *[Psalm 119:151]*

9 **The law was given as an accurate, but partial revelation of the character of God** in history in the midst of a fallen world.  
10 His character is the center of truth of that which God wanted men to know about Himself (Deuteronomy 10:1-5; Exodus  
11 40:20, 21; Numbers 1:53).

12 Given historically to Israel, this objective law also reveals man's moral flaws and failings (Gal. 3:10ff). Law has no life  
13 producing qualities (Romans 7), but it does define right and wrong in a fallen world. And, it is the standard or criteria on  
14 which all of man's criminal codes should be constructed.

15 When properly applied, the law purges out the criminal element in a community. Law cannot regenerate a nation, but it can  
16 expel evil men from society. Law cannot create good men, but it does produce fear in men which leads to a just society.

17 The law, however, was **never** given as a mediator between God and man as Judaism wrongly proposed. There is one Mediator  
18 between God and man, the man Christ Jesus (1 Timothy 2:5).

19 While the Torah is the objective revelation of the character of God, the Lord Jesus Christ is **the Living Torah** and the  
20 *subjective* revelation of the character of God. To study the Torah is to study Christ, and to study Christ is to study the  
21 "perfection" of law (Romans 10:4). The greatest lawyer who ever lived was the Son of God because He is the Source of  
22 Mosaic Law.

23 The law, therefore, is the expression of what God requires of all men and all nations as well as what He intends to accomplish  
24 in history.

25 Since the law is the basis of judgment of all men, nations would do well to encourage the study of God and to advance His  
26 law-order in its educational system. The promotion of which is "health to the bones," and the lack of which is the path toward  
27 pluralism, division, and the death of a nation (Deuteronomy 17:19; Proverbs 3:1-8; 13:14).

## 28 **6.11 The Name of the Law<sup>49</sup>**

29 **The Ten Commandments are about God's character.**

30 The Law is the revelation of the character of God, and the Godly society studies law. To study the Law is to study God, and  
31 to study God is to study law.

32 The Law was called "The Testimony" (Exodus 40:20).

33 *And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon*  
34 *the ark*  
35 *[Exodus 40:20, Bible]*

36 The Law was placed in the ark and the ark was called "The Ark of Testimony" (Exodus 40:5).

37 *And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door*  
38 *to the tabernacle.*  
39 *[Exodus 40:5, Bible]*

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<sup>49</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/3-the-name-of-the-law/>.



1 The Ark was placed in the tabernacle and the tabernacle was called, “The Tabernacle of Testimony” (Numbers 1:53).

2 *But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation*  
3 *of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.*  
4 *[Numbers 1:53, Bible]*

5 The nature of the Law: Because God is righteous and the law reflects His righteousness, (Psalm 119:142), His Law defines  
6 righteousness. Since God’s law flows from His character, His Law defines good and evil (Psalm 119:144; 152). Because  
7 they are permanently true, they are the fixed standard of what is right and wrong (Psalm 119:142, 151, 160)!

8 *“Thy righteousness is an everlasting righteousness, and thy law is the truth.”*  
9 *[Psalm 119:142, Bible]*

10 *“Thou art near, O LORD; and all thy commandments are truth.”*  
11 *[Psalm 119:151, Bible]*

12 *“Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.”*  
13 *[Psalm 119:160, Bible]*

14 The Law is holy. Because the law reflects God’s holy character, his law is the standard for right and wrong (I Peter 1:15ff).

15 **The Ten Commandments are about absolutes.**

16 The commands are absolute because they are a direct reflection of His righteousness.

17 Since the LORD God is eternal, and His Commandments reflect His character, His Commandments are permanent. **If they**  
18 **are permanent, they are the final, absolute standard of righteousness for men and nations.**

19 *Thy righteousness is an everlasting righteousness, and thy law is the truth.*  
20 *[Psalm 119:142, Bible]*

21 *The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.*  
22 *[Psalm 119:144, Bible]*

23 The whole idea that man is evolving, that society is changing, and that we have to change with it is nothing but propaganda  
24 by a minority seeking to assert their will over the majority. Every law reflects someone’s values, but peace and goodwill to  
25 men can only come by Jesus Christ.

## 26 **6.12 The Source of Law and Revolution**<sup>50</sup>

27 *“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of*  
28 *Egypt, out of the house of bondage. Thou shall have no gods (laws) before me (mine).”*  
29 *[Exodus 20:1-2]*

30 The Source of the Ten Commandments and the entire legal system of the Bible builds its nest in the character of God.

31 The LORD God is the only Source of Law in the world for “there is only one Lawgiver” (Judges 4:12).

32 To call legislatures lawgivers is a revolutionary act in revolt against the Christian law-order for society. That parliaments and  
33 legislatures are a source of law is a mistake at best and heresy at worst.

34 *Law in every society is very religious.* Religion is about man’s ultimate values, all ultimate values are reflected in man’s  
35 legislative acts. Since religion is about man’s ultimate values, ultimate concerns are reflected in law. Thus, all law is religious  
36 in nature because it reflects someone’s ultimate values.

37 Even atheist are religious, because they have ultimate values. To say that atheists are not religious is to redefine religion and  
38 to hand pagans, humanists, atheists, and liberals ultimate power in a state committed to separation of powers (Amendment  
39 I).

<sup>50</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/4-the-source-of-law-and-revolution/>.

1 Atheists are as religious as theists because they have ultimate values.

2 Politics then is a matter of who's religious values are going to prevail policy making.

3 The issue, therefore, is not whether politicians are religious, but whose religious values are going to prevail in society—the  
4 values of liberals or the values of conservatives?

5 *The great calamity of the American mind is the failure to see all its man-made laws as religious in nature.*

6 This deficiency has given birth to the fallacy that American law is not religious, but secular; that legislators and Congressmen  
7 are religious neutral while in fact they are maniacal in their promotion of religious concerns.

8 All law contains morality in that every law reflects somebody's moral values.

9 Our text above informs us that the Source of law for Israel was the LORD God. Since gods are the source of law, all law is  
10 religious in nature. To discover the god of a society, one need look no further than a nation's source of law (R.J. Rushdoony).

11 If the source of law is a parliament, then parliament becomes a mini-god. Every focus and all news revolves around what this  
12 man-made god is doing or not doing.

13 If the source of law is in man's reason as with the French, then reason is the god of that society.

14 If the source of law is in "WE THE PEOPLE," then THE PEOPLE are the god of that society.

15 If the source of law is the state, or legislature, or senate, or ruler, then that source is the god of those people.

16 If women are in control of a legislative body, then laws reflect feminine values: nurture, tolerance, acceptance.

17 It was humorous when feminine Swedish parliament proposed to pass a law making it illegal for a man to pee standing up.  
18 More serious, though, is the feminist policy of permitting thousands of young, virile Muslim males to immigrate to Sweden—  
19 a policy that is behind the rape crisis, but a policy that is breaking Sweden financially.

20 It was seriously laughable when news organizations filmed German women standing at their borders giving free hugs and  
21 kisses to Muslim refugees pouring into their country—an Angela Merkle feminist compassionate ideal now ripping the nation  
22 apart.

23 When Angela Merkle and her feminist parliament to embrace maximum immigration and a nation without borders, the  
24 country turned into a war-zone.

25 Without a doubt, modern man has placed its source of law in fallen democratic man.

26 A society that sees a rapid change in its laws is undergoing a religious revolution whereby one religious group seeks to  
27 overthrow the values of another religious group.

28 In America, secular, atheistic liberalism has created a revolution against the Christian law-order legally through purchasing  
29 votes from Congressmen. Modern law is apostate and radically revolutionary even redefining marriage, sanctioning the  
30 murder of innocent children, encouraging gender-choice, and pushing internationalism and nations without borders.

31 The prohibition against idolatry was designed to protect Israel's Source of law. Since gods are the source of law, to permit  
32 religious pluralism is to declare war against God's law-order.

33 Tolerance, therefore, is the doctrine preached until a new religious system conquers the old civil order.

34 Once in power, legal reformers become nihilistic and viciously non-tolerant. There is no tolerance for Christian law-order.  
35 Radical revolutionaries sue Christian businesses for not pandering to homosexuals, demand feminists have access to Christian

1 pulpits, and punish soldiers for having a handwritten Bible verse on their own personal bulletin board. In Seattle, one school  
2 even permitted a Satanist Club to form after school.

3 In Seattle one Christian assistant football coach was fired for taking a knee on the gridiron for prayer, but QB Colin  
4 Kaepernick was celebrated for taking a knee during the national anthem to protest what he perceives as racial bias against  
5 blacks (August 2016).

6 Both men exercised their religious faith. The faith of the Christian was punished, while the faith of the QB was rewarded  
7 with praise.

8 Thus, nihilists create a non-tolerant legal system that punishes dissenters in order to totally disestablish the former dominant  
9 religious legal system.

10 Thus, America's irrational, radical commitment to religious pluralism, legal diversity, and multiculturalism is an act of  
11 suicide.

12 The remedy is for Christians to radically recommit themselves to the Christian law-order.

13 What a wonderful thing it would be if the enemies of the cross could say to the president of the United States, "There is a  
14 Christian people scattered abroad and dispersed among the people in all *the states of America* ; and their laws are diverse  
15 from all people; neither keep they the laws of *Congress*: therefore it is not for the king's profit to suffer them" (Esther 3:8).

16 Then, and only then, can Christians take back the culture.

### 17 **6.13 Law v. Grace<sup>51</sup>**

18 *"O how love I thy law! it is my meditation all the day."*  
19 *[Psalm 119:97, Bible]*

20 In order to restore God's law-order among men, Christians must vigorously embrace God's law and hold it up as rule for all  
21 men and all of man's institutions.

22 It is quite common in Christian circles to pit law against grace by saying things like, "We are not under law. We are under  
23 grace;" or, "We are not saved by law. We are saved by grace;" or "Our family practices love, not law," or "We are not in the  
24 dispensation of law, but in the dispensation of grace."

25 It is a modern heresy to hold a view that the law has no meaning or practical force in society today.

26 Such a position is quite antinomian and the one possessing it makes himself an enemy of the gospel.

27 Any attempt to cling to the Scripture without clinging to law denies it. And, any attempt to understand Western Civilization  
28 and its progress apart from Christian law perverts history.

29 If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding law.

30 If the preacher is knotted up in his understanding of law and grace, then the parishioners will be tied up over the subject.

31 A society that rejects the law of the Lord God commits suicide.

32 When the vultures of division, strife, and controversy hover over a nation, it is because one law order is dying and being  
33 replaced by another.

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<sup>51</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/5-law-v-grace/>.

1 Pitting law against grace is a false dichotomy. There is no law without grace, and no grace without law. Such a view is like  
2 saying, “I believe in heads, but not tails,” or “I believe in mornings but not evenings.” In all of these, you can’t have one  
3 without the other.

4 **The opposite of law is not grace, but lawlessness** (2 Peter 2:8; 2 Chronicles 15:3).

5 **The opposite of grace is not law, but total permissiveness** (Jude 4).

6 The aim of gospel proclamation is that “That the righteousness of the law might be fulfilled in us” (Romans 8:4).

7 The law came in part because of God’s grace. The prologue of the law begins, “I am the LORD thy God, which have brought  
8 thee out of the land of Egypt, out of the house of bondage:” that is, because God is the LORD, the law is a product of God’s  
9 sovereignty; but, because “he brought them out of Egypt . . . bondage,” the law is a product of God’s love and grace. Because  
10 He loved Israel, He gave them His law. Thus, the source of Ten Commandments is the grace and sovereignty of God.

11 Jesus fully obeyed the law and corrected the thinking of his contemporaries saying, “Do not think I have come to destroy the  
12 law, but to fulfill it” (Matthew 5:17).

13 The tension in Jesus’ day was not between law and grace, but between rabbinical traditions and God’s law (Matthew 15).

14 If there is a tension between law and grace, it is because the Jews saw the law as a mediator between God and man and the  
15 source of justification. The real conflict is not between law and grace, but between Judaism and Christianity wherein the  
16 former proposed that keeping rabbinical amendments was necessary to gain a right standing with God.

17 Paul firmly rejected law as a mediator between God and man, but in so doing He did not erect a wall between law and grace  
18 as the modern mind does. For the apostle would go on to say, ” Owe no man anything, but to love one another: for he that  
19 loveth another hath fulfilled the law” (Romans 13:8).

20 Likewise the tension in the Book of James was not between law and grace, but between justification by faith and justification  
21 by works (James 2).

22 John, the apostle of love, did not pit law against grace. He saw obedience to law as the best application of love.

23 *“By this we know that we love the children of God, when we love God, and keep his commandments.”*  
24 *[1 John 5:2, Bible]*

25 Nothing is more derelict than to hold a view that grace is opposed to law and that law has no place in the Christian life.

26 Orthodox Christianity teaches that Christ obeyed the law, and then died vicariously to pay for the sins of lawbreakers; that  
27 is, men are saved by the doing and dying of Christ.

28 **If the law is not important, then the death of Christ has no meaning.**

29 Nothing releases death on society more than the failure of Christians to advance the law of the LORD God as the rule for all  
30 men and all of man’s institutions. The opposite is also true, nothing preserves a society more than when Christians hold men  
31 accountable to the Ten Commandments . . . and preach a gospel that saves souls.

32 It is not possible to fulfill the dominion mandate (Matthew 28:18-20) without holding men accountable to God’s law and to  
33 instruct people about the gospel of grace.

34 Society is made better when evil is identified and punished according to law, and when souls are saved by gospel  
35 proclamation. But, society is confused when Christians pit law against grace, or when Christians are cold and indifferent  
36 toward their own law.

## 6.14 There is No Such Thing as Righteous Rebellion<sup>52</sup>

*“Those who already walk submissively will say there is no cause for alarm. **But submissiveness is not our heritage. The First Amendment was designed to allow rebellion to remain as our Heritage.** The Constitution was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and expression, of the press, of political and social activities free from surveillance. The Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow men to be free and independent to assert their rights against government.”*  
[Laird v. Tatum, [408 U.S. 1](#); 92 S.Ct. 2318 (1972)]

*“Through Your [God’s] precepts [law] I get understanding: therefore I hate every false way.”*  
[[Psalm 119:104](#), Bible, NKJV]



Today, we want to study the subject of rebellion.

We are familiar with the sixties revolution wherein youth revolted against their parents, morals, and rules.

Drinking, smoking pot, and free sex erupted like a basil cancer on college campuses. Christian censorship organizations that monitored Hollywood were forced to disband. Pornography flourished. Hippies rioted in the streets against the Viet Nam War, and some campuses were forced to shut down. Liberalism was in; conservatism was out.

Many were proud of their rebellion . . . but their rebellion was not against institutions as much as it was against the laws of the Creator God.

Oxford Dictionary describes rebellion as

*“an act of armed resistance to an established government or leader.”*

But, the British have lost their perspective.

Biblical theology teaches us there is one God and one absolute law order.

**Because there is only one lawgiver (James 4:12), rebellion can only be against God and His laws.** Civil disobedience is not always rebellious. Because there is only one law order to which all men are responsible, the right and wrong of human conduct must be measured against His will. Rebellion is a religious term and its energy is always directed against the will of the Creator.

Furthermore, since there is only one Lawgiver, the State cannot create law. People can discover law, but not create it. Legislators can pass statutes toward those in contract with the State, but it cannot make law. And, what Congress calls “law” is really only rules, codes, and regulations for artificial entities.

<sup>52</sup> Source: <https://nikeinsights.famguardian.org/forums/topic/no-such-thing-as-righteous-rebellion/>

1 Since rebellion is against the Lord and His law-order, **there no such thing as righteous rebellion as some ministries**  
2 **propose** ([Proverbs 31 Ministries](#); [Christian Science Journal](#); [American Creation](#)).

3 All rebellion is against God and there is no such thing as “righteous rebellion.”

4 For the sake of clarity, the application of the term “rebellion” must be reserved for acts of disobedience to God’s law. Because  
5 the essence of the common law is “do your neighbor no harm,” the health of society or individual men can be measured by  
6 the degree of conformity to God’s law.

7 It is of little consequence when men disregard State law . . . unless, of course, State law is in conformity to the law of the  
8 LORD God.

9 (1) **All men have a duty to obey the Creator.** God’s law is not only relevant for the Christians, it is requisite for all men  
10 and all of man’s institutions.

11 Even the government has a duty to obey God, and when it doesn’t, it is in rebellion against the rule of law. By rebellion we  
12 refer to willful resistance to the authority of the LORD God, and not resistance to the fickle, changing statutes of a humanistic  
13 legislature.

14 Obedience to God’s law creates an orderly society, and disregard for His law unleashes those forces within human nature that  
15 yield the ills of society: proud arrogant youth, sexual promiscuity, teen pregnancy, lust of all kinds, theft, violence, drug  
16 addiction, fraud, disrespect, and rioting.

17 Compliance to State statutes with the color of law creates a color of order, but its impact for restraining man’s depraved  
18 energies is limited in proportion to the State’s compliance with the laws of God.

19 Furthermore, the only law mentioned in the Constitution to which the people are obligated to keep is the common law; that  
20 is, the universal law of “nature and nature’s God” (Amendment VII; Declaration of Independence).

21 (2) While all men are sinners, **it is possible to live life in obedience to the Lord.** Isaiah was able to say:

22 *[Isaiah 50:5](#) The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.*

23 When God redeems a man, and he becomes a new creation in Christ, his whole regenerated being hums with desire to be in  
24 tune with God’s law ([Psalm 119:70-72, 92, 97](#)).

25 (3) **The greatest sponsor of rebellion is the State (Psalm 2).** Politicians, lawyers, and judges often lead the rebellion against  
26 the kingdom of God (See the [Everson Court](#) (1947)).

27 *[Isaiah 1:23](#) Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth  
28 after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.*

29 (4) The State has little concern about treason to the LORD, but rulers unravel at the seams when it comes to treason against  
30 the government ([NYT](#)). Moreover, the State often labels the State critic as rebellious or treasonous when in fact it is State  
31 officers that are being rebellious to God and His Word.

32 Furthermore, not all that is called rebellion is rebellion.

33 However, not all that is called rebellion is rebellion. Athaliah called the revolt of Jehoida the Priest “treason,” but in reality  
34 it was Athaliah, the de facto queen, who was in murderous rebellion against the laws of Israel ([2 Kings 11:14](#)). No doubt the  
35 early Christians were labeled rebels when in fact it was the Jewish leaders who rebellion against the Torah.<sup>53</sup>

36 King George called the Colonist rebels for not submitting to his taxes, but it was King George who rebelled against good  
37 government and reason. When King George addressed the Parliament over the colonies rejection of the King’s tax, he called  
38 his speech, “A Proclamation of Rebellion.” However, in reading the Declaration of Independence, the Founders were careful

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<sup>53</sup> For details on the rebellion of the Jewish Leaders, see: *Who Were the Pharisees and Saducees?*, Form #05.47; <https://sedm.org/Forms/FormIndex.htm>.



1 to highlight the King’s rebellion against good government and the rule of law. Shortly thereafter, the King George sent his  
2 troops to enforce compliance with his unjust policies – so typical of tyrannical regimes.

3 The South was labeled “rebels” by the North in order to justify Northern Aggression. But it was the Northern States who  
4 rejected Christianity, rebelled against limited government, and violated their own constitution. The South did not violate the  
5 Constitution in seceding from the Union, but Lincoln:

- 6 (1) violated his oath of office to “protect and defend” the Constitution,
- 7 (2) ordered the military to block southern ports before they seceded which was an act of war,
- 8 (3) issued the order to invade the South without any military provocation from the South
- 9 (4) shut down the press in the North where journalist spoke out against him, in violation of the First Amendment,
- 10 (5) arrested Congressman Clement Vallandigham of Ohio as well as the City Council of Baltimore for speaking  
11 against him ;
- 12 (6) illegally suspended the Writ of Habeus Corpus in order to keep opponents from speaking out against his war,
- 13 (7) issued the Emancipation Proclamation which was a clear violation of the Constitution at the time,
- 14 (8) jailed men without a trial and subjected them to torture (water boarding), and
- 15 (9) killed over 50,000 Southerners not engaged in the conflict.

16 Many teachers and coaches have been fired for leading students to pray because school districts are in rebellion against the  
17 authority of the Lord Jesus Christ.

18 *The most influential rebels work for the State.* Those working in the apparatus of government and the press that supports them  
19 are the greatest promoters of rebellion within a nation.

20 Many citizens have been targeted by the IRS and labeled “tax protestors” when in fact it is the IRS who has rebelled against  
21 truth, constitutional limitations on taxation, and full disclosure about the nature of America’s taxation system.<sup>54</sup>

22 This organization shows no restraint and no shame in its love of money and its violation of the Tenth Commandment.

23 *Exodus 20:17* Thou (IRS agents) shalt not covet (develop a scheme to take) thy neighbour’s house, thou shalt not  
24 covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is  
25 thy neighbour’s (including his private income).

26 For this reason, Benjamin Franklin and Thomas Jefferson wanted the motto of the nation to be,

27 *“Resistance to tyranny is service to God.”*

28 **(5) It is not rebellion to resist an apostate government or an official guilty of crimes against the people.** In fact, rebellion  
29 against the State may be in conformity to the will of God. It is a twisted mind that thinks it is wrong to disobey a tyrant, mob  
30 boss, or gang leader.

31 Resistance to an apostate government is obedience to God. The Hebrew midwives in Exodus one, Rahab in Joshua 2, the  
32 three Hebrews in Daniel 3, Daniel himself in chapter six, and the apostles’ preaching against the order of the Sanhedrin in  
33 Acts five are examples of people who obeyed God in disobeying rebellious governing authorities.

34 The government’s slander of its faithful citizens who expose corruption provides evidence of the State’s rebellion against  
35 God’s law-order.

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<sup>54</sup> For details on the MISREPRESENTATION of the truth by the IRS and the FALSITY of such allegations, see: *Liberty University*, Section 8: Resources to Rebut Government, Legal, and Tax Profession Deception and False Propaganda, SEDM; <https://sedm.org/LibertyU/LibertyU.htm>.

1 Many a good man who resists theft in the name of taxation has been the target of this renegade organization because it is  
2 unrestrained by God's law.<sup>55</sup>

3 You can see in the following verses how rebellion is always associated with violations of God's law . . . that nations and their  
4 politicians commit apostasy . . . that those who obey God's commandments and prod state officials to obey His law are often  
5 labeled misfits, weirdos, rebels, tax protestors, racists, homophobes, and anarchist when , in fact, the opposite is true.

6 **(6) Because the State is the source of idolatry and rebellion, God exhorts all the nations and their governments not to  
7 become proud and rebel against Him.**

8 *[Psalm 66:7](#) He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.  
9 Selah.*

10 The opposite of rebellion is submission to the laws of the LORD; and, the opposite of submission to a rebellious government  
11 is obedience to God; that is, accurate Christian living involves obedience to God's commands and non-compliance with some  
12 policies of a rebel legislature.

13 All laws that interfere with the rights of man or obedience to the LORD must be resisted.

14 **(7) Moses exhorted Israel not to rebel against the Lord by refusing to enter Canaan to war against the Canaanites.**

15 *[Numbers 14:9](#) Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for  
16 us: their defence is departed from them, and the LORD is with us: fear them not*

17 Refusing to war against the ungodly in positions of power is rebellion against God's will.

18 Non-compliance with godless policies is an act of obedience to the Creator.

19 **(8) Moses recounted how the nation as a whole revolted against the Lord.**

20 *[Deuteronomy 9:7](#) Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness:  
21 from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious  
22 against the LORD.*

23 *[Deuteronomy 31:27](#) For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day,  
24 ye have been rebellious against the LORD; and how much more after my death?*

25 Ezekiel calls his nation the "rebellious house" of Israel sixteen times in his book and six times in chapter two. Rebellion  
26 against God's law order marks the *terminus ad quem* of a nation's political order ([Ezekiel 2:3, 5, 6, 7, 8, 9](#)).

27 **(9) God's Word gives instruction on how to deal with antagonistic son whose hostile acts against parents are rooted in  
28 rebellion against the LORD.**

29 *[Deuteronomy 21:18](#) If a man have a stubborn and rebellious son, which will not obey the voice of his father, or  
30 the voice of his mother, and that, when they have chastened him, will not hearken unto them:*

31 **(10) During Joshua's day, the people understood that Joshua was God's appointed commander and that to disobey  
32 his administration was act of rebellion against God Himself.**

33 *[Joshua 1:18](#) Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in  
34 all that thou commandest him, he shall be put to death: only be strong and of a good courage.*

35 In Jeremiah' day, it was God's will for his wayward people to submit to the yoke of Babylon. To resist Babylon was to rebel  
36 against the LORD ([Jeremiah 27:13](#)).

37 **(11) Both the people and the government had to be exhorted not to desert the commandments of the LORD.**

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<sup>55</sup> For details on just how LAWLESS the IRS is, see: *[The Great IRS Hoax](#)*, Form #11.302;  
<https://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>.

1 [1 Samuel 12:14](#) *If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the*  
2 *commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the*  
3 *LORD your God:*

4 (12) The Bible identifies rebellion as the sin of witchcraft and Samuel applied it to Israel's head of state (Saul).

5 [1 Samuel 15:23](#) *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because*  
6 *thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

7 Those who obey God's law serve the LORD; those in rebellion to His law serve the Devil.

8 The etymology of the word "witch" denotes "one that knows." Though not exclusive to women, the term "witch" has a strong  
9 feminine associations because many women seek the power of special knowledge. Eve comes to mind. Rebellion is called  
10 "witchcraft" because witchcraft involves personal autonomy, self-law, and man's attempt to be a god-like creature who knows  
11 and controls the future. A rebel rejects God's sovereignty, takes hold the helm and says,

12 *"It matters not how strait the gate,*  
13 *How charged with punishments the scroll,*  
14 *I am the master of my fate,*  
15 *I am the captain of my soul." (Invictus)*

16 So antichrist is this poem, one of my Bible teachers flunked a class in college because he refused to memorize the poem  
17 required by the professor. Oh, that all Christians would refuse to memorize this witch poem.

18 (13) **Nehemiah summarized the history of Israel as one of anarchy against God's law-order and persecution of those**  
19 **who obey God's law.**

20 [Nehemiah 9:26](#)

21 *Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy*  
22 *prophets which testified against them to turn them to thee, and they wrought great provocations.*

23 Notice how Nehemiah identifies rebellion as the rejection of God's law-order, and not civil disobedience to the laws of a  
24 king. Since disobeying God's law involves the injury of men, and sense disobeying some state code does not injure men,  
25 rebellion against God's law involves criminal felonies while infringement on state rules and regulations seldom rises to the  
26 level of criminal action.

27 Israel was not deported because they disobeyed their government, but because they obeyed their rebellious kings and kept  
28 their permissive statutes (See [2 Kings 17](#)).

29 (14) **The sentence for rebellion against God's law is the death penalty.**

30 [Psalms 5:10](#) *Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their*  
31 *transgressions; for they have rebelled against thee.*

32 We have here an imprecatory prayer — a prayer that petitions heaven to dispense justice to rebellious rulers.

33 (15) **The source of evil is in mankind.**

34 [Proverbs 17:11](#) *An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.*

35 Evil is not in the atmosphere. It is the hearts of fallen men. Men given to evil are marked by disobedience to God's law. In  
36 our time those evil men include evil women who are politicians, Democrats, Republicans, liberal judges, and left-wing media  
37 organizations. When evil is institutionalized in a political party, the nation should tremble.

38 (16) **God summons the heavens and the earth to act as a jury and to indict God's people as renegades.** Pastors would  
39 do well to identify insurgents in the church of Jesus Christ.

40 [Isaiah 1:2](#) *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up*  
41 *children, and they have rebelled against me.*

1 This verse takes us into the courtroom of Almighty God to hear the Judges indictment against Israel. Again, rebellion is  
2 against the LORD and not against human institutions; against His law, and not man's statutes, codes, and regulations.

3 **(17) Rebellion is recognized by violations of God's law-order.**

4 *[Isaiah 30:9](#) That this is a rebellious people, lying children, children that will not hear the law of the LORD:*

5 *[Ezekiel 20:21](#) Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my  
6 judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I  
7 would pour out my fury upon them, to accomplish my anger against them in the wilderness.*

8 Before us are crimes against humanity and transgressions against the LORD God. A *transgression* refers to a single act of  
9 violating God's law while *rebellion* refers to a rejection of God's law-order in its entirety.

10 **(18) Jeremiah accuses Hannah, one Israel's pastor-prophets, of teaching the nation to disobey the LORD.**

11 *[Jeremiah 28:16](#) Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year  
12 thou shalt die, because thou hast taught rebellion against the LORD*

13 Consider how the media plays a role in inciting rebellion against God's law-order. Just think of how many pastors in America  
14 teach their congregations to rebel against God by encouraging them to obey rebels in the IRS, CONgress, or State statutes.

15 **(19) Rebellion is so contagious; the God has to exhort His own ministers not to rebel against Him.** Is there a message  
16 for pastors here?

17 *[Ezekiel 2:8](#) But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house:  
18 open thy mouth, and eat that I give thee*

19 Holiness is never contagious, but rebellion is as infectious as a January flu.

20 **(20) Rebellion is characterized first and foremost by refusing to be influenced by God's Word. Taking down the Ten  
21 Commandment in courtroom and classrooms comes to mind.**

22 *[Ezekiel 12:2](#) Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not;  
23 they have ears to hear, and hear not: for they are a rebellious house.*

24 Rebellion blinds evolutionary professors to the truth of creation; blinds liberal politicians to the truth of conservative  
25 principles; blinds Planned parenthood to the fact that abortion is murder; blinds homosexuals to their condemnation; blinds  
26 women to the dangers of feminism; blinds the UN to the evils of globalization; blinds the unbeliever about the coming  
27 judgment.

28 A little humor: The reason the Ten Commandments are not posted in the courtroom is that they create a hostile working  
29 environment for lawyers, judges, and prosecutors who are engaged in a adultery, lying, and stealing.

30 **(21) Glory to His grace! There is a remedy for rebellion. There is forgiveness and restoration to men who confess their  
31 rebellion, repent, and surrender to His authority.**

32 *[Daniel 9:5](#) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by  
33 departing from thy precepts and from thy judgments:*

34 *[Daniel 9:9](#) To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;*

35 *[1 Kings 2:3](#) Observe what the Lord your God requires: Walk in obedience to him, and keep his decrees and  
36 commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you  
37 do and wherever you go.*

38 *[Psalm 128:1](#) Blessed are all who fear the Lord, who walk in obedience to him.*

39 *[Hosea 14:1-4](#) O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words,  
40 and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the  
41 calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the*

1 *work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will*  
2 *love them freely: for mine anger is turned away from him.*

3 **In summary**, because all rebellion is against the law of the Lord God, there is no such thing as a righteous rebellion. But, all  
4 that is labeled rebellion is not rebellion. The main sponsor of rebellion is the State. Resistance to the rebel State is obedience  
5 to God. Civil disobedience is a good thing when its energies are connected to the law of the LORD God.

6 Those who love the Lord and obey Christ will not placate, appease, or surrender to the unconstitutional acts of state officials.  
7 Consequently, rebellious State officials may accuse and even prosecute Christians for their obedience to the Lord.

8 Trusting government is simply not Christian ([Psalm 118:9-9](#)). The motto of good Americans is inscribed on our coins, "In  
9 God we trust."

## 10 **6.15 Can We Legislate Morality?**

11 When confronted with Christian law, the liberal politician presents his counterclaim, "You can't legislate morality." Hoping  
12 to kill the reform, the politician then accuses the sponsor of the bill of trying to force his morality on Americans.

13 "You can't legislate morality" is a dangerous half-truth, even a lie because ALL legislation represents somebody's morality.  
14 All legislation is concerned with somebody's morality. Laws against stealing and murder and slander represent morality in  
15 the Ten Commandments: thou shall not steal or thou shall not murder or thou shall not bear false witness.

16 Law is the science of good and evil. All law is concerned about morality. The issue is not whether law represents morality  
17 but "Who's morality is going to rule in society—the morality of the womanizer or the law of the family man; the law of the  
18 lesbian or the law of the straight woman; the law the energetic business man or the law of the welfare recipient; the law of  
19 American worker or the law of the Big Bankers?"

20 There are different kinds of morality: there is the law of the Moslem and there is the law of the Christian; there is the law of  
21 the Hindu, Buddhist, Humanist, atheist, and humanist. Which will rule society? Since all law has a religious foundation, the  
22 question is "Whose religion is going to rule society?" Currently, Muslims have been successful in forcing Sharia food laws  
23 on restaurants in Minnesota. Catholic Mexico has been affective in influencing the administration to liberalize laws against  
24 illegal aliens. President Obama has succeeded in enacting his socialistic, heath care values on Americans. Laws reflect  
25 morality, and during this season in history, the religious values of liberal socialists prevail.

26 Law and order in America is deteriorating because Christians are antinomian in their faith and because the religion of  
27 humanism pervades society. Biblical foundations are denied by the courts in preference for the tyrannical franchise codes of  
28 reigning humanist legislators. Christian law is viewed as oppressive, even criminal, because Christian law forbids adultery,  
29 murder, fornication, false advertising, homosexuality, abortion, and fraud—something humanists promote in the name of  
30 "freedom" or "change."

31 "You can't legislate morality" is a misnomer at best and a complete lie at the most. Keep in mind that every time that legislators  
32 are in session, some representative is seeking to force his or her religious values on the rest of by legislating his or her  
33 morality. When Christian law rules freedom and truth and justice prevail; when humanistic law or Sharia law rules, moral  
34 perversion and tyranny and death prevail.

## 35 **6.16 Where Did America Go Wrong?**

36 A ten year war, trillions of dollars of debt, 20% unemployment, baby killing, promotion of sodomy as a legitimate sexual  
37 preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the  
38 border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess, America!  
39 What a mess!!

40 Where did you go wrong, America?

41 The **essence** of your problem is not race, nor economics, **but religion**. Your down fall began with breaking the First  
42 Commandment, "Thou shall have no gods before me?"

1. **You failed to protect your source of law**, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic, liberal laws of the secular humanists.
2. You failed to recognize your greatness was due to fruits of Christian Gospel.
3. You accepted the doctrine of evolution.
4. You plunged into eastern mysticism through the field of psychology.
5. You failed to recognize atheism, and humanism, and liberalism as religions and a defective source of law.
6. Your men neglected the study of God.
7. Your women fell for the divisive lies of feminism.
8. Your children worship "Mother Earth."
9. You feed on T.V. sitcoms.
10. Your teenage daughters are pregnant.
11. You are infatuated with the humbuggery of political idealists.
12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and Islam (a murdering, vile religion) is protected by the government.
13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George Soros.
14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the radical socialist Barak Obama.
15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
16. You lacked the moral energy to restrain Big Government.
17. You accept political propaganda, police oppression, and oppressive taxation.
18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "*Radical Christianity is just as threatening as radical Islam.* [Applause]".

Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

*"Return unto me" [Is. 44:22].*

**Return to your source of law**, the Ten Commandments and the whole of Scripture—to the simple requirement of His law--love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little.

*" . . . then shall thy light rise" [Is. 58:10].*

***One, absolute, unchanging God which means there is one, absolute, unchanging law.*** In the Bible there is **one** source of law—the God of Israel. The First Commandment, if it means anything, is that ***all other competing law sources must be rejected!***

## **6.17 Conclusions**

In summary, God's law says "thou shall not" and limits its purpose among men, but humanistic law says, "Thou shall . . ." and holds out unlimited hope for "change" – change that will produce "World Peace." Didn't Barak Obama reflect this view when he said, "*We are looking for more than just a change of party in the White House. We're looking to fundamentally change the status quo in Washington*" by changing American laws (January 6, 2008). America is in a great contest between to legal world views: God's law which retrains, and Man's law which alleges to save and regenerate society; between the Christian principle of the rule **of** limited law which leads to **freedom**, and the humanistic principle of rule **by** unlimited law which leads to **tyranny**; between the limited ability of law to shape society, and the alleged unlimited ability of humanistic law to transform society. Too much is expected of law by modern man. We need to return to a Biblical law model which seeks to restrain sinners but lacks any pretense that it can save men and usher in the great society. God's model means limited law by limited government; while, the humanistic model demands unlimited laws enforced by unlimited government.

*"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"*  
*[Psalm 94:20, Bible]*



## 7. Nature of God's Laws

### 7.1 Why all man-made law is religious in nature<sup>56</sup>

A fascinating book on the subject of Biblical Law entitled *The Institutes of Biblical Law* by Rousas John Rushdoony irrefutably establishes that all law is religious, and that it represents a covenant between man and God which is characterized as divine revelation. When we consider that government is founded exclusively on law, government itself then becomes a religion to implement or execute or enforce divine revelation. When government abuses the authority delegated by God through God's law, then it also becomes a false religious cult. This exposition will set the stage for other documents on our website, which establish that our present day government is nothing but a cult surrounding the false religion it created with its own unjust law because this law has become a vain substitute and an affront to God's Law found in the Bible. Here are some very insightful quotes from pp. 4-5 of that wonderful book:

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

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

*In contrast to every law derived from revelation, nomos for the Greeks originated in the mind (nous). So the genuine nomos is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."<sup>57</sup>*

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

**Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system. As Mao Tse-Tung has said, "Our God is none other than the masses of the Chinese people."<sup>58</sup> In Western culture, law has steadily moved away from God to the people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.**

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

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

**Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."<sup>59</sup> Every law-system must maintain its existence by hostility to every other law-system and to alien religious foundations or else it commits suicide.**

<sup>56</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.9 with permission.

<sup>57</sup> Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

<sup>58</sup> Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

<sup>59</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

1 In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The  
2 Hebrew word for law is torah which means instruction, authoritative direction.<sup>60</sup> The Biblical concept of law is  
3 broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its totality:

4 ...the earlier prophets also use torah for the divine word proclaimed through them (Is. viii.  
5 16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain passages in  
6 the earlier prophets use the word torah also for the commandment of Yahweh which was  
7 written down: thus Hos. viii. 12. Moreover there are clearly examples not only of ritual  
8 matters, but also of ethics.

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

14 Thus what is objectively essential in torah is not the form but the divine authority.<sup>61</sup>

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

17 The time-honored distinction between the OT as a book of law and the NT as a book of  
18 divine grace is without grounds or justification. Divine grace and mercy are the  
19 presupposition of law in the OT; and the grace and love of God displayed in the NT events  
20 issue in the legal obligations of the New Covenant. Furthermore, the OT contains evidence  
21 of a long history of legal developments which must be assessed before the place of law is  
22 adequately understood. Paul's polemics against the law in Galatians and Romans are  
23 directed against an understanding of law which is by no means characteristic of the OT as  
24 a whole.<sup>62</sup>

25 There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith and  
26 law.<sup>63</sup> Judaism had made law the mediator between God and man, and between God and the world. It was this  
27 view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as mediator  
28 in order to re-establish the law in its God-appointed role as law, the way of holiness. He established the law by  
29 dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes men  
30 sinners.<sup>64</sup> The law was rejected only as mediator and as the source of justification.<sup>65</sup> Jesus fully recognized the  
31 law, and obeyed the law. It was only the absurd interpretations of the law He rejected. Moreover,

32 We are not entitled to gather from the teaching of Jesus in the Gospels that He made any  
33 formal distinction between the Law of Moses and the Law of God. His mission being not  
34 to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything in  
35 disparagement of the Law of Moses or from encouraging His disciples to assume an  
36 attitude of independence with regard to it, He expressly recognized the authority of the  
37 Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).<sup>66</sup>

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

41 St. Peter, e.g. required a special revelation before he would enter the house of the  
42 uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism  
43 (Acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who  
44 "were of the circumcision" (cf. 11:1-18).<sup>67</sup>

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<sup>60</sup> Ernest F. Kevan, *The Moral Law* (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f. S.R. Driver, "Law (In Old Testament)," in James Hastings, ed., *A Dictionary of the Bible*, vol. III (New York: Charles Scribner's Sons, 1919), p. 64.

<sup>61</sup> Kleinknecht and Gutbrod, *Law*, p. 44

<sup>62</sup> W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

<sup>63</sup> Kleinknecht and Gutbrod, *Law*, p. 125.

<sup>64</sup> *Ibid.*, pp. 74, 81-91.

<sup>65</sup> *Ibid.*, p. 95.

<sup>66</sup> Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

<sup>67</sup> Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

1           The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the  
2 giving of the law, the language of the text, the historical prologue, the requirement of imprecations and  
3 benedictions, and much more, all point to the fact that the law is a treaty established by God with His people.  
4 Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code."<sup>68</sup>  
5 The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table  
6 or copy of the treaty for each party in the treaty, God and Israel.<sup>69</sup>

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

12                           Not law, but covenant. That must be affirmed when we are seeking a category  
13 comprehensive enough to do justice to this revelation in its totality. At the same time, the  
14 prominence of the stipulations, reflect in the fact that "the ten words" are the element used  
15 as pars pro toto, signifies the centrality of law in this type of covenant. There is probably  
16 no clearer direction afforded the biblical theologian for defining with biblical emphasis  
17 the type of covenant God adopted to formalize his relationship to his people than that given  
18 in the covenant he gave Israel to perform, even "the ten commandments." Such a covenant  
19 is a declaration of God's lordship, consecrating a people to himself in a sovereignly  
20 dictated order of life.<sup>70</sup>

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

24                           The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is  
25 only on the ground of the gracious election and guidance of God that the divine commands  
26 to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the  
27 fact of election.<sup>71</sup>

28           In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life;  
29 the holy calling of the people must be realized in both."<sup>72</sup>

30           The third characteristic of the Biblical law or covenant is that it constitutes a plan for dominion under God. God  
31 called Adam to exercise dominion in terms of God's revelation, God's law (Gen. 1:26 ff.; 2:15-17). This same  
32 calling, after the fall, was required of the godly line, and in Noah it was formally renewed (Gen. 9:1-17). It was  
33 again renewed with Abraham, with Jacob, with Israel in the person of Moses, with Joshua, David, Solomon  
34 (whose Proverbs echo the law), with Hezekiah and Josiah, and finally with Jesus Christ. The sacrament of the  
35 Lord's Supper is the renewal of the covenant: "this is my blood of the new testament" (or covenant), so that the  
36 sacrament itself re-establishes the law, this time with a new elect group (Matt. 26:28; Mark 14:24; Luke 22:20;  
37 1 Cor. 11:25). The people of the law are now the people of Christ, the believers redeemed by His atoning blood  
38 and called by His sovereign election. Kline, in analyzing Hebrews 9:16, 17, in relation to the covenant  
39 administration, observes:

40                           ...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his universal  
41 dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7 ff.). And  
42 such is the wonder of the messianic Mediator-Testator that the royal inheritance of his  
43 sons, which becomes of force only through his death, is nevertheless one of co-regency  
44 with the living Testator! For (to follow the typographical direction provided by Heb.  
45 9:16,17 according to the present interpretation) Jesus is both dying Moses and succeeding  
46 Joshua. Not merely after a figure but in truth a royal Mediator redivivus, he secures the  
47 divine dynasty by succeeding himself in resurrection power and ascension glory.<sup>73</sup>

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<sup>68</sup> Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

<sup>69</sup> Kline, *op. cit.*, p. 19.

<sup>70</sup> *Ibid.*, p. 17.

<sup>71</sup> Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

<sup>72</sup> *Ibid.*, p. 182.

<sup>73</sup> Kline, *Treaty of the Great King*, p. 41.

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

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

7                           I will briefly remark, however, by the way, what laws it (the state) may piously use before  
8 God, and be rightly governed by among men. And even this I would have preferred passing  
9 over in silence, if I did not know that it is a point on which many persons run into dangerous  
10 errors. For some deny that a state is well constituted, which neglects the polity of Moses,  
11 and is governed by the common laws of nations. The dangerous and seditious nature of  
12 this opinion I leave to the examination of others; it will be sufficient for me to have evinced  
13 it to be false and foolish.<sup>74</sup>

14           Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical nonsense.<sup>75</sup>  
15 Calvin favored "the common law of nations." But the common law of nations in his day was Biblical law, although  
16 extensively denatured by Roman law. And this "common law of nations" was increasingly evidencing a new  
17 religion, humanism. Calvin wanted the establishment of the Christian religion; he could not have it, nor could it  
18 last long in Geneva, without Biblical law.

19           Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must exercise  
20 justice, and it has the power of the sword."<sup>76</sup> Yet these men follow Calvin in rejecting Biblical law for "the  
21 common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must exercise  
22 justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there are  
23 religions.

24           The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state,  
25 declare, "A static legislation valid for all times is an impossibility." Indeed!<sup>77</sup> Then what about the commandment,  
26 Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"? **Are they not intended to valid  
27 for all time and in every civil order? By abandoning Biblical law, these Protestant theologians end up in moral  
28 and legal relativism.**

29           Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the  
30 Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law is  
31 not nature but God. There is no law in nature but a law over nature, God's law.<sup>78</sup>

32           Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed  
33 law [e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby man  
34 can fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the BIBLE!],  
35 man cannot claim to be under God but only in rebellion against God.

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

38 To summarize the findings of this section:

- 39 1. The purpose of law is to describe and codify the morality of a culture. Since only religion can define morality, then all  
40 law is religious in origin.  
41 2. In any culture, the source of law becomes the god of that society. If law is based on Biblical law, then the God of that  
42 society is the true God. If it becomes the judges or the rulers, who are at war with God, then these rulers become the god  
43 of that society.  
44 3. In any society, any change of law is an explicit or implicit change of religion.

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<sup>74</sup> John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christiana Education, 1936), II, 787 f.

<sup>75</sup> See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

<sup>76</sup> *Ibid.*, p. 73.

<sup>77</sup> *Ibid.*, p. 75.

<sup>78</sup> The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

- 1 4. The disestablishment of religion in any society is an impossibility, because all civilizations are based on law and law is  
2 religious in nature.
- 3 5. There can be no tolerance in a law system for another religion. All religious systems eventually seek to destroy their  
4 competition for the sake of self-preservation. Consequently, governments tend eventually to try to control or eliminate  
5 religions in order to preserve and expand their power.
- 6 6. The laws of our society must derive from Biblical law. Any other result leads to “humanism”, apostasy, and mutiny  
7 against God, who is our only King and our Lawgiver.
- 8 7. Humanism is the worship of the “state”, which is simply a collection of people under a democratic form of government.  
9 By “worship”, we mean obedience to the dictates and mandates of the collective majority. The United States is NOT a  
10 democracy, it is a Republic based on individual rights and sovereignty, NOT collective sovereignty.
- 11 8. The consequence of humanism is moral relativism and disobedience to God’s laws, which is sin and apostasy and leads  
12 to separation from God.

## 13 **7.2 The Validity of Biblical Law**<sup>79</sup>

14 A central characteristic of the churches and of modern preaching and Biblical teaching is antinomianism, an anti-law position.  
15 The antinomian believes that faith frees the Christian from the law, so that he is not outside the law but is rather dead to the  
16 law. There is no warrant whatsoever in Scripture for antinomianism. The expression, "dead to the law," is indeed in Scripture  
17 (Gal. 2:9; Rom. 7:4), but it has reference to the believer in relationship to the atoning work of Christ as the believer's  
18 representative and substitute; the believer is dead to the law as an indictment, a legal sentence of death against him, Christ  
19 having died for him, but the believer is alive to the law as the righteousness of God. The purpose of Christ's atoning work  
20 was to restore man to a position of covenant-keeping instead of covenant breaking, to enable man to keep the law by freeing  
21 man "from the law of sin and death" (Rom. 8:2), "that the righteousness of the law might be fulfilled in us" (Rom. 8:4). Man  
22 is restored to a position of law keeping. The law thus has a position of centrality in man's indictment (as a sentence of death  
23 against man the sinner), in man's redemption (in that Christ died, Who although the perfect law-keeper as the new Adam,  
24 died as man's substitute), and in man's sanctification (in that man grows in grace as he grows in law-keeping, for the law is  
25 the way of sanctification).

26 Man as covenant-breaker is in "enmity against God" (Rom. 8:7) and is subject to "the law of sin and death" (Rom. 8:2),  
27 whereas the believer is under "the law of the Spirit of life in Christ" (Rom. 8:2). The law is one law, the law of God. To the  
28 man on death row in a prison, the law is death; to the godly man, the same law which places another on death row is life, in  
29 that it protects him and his property from criminals. Without law, society would collapse into anarchy and fall into the hands  
30 of hoodlums. The faithful and full execution of the law is death to the murderer but life to the godly. Similarly, the law in its  
31 judgment upon God's enemies is death; the law in its sustaining care and blessings is for the law-abiding a principle of life.

32 God, in creating man, ordered him to subdue the earth and to exercise dominion over the earth (Gen. 1: 28). Man, in attempting  
33 to establish separate dominion and autonomous jurisdiction over the earth (Gen. 3:5), fell into sin and death. God, in order to  
34 re-establish the Kingdom of God, called Abraham, and then Israel, to be His people, to subdue the earth, and to exercise  
35 dominion under God. The law, as given through Moses, established the laws of godly society, of true development for man  
36 under God, and the prophets repeatedly recalled Israel to this purpose.

37 The purpose of Christ's coming was in terms of this same creation mandate. Christ as the new Adam (I Cor. 15:45) kept the  
38 law perfectly. As the sin-bearer of the elect, Christ died to make atonement for their sins, to restore them to their position of  
39 righteousness under God. The redeemed are recalled to the original purpose of man, to exercise dominion under God, to be  
40 covenant-keepers, and to fulfil "the righteousness of the law" (Rom. 8:4). The law remains central to God's purpose. Man has  
41 been re-established into God's original purpose and calling. Man's justification is by the grace of God in Jesus Christ; man's  
42 sanctification is by means of the law of God.

43 As the new chosen people of God, the Christians are commanded to do that which Adam in Eden, and Israel in Canaan, failed  
44 to do. One and the same covenant, under differing administrations, still prevails. Man is summoned to create the society God  
45 requires. The determination of man and of history is from God, but the reference of God's law is to this world. "To be  
46 spiritually minded is life and peace" (Rom. 8:6), and to be spiritually minded does not mean to be other-worldly but to apply  
47 the mandates of the written word under the guidance of the Spirit to this world.

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<sup>79</sup> *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 2-5.



1 Lawless Christianity is a contradiction in terms: it is anti-Christian. The purpose of grace is not to set aside the law but to  
2 fulfil the law and to enable man to keep the law. If the law was so serious in the sight of God that it would require the death  
3 of Jesus Christ, the only-begotten Son of God, to make atonement for man's sin, it seems strange for God then to proceed to  
4 abandon the law! The goal of the law is not lawlessness, nor the purpose of grace a lawless contempt of the giver of grace.

5 The increasing breakdown of law and order must first of all be attributed to the churches and their persistent antinomianism.  
6 If the churches are lax with respect to the law, will not the people follow suit? And civil law cannot be separated from Biblical  
7 law, for the Biblical doctrine of law includes all law, civil, ecclesiastical, societal, familial, and all other forms of law. The  
8 social order which despises God's law places itself on death row: it is marked for judgment.

### 9 **7.3 Theology and Law**

- 10 1. Nomism considers the Holy Spirit insufficient and advances the need for a strict adherence to law. This approach includes  
11 Judaism, Arminianism, Pelagianism, and Rationalism.
- 12 2. Antinomianism considers the Law unnecessary for man's conduct and relies mystically on the Spirit. This approach  
13 includes Mystics and some Dispensationalists.
- 14 3. Reformationism conclude the Law and the Spirit work together to convert the ungodly and to sanctify the believer.

### 15 **7.4 Three uses of the Law**

- 16 1. Usus politicus or civilis: The Law serves a purpose of restraining sin and promoting righteousness.
- 17 2. Usus pedagogicus: The Law serves to bring sinful man under conviction of sin making him conscious of his inability to  
18 meet the demands of the law.
- 19 3. Usus didacticus (3rd use of the Law: tertius usus legis): The Law is the believer's a **rule of conduct** in order to make  
20 men holy.

### 21 **7.5 Three Types of Laws in the Torah**

- 22 1. Moral Laws: Laws that directly reflect the character of God (Most of the 10 Commandments).
- 23 2. Civil Laws: Laws that governed polity in Israel (Laws on capital punishment)
- 24 3. Cultic Laws: Laws that were designed to make Israel distinct from her neighbors till Christ was born (Dietary laws).

### 25 **7.6 The Law Defined**

- 26 1. The Law is summarized in the 10 Commandments (Exodus 20:1-17).
- 27 2. There are 613 commands in the Torah. They can be reduced to 10 and even to three virtues.

29 *Micah 6:8:*

30 *"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do **justly**, and to*  
31 *love **mercy**, and to walk **humbly** with thy God?"*

32 During a day when men were cutting off fingers and testicles to gods, Micah's revelation was dynamic. No god ever required  
33 so little from man as YHWH!

- 34 3. The Law is summarized by three main virtues in the NT (Matthew 23:23):

36 *"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have*  
37 *omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave*  
38 *the other undone."*  
39 *[Matthew 23:23, Bible]*

40 The three main virtues that are the product of the law therefore are:

- 41 • Faithfulness to God
- 42 • Justice toward men



- 1           • Mercy toward man

2  
3 4. The Law is summarized in two virtues as revealed by Jesus (Mt. 22:34-40):

4                   *Master, which is the great commandment in the law?*

5                   *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy*  
6                   *mind. This is the first and great commandment.*

7                   *And the second is like unto it, Thou shalt love thy neighbour as thyself.*  
8                   *[Matthew 22:34-36, Bible]*

9           The two virtues produced by the law, according to Jesus, therefore are:

- 10           • Love for God  
11           • Love for one's neighbor

12 Every command in the book of Exodus through Deuteronomy can be classified as seeking to teach faithfulness to God, justice  
13 in the courts, or mercy towards the unfortunate.  
14

## 7.7 The Ten Commandments And The Character Of God:

#	The Command	God's Character	Man's Character	Response
1	No gods before me	Preeminence	Unfaithful	Devotion
2	No idols	Jealous	False	Accurate
3	No misuse of name	Respect	Careless	Reverence
4	Remember the Sabbath	Holy	Unholy	Holiness
5	Honor father & mother	Sovereign	Disrespectful	Respectful
6	No murder	Creator	Angry	Love
7	No adultery	Faithful	Unfaithful	Loyalty
8	No stealing	Integrity	Dishonest	Honesty
9	No false testimony	Truth	Liar	Trustworthy
10	No coveting	Content	Covetous	Contentment

## 7.8 The Law And The New Testament Believer

1. God's character as expressed objectively in the Law gives us the basis for saying there are absolutes. If there was no God, then there would be no ultimate right or wrong (Ps. 119:142).
2. The objective law defines and exposes sin in a fallen world. Without the Law sin is undefined, and depravity becomes "normal" behavior. The Law also exposes the sin in man and the truth of man's bondage in sin and his ultimate responsibility to God (Gal. 3:19, 22; Rom. 7:9-14; 2:5,6).
3. The righteousness of God (expressed in the law) is what God demands and will accomplish in His work in history (Psalm 96:1, 11-13, 97:1, 2; Is 9:6,7).
4. The Law has no life-giving properties. It defines what is right, but doesn't empower mankind to keep it (Romans 7).
5. The Christian is not under "the Law" as a means to attaining life (Rom. 6:13). However, believers can look to the law as an expression of the character of God to see what God wants to accomplish in him. (Galatians 3:21; 22; 5:13-14, 22, 23).
6. Christ is the Living Torah. He is the ultimate model of right and wrong. The believer is to model Christ, and in modeling Christ, he will ultimately fulfill the law (Romans 8:2-4).
7. The believer is not free from the responsibility to keep the Ten Commandments because they reflect the character of God. The believer is responsible to reflect the character of God however it is expressed.

## 7.9 Law in the Book of Galatians

This section summarizes the approach to law outlined by the Apostle Paul in the Book of Galatians. It does so by listing the verses and then summarizing their purpose below:

Gal. 1:9 A curse is pronounced on those who pervert the gospel.

Gal. 2:15 Justification is by faith (sola fide), not by law keeping.

Gal. 3:3 Sanctification is by faith and Spirit.

### Facts on Law:

Gal. 3:5 Law keeping is not the reason for miracles.

Gal. 3:6 Those under law are under a curse.

Gal. 3:7 Law keeping will never lead to justification.

Gal. 3:8 The Law does not spring from faith.

Gal. 3:13 Christians are redeemed from the curse of the Law.

Gal. 3:17 The old covenant does not set aside the Abrahamic promise that Christ would bring blessing to all.

Gal. 3:18 Law and grace are mutually exclusive.

## 7.10 The Purpose of Law (Gal. 3:19)?

Five Purposes of Law as a Paidagogo (s) (paidagogo,n)

1. To show what behaviors are sinful (Gal. 3:19).
2. To show the misery of judgment for sin (Gal. 3:10).
3. To show the vanity of self-righteousness (Gal. 3:21).
4. To show all men are sinners (Gal. 3:22).
5. To show us Christ, the Living Torah & Redeemer (Gal. 3:24)

## 8. Blessings and Curses in God's Law

The following subsections will deal with the nature of blessings, rewards, and curses in the Bible. They will address:

1. Why God's word is not "law" as legally defined if it does NOT include both blessings and rewards.
2. Why personal accountability is the main method of preventing evil behavior.
3. How blessings and rewards establish and ensure personal accountability.
4. The use of rewards to discourage disobedience.
5. The use of blessings to encourage sanctification and obedience.

Within secular law, any system of religious law must involve both blessings and curses:

***Religion.** Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*  
[Black's Law Dictionary, Sixth Edition, p. 1292]

No treatment of biblical law would be complete without a treatment of the main thing that makes it law to begin with: blessings and curses.

Lastly, an introductory sermon on the subject of blessings and curses can be viewed on Youtube below:

*Life and Prosperity, Death and Destruction., Deuteronomy 30*, Tim Keller  
<https://sedm.org/tim-keller-life-and-prosperity-death-and-destruction-deuteronomy-30/>

### 8.1 Significance of Deuteronomy 28

Deuteronomy 28 is the origin of most debates about blessings and curses. It says the following on the subject:

#### Blessings on Obedience

28 "Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth. 2 And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God:

3 "Blessed shall you be in the city, and blessed shall you be in the country.

4 "Blessed shall be the [a]fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.

5 "Blessed shall be your basket and your kneading bowl.

6 "Blessed shall you be when you come in, and blessed shall you be when you go out.

7 "The Lord will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.

8 "The Lord will command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the Lord your God is giving you.

1 9 “The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the  
2 commandments of the Lord your God and walk in His ways. 10 Then all peoples of the earth shall see that you  
3 are called by the name of the Lord, and they shall be afraid of you. 11 And the Lord will grant you plenty of  
4 goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land  
5 of which the Lord swore to your fathers to give you. 12 The Lord will open to you His good treasure, the heavens,  
6 to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations,  
7 but you shall not borrow. 13 And the Lord will make you the head and not the tail; you shall be above only, and  
8 not be beneath, if you heed the commandments of the Lord your God, which I command you today, and are careful  
9 to observe them. 14 So you shall not turn aside from any of the words which I command you this day, to the right  
10 or the left, to go after other gods to serve them.

### 11 Curses on Disobedience

12 15 “But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His  
13 commandments and His statutes which I command you today, that all these curses will come upon you and  
14 overtake you:

15 16 “Cursed shall you be in the city, and cursed shall you be in the country.

16 17 “Cursed shall be your basket and your kneading bowl.

17 18 “Cursed shall be the [e]fruit of your body and the produce of your land, the increase of your cattle and the  
18 offspring of your flocks.

19 19 “Cursed shall you be when you come in, and cursed shall you be when you go out.

20 20 “The Lord will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are  
21 destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.  
22 21 The Lord will make the [f]plague cling to you until He has consumed you from the land which you are going  
23 to possess. 22 The Lord will strike you with consumption, with fever, with inflammation, with severe burning  
24 fever, with the sword, with scorching,[g] and with mildew; they shall pursue you until you perish. 23 And your  
25 heavens which are over your head shall be bronze, and the earth which is under you shall be iron. 24 The Lord  
26 will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are  
27 destroyed.

28 25 “The Lord will cause you to be defeated before your enemies; you shall go out one way against them and flee  
29 seven ways before them; and you shall become troublesome to all the kingdoms of the earth. 26 Your carcasses  
30 shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them away. 27 The  
31 Lord will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot  
32 be healed. 28 The Lord will strike you with madness and blindness and confusion of heart. 29 And you shall grope  
33 at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed  
34 and plundered continually, and no one shall save you.

35 30 “You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell  
36 in it; you shall plant a vineyard, but shall not gather its grapes. 31 Your ox shall be slaughtered before your eyes,  
37 but you shall not eat of it; your donkey shall be violently taken away from before you, and shall not be restored  
38 to you; your sheep shall be given to your enemies, and you shall have no one to rescue them. 32 Your sons and  
39 your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day  
40 long; and there shall be no strength in your hand. 33 A nation whom you have not known shall eat the fruit of  
41 your land and the produce of your labor, and you shall be only oppressed and crushed continually. 34 So you  
42 shall be driven mad because of the sight which your eyes see. 35 The Lord will strike you in the knees and on the  
43 legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

44 36 “The Lord will bring you and the king whom you set over you to a nation which neither you nor your fathers  
45 have known, and there you shall serve other gods—wood and stone. 37 And you shall become an[j] astonishment,  
46 a proverb, and a byword among all nations where the Lord will drive you.

47 38 “You shall carry much seed out to the field but gather little in, for the locust shall consume it. 39 You shall  
48 plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall  
49 eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the  
50 oil; for your olives shall drop off. 41 You shall beget sons and daughters, but they shall not be yours; for they  
51 shall go into captivity. 42 Locusts shall consume all your trees and the produce of your land.

52 43 “The alien who is among you shall rise higher and higher above you, and you shall come down lower and  
53 lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

1 45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because  
2 you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He  
3 commanded you. 46 And they shall be upon you for a sign and a wonder, and on your descendants forever.

4 47 "Because you did not serve the Lord your God with joy and gladness of heart, for the abundance of everything,  
5 48 therefore you shall serve your enemies, whom the Lord will send against you, in hunger, in thirst, in nakedness,  
6 and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you. 49 The Lord  
7 will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose  
8 language you will not understand, 50 a nation of fierce countenance, which does not respect the elderly nor show  
9 favor to the young. 51 And they shall eat the increase of your livestock and the produce of your land, until you  
10 are destroyed; they shall not leave you grain or new wine or oil, or the increase of your cattle or the offspring of  
11 your flocks, until they have destroyed you.

12 52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down  
13 throughout all your land; and they shall besiege you at all your gates throughout all your land which the Lord  
14 your God has given you. 53 You shall eat the [n]fruit of your own body, the flesh of your sons and your daughters  
15 whom the Lord your God has given you, in the siege and desperate straits in which your enemy shall distress you.  
16 54 The [o]sensitive and very refined man among you will be hostile toward his brother, toward the wife of his  
17 bosom, and toward the rest of his children whom he leaves behind, 55 so that he will not give any of them the  
18 flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your  
19 enemy shall distress you at all your gates. 56 The tender and [r]delicate woman among you, who would not  
20 venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to let  
21 the husband of her bosom, and to her son and her daughter, 57 her placenta which comes out from between her feet  
22 and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate  
23 straits in which your enemy shall distress you at all your gates.

24 58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this  
25 glorious and awesome name, THE LORD YOUR GOD, 59 then the Lord will bring upon you and your  
26 descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. 60  
27 Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to  
28 you. 61 Also every sickness and every plague, which is not written in this Book of the Law, will the Lord bring  
29 upon you until you are destroyed. 62 You shall be left few in number, whereas you were as the stars of heaven in  
30 multitude, because you would not obey the voice of the Lord your God. 63 And it shall be, that just as the Lord  
31 rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you  
32 to nothing; and you shall be plucked[u] from off the land which you go to possess.

33 64 "Then the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall  
34 serve other gods, which neither you nor your fathers have known—wood and stone. 65 And among those nations  
35 you shall find no rest, nor shall the sole of your foot have a resting place; but there the Lord will give you a  
36 trembling heart, failing eyes, and anguish of soul. 66 Your life shall hang in doubt before you; you shall fear day  
37 and night, and have no assurance of life. 67 In the morning you shall say, 'Oh, that it were evening!' And at  
38 evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of  
39 the sight which your eyes see.

40 68 "And the Lord will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it  
41 again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy  
42 you."

43 The pronoun "you" in our versions is ALWAYS a singular, masculine plural in Deuteronomy 28. The singular does not  
44 dominate the individual, but the whole nation of Israel.

45 Most Christians, when reading the bible, incorrectly think the term "you" is always referring to them personally.  
46 Deuteronomy 28 is DIFFERENT. Unlike most other places in the bible, it is a command to a NATION referring to the  
47 NATION as "you". Thus, it is a subject of frequent misinterpretation as a PERSONAL commandment.

48 NATIONS always require PEOPLE, TERRITORY, and LAWS. God is referring here to what happens to a NATION or  
49 PEOPLE COLLECTIVELY as a GROUP who adopt a law system other than His OWN. The "aliens" mentioned in verse  
50 43 are FOREIGNERS from a different NATION with different laws OTHER than God's laws and a different king who is the  
51 author of those laws. Christians can only have ONE king, which is God:

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

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

1 For more inspiring examples of how God is our ONLY King, see:

- 2 1. *Jesus is my ONLY King and Lawgiver and Civil Ruler*, SEDM  
3 <https://sedm.org/jesus-king-of-all-kings-thats-my-king/>
- 4 2. *Patriot Pastor Garrett Lear at the Boston Tea Party 2008*  
5 <https://www.youtube.com/embed/9351KGbkDrc>
- 6 3. *Jesus Christ is Our Only King and We Serve No Other Sovereign*, Tim Keller  
7 <https://sedm.org/jesus-christ-is-our-only-king-and-we-serve-no-other-sovereign-tim-keller/>

8 All those who do not regard God as their only King are “aliens” in a biblical context. When the Israelites in 1 Sam. 8 fired  
9 God as their King and elected secular king Saul, they were cursed:

10 *Israel Demands a [SECULAR] King [INSTEAD of God]*

11 *8 Now it came to pass when Samuel was old that he made his sons judges over Israel. 2 The name of his firstborn*  
12 *was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3 But his sons did not walk in his*  
13 *ways; they turned aside after dishonest gain, took bribes, and perverted justice.*

14 *4 Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, “Look, you*  
15 *are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.”*

16 *6 But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the Lord.*  
17 *7 And the Lord said to Samuel, “Heed the voice of the people in all that they say to you; for they have not*  
18 *rejected you, but they have rejected Me, that I should not reign over them. 8 According to all the works which*  
19 *they have done since the day that I brought them up out of Egypt, even to this day—with which they have*  
20 *forsaken Me and served other gods—so they are doing to you also. 9 Now therefore, heed their voice. However,*  
21 *you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.”*

22 *10 So Samuel told all the words of the Lord to the people who asked him for a king. 11 And he said, “This will*  
23 *be the behavior of the king who will reign over you: He will take your sons and appoint them for his own*  
24 *chariots and to be his horsemen, and some will run before his chariots. 12 He will appoint captains over his*  
25 *thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to*  
26 *make his weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers,*  
27 *cooks, and bakers. 14 And he will take the best of your fields, your vineyards, and your olive groves, and give*  
28 *them to his servants. 15 He will take a tenth of your grain and your vintage, and give it to his officers and*  
29 *servants. 16 And he will take your male servants, your female servants, your finest [a]young men, and your*  
30 *donkeys, and put them to his work. 17 He will take a tenth of your sheep. And you will be his servants. 18 And*  
31 *you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not*  
32 *hear you in that day.”*

33 *19 Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over*  
34 *us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our*  
35 *battles.”*

36 *[1 Sam 8:1-20, Bible, NKJV]*

37 The word “servants” implies CIVIL LEGAL OBLIGATIONS as public officers SERVING a secular king through LEGAL  
38 COMPULSION. In common vernacular, they were SLAVES! In legal parlance, a “servant” of a government or a civil ruler  
39 is just a public officer. God is essentially warning PEOPLE generally that if they set up a nation based on any laws or any  
40 king other than Himself, they will be CURSED and enslaved, both in Deut. 28 and 1 Sam. 8 above. This slavery will be a  
41 direct result of idolatry and inequality in which the secular King is ABOVE ordinary or natural people and has supernatural  
42 powers. ALL are equal under REAL law. If you can never approach the government as a co-equal in court or make rules for  
43 them like they do for you, then government is really just a religion and court is really just a church building in violation of  
44 the First Amendment.

45 Below is what one King who realized these issues did when he found out that he was enforcing his own secular law contrary  
46 to God’s law that was a substitute or competitor for God’s law. The “Book of the Law” the secular king found was the  
47 BIBLE, which had been hidden and had been ignored for decades. After he found the BIBLE, he abandoned his own secular  
48 law:

49 *Hilkiah Finds the Book of the Law*

50 *[. . .]*



1 8 Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the  
2 Lord." And Hilkiah gave the book to Shaphan, and he read it. 9 So Shaphan the scribe went to the king, bringing  
3 the king word, saying, "Your servants have [a]gathered the money that was found in the house, and have delivered  
4 it into the hand of those who do the work, who oversee the house of the Lord." 10 Then Shaphan the scribe showed  
5 the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

6 11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes. 12 Then the  
7 king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe,  
8 and Asaiah a servant of the king, saying, 13 **"Go, inquire of the Lord for me, for the people and for all Judah,  
9 concerning the words of this book that has been found; for great is the wrath of the Lord that is aroused against  
10 us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning  
11 us."**

12 [2 Kings 22:13, Bible, NKJV]

13 Below is an example of a secular King who was less honorable than the above king. This secular king made up his own  
14 anarchistic laws in violation of God's laws and took the following approach towards God's laws. "Break their bonds in  
15 pieces" refers to anarchy in relation to God's laws:

16 Why do the nations [corrupt kings] rage,  
17 And the people plot a vain thing?  
18 **2 The kings of the earth set themselves,  
19 And the rulers take counsel together,  
20 Against the Lord [and HIS LAW] and against His Anointed [Christ], saying,  
21 3 "Let us break Their bonds [God's laws] in pieces  
22 And cast away Their cords [civil obligations] from us."**  
23 [Psalm 2:1-3, Bible, NKJV]

24 When this corrupt secular King Ahasuerus found out that Christians were living within his kingdom who rejected his civil  
25 laws as we recommend on our website and who decided to set up their own theocracy with God as their king, the king was  
26 furious. Note that he commanded them to be CURSED just as documented in Deut. 28, and when he did so, he was therefore  
27 ALIEN to God and His laws. He in effect PLUNDERED them. You might say this is "case law" that biblically demonstrates  
28 the application of Deut. 28:

29 <sup>8</sup> Then Haman said to King Ahasuerus, **"There is a certain people scattered and dispersed among the people in  
30 all the provinces of your kingdom; their laws are different from all other people's, and they do not keep the  
31 king's laws. Therefore it is not fitting for the king to let them remain. <sup>9</sup> If it pleases the king, let a decree be  
32 written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the  
33 work, to bring it into the king's treasuries."**

34 <sup>10</sup> So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the  
35 enemy of the Jews. <sup>11</sup> And the king said to Haman, "The money and the people are given to you, to do with them  
36 as seems good to you."  
37 [Esther 3:8-11, Bible, NKJV]

38 According to the Bible, NO secular government or any secular "STATE" can be a "sovereign" in a legal sense because GOD  
39 is the ONLY true "sovereign" for Christians:

40 "All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**."  
41 [Isaiah 40:17, Bible, NKJV]

42 "He [God] brings the princes to nothing; **He makes the judges of the earth useless**."  
43 [Isaiah 40:23, Bible, NKJV]

44 "Indeed **they [all governments] are all worthless; their works are nothing**; their molded images are wind and  
45 confusion."  
46 [Isaiah 41:29, Bible, NKJV]

47 "Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."  
48 [Isaiah 40:15, Bible, NKJV]

49 Christians, in turn, are identified in the Bible as full-time agents, representatives, and officers of the King on Earth and trustees  
50 over His property, which is EVERYTHING He created:

51 "He who receives you receives Me, and he who receives Me receives Him [God] who sent Me."  
52 [Matt. 10:40, Bible, NKJV]

1 "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him [God] who sent  
2 Me."  
3 [Luke 10:16, Bible, NKJV]

4 Jesus said to them, "My food is to do the will of Him [God] who sent Me, and to finish His work."  
5 [John 4:34, Bible, NKJV]

6 "And he who sees Me sees Him [God] who sent Me."  
7 [John 12:45, Bible, NKJV]

8 The Bible functions in effect as a delegation of authority order from God to Christians as His trustees and agents while on  
9 Earth:

Delegation of Authority Order from God to Christians, Form #13.007  
<https://sedm.org/Forms/FormIndex.htm>

10 A Christian who is faithfully honoring their delegation of authority order cannot simultaneously act as an agent or officer of  
11 God and an agent or officer or public officer of Caesar:

12 "No servant [or religious ministry or biological person] can serve **two masters**; for either he will hate the one  
13 and love the other, or else he will be loyal to the one and despise the other. **You cannot serve God and mammon**  
14 **[government]."**  
15 [[Luke 16:13](#), Bible, NKJV]

16 Note that we are NOT implying at this point that Christians cannot work for the government. The Prophet Daniel (under  
17 King Nebuchadnezzar), Joseph under Pharaoh, King David, and his son King Solomon all either worked for the government  
18 or were the government as King and were not cursed. However, at the point when they violated God's law by doing something  
19 God's law forbade or not doing something He commanded, then they brought the curses of Deut. 28 upon the NATION that  
20 they worked for and not upon themselves personally. Likewise, when the honored God by obeying His holy laws, the nation  
21 as a whole was blessed also in accordance with Deut. 28.

22 "Because you [Solomon, the wisest man who ever lived] have asked this thing, and have not asked long life for  
23 yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself  
24 understanding to discern justice, behold, I [God] have done according to your words; see, I have given you a  
25 wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise  
26 after you. And I have also given you what you have not asked: both riches and honor, so that there shall not be  
27 anyone like you among the kings all your days. So if you walk in My [God's] ways, to keep My statutes and My  
28 commandments, as your father David walked, then I will lengthen your days."  
29 [1 Kings 3:11-14, Bible, NKJV]

30  
31 "**Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant**  
32 **[delegation order] and My statutes [violated God's laws]**, which I have commanded you, **I will surely tear the**  
33 **kingdom [and all your sovereignty] away from you and give it to your [public] servant."**  
34 [[1 Kings 11:9-13](#), Bible, NKJV]

35 When we disobey God's laws, we step outside our delegation of authority order and outside His divine protection, and thereby  
36 invite a curse. The word "sin" in Spanish means "without", and the thing we are without is God and His Laws. God's laws  
37 are the only SANE way to run a civilization, and when we disregard or disobey those laws, we are literally INSANE as a  
38 nation. "IN" means "without", and "sane" means sanity. At that point, we are beyond the help of secular psychology, because  
39 it is a spiritual problem that a secular psychologist cannot solve. We then step into the abyss described at the end of the book  
40 of Judges, where it says the following. The phrase "no king" really means no GODLY king:

41 "In those days there was no king in Israel; everyone did what was right in his own eyes."  
42 [Judges 21:25, Bible, NKJV]

43 We can also be "sovereign" in the sense of our private jobs and our families while governing these areas under God's laws  
44 as His agents. The Bible delegates to men the role head of the family. Eph. 5:22-33. Bosses are "head" of the company they  
45 OWN as private property. But without PRIVATE PROPERTY, there can be no sovereignty AT ALL from a personal  
46 perspective. If the government abuses income taxes to STEAL the earnings of the man and uses it to control him or the wife  
47 with legal strings, they are directly interfering with religious practice in violation of the First Amendment. More on the

1 biblical application of God’s laws to the various relationships and roles we fill in life can be found in the following. There is  
2 a chapter devoted to each major legal relationship:

Family Constitution, Form #13.003  
<https://sedm.org/Forms/FormIndex.htm>

3 Thus, in their private life when they are off duty, and in the context of their pay or private commerce, Christians cannot serve  
4 as public officers or “benefit recipients” because this causes divided allegiance and they will be cursed by God if they do.  
5 The following scenario from Deut. 28 in effect describes a situation where there is NO private property and the government  
6 is playing pagan god by pretending to own EVERYTHING and renting it out to everyone under the corrupt authority of their  
7 man-made civil statutory law applicable only to public officers.

8 *Curses of Disobedience [to God’s Laws]*

9 *“The alien [Washington, D.C. is legislatively “alien” in relation to states of the Union] who is among you shall*  
10 *rise higher and higher above you, and you shall come down lower and lower [malicious destruction of EQUAL*  
11 *PROTECTION and EQUAL TREATMENT by abusing FRANCHISES]. He shall lend to you [Federal Reserve*  
12 *counterfeiting franchise], but you shall not lend to him; he shall be the head, and you shall be the tail.*

13 *“Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because*  
14 *you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He*  
15 *commanded you. And they shall be upon you for a sign and a wonder, and on your descendants forever.*

16 *“Because you did not serve [ONLY] the Lord your God with joy and gladness of heart, for the abundance of*  
17 *everything, therefore you shall serve your [covetous thieving lawyer] enemies, whom the Lord will send against*  
18 *you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron [franchise codes]*  
19 *on your neck until He has destroyed you. The Lord will bring a nation against you from afar [the District of*  
20 *CRIMINALS], from the end of the earth, as swift as the eagle flies [the American Eagle], a nation whose language*  
21 *[LEGALESE] you will not understand, a nation of fierce [coercive and fascist] countenance, which does not*  
22 *respect the elderly [assassinates them by denying them healthcare through bureaucratic delays on an Obamacare*  
23 *waiting list] nor show favor to the young [destroying their ability to learn in the public FOOL system]. And they*  
24 *shall eat the increase of your livestock and the produce of your land [with “trade or business” franchise taxes],*  
25 *until you [and all your property] are destroyed [or STOLEN/CONFISCATED]; they shall not leave you grain*  
26 *or new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you.*  
27 *[Deut. 28:43-51, Bible, NKJV]*

28 The above curse is a curse upon NATIONS who adopt any system of CIVIL law OTHER than God’s law, as we also explain  
29 in:

- 30 1. Government Instituted Slavery Using Franchises, Form #05.030, Section 22.1  
31 <https://sedm.org/Forms/FormIndex.htm>
- 32 2. Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037  
33 <https://sedm.org/Forms/FormIndex.htm>
- 34 3. God’s Commandments to NATIONS and Political Rulers, SEDM Blog  
35 <https://sedm.org/gods-commandment-to-nations/>

36 See “nations” in verse one; that is, this applies directly to nations. It is God’s message for nations and NOT the rule for  
37 individual believers. Think of it. Christ is the King of the Nations, and His law is their delegation order!!!

38 Who else teaches this? Not John McArthur; Not Franklin Graham; Not Pastor Jefferies. Nobody. Pastors are too busy beating  
39 up their flocks with “curses” instead of applying this to the nation!!. Not only is the church called to obey Christ, SO ARE  
40 THE NATIONS (Psalm 2). “kiss the son” all ye nations.

41 Deut. 28:44 applies to loans or grants of PROPERTY (franchises), such as “things” and “rights. The conquerors determine  
42 what you have and what rights you can exercise. Usually by force, they determine what you can keep and what you can’t.  
43 Thus, they are the absolute owners of all property of the conquered and you are an equitable owner of only what they decide  
44 you can keep.

45 \*Alien:\* in Deut. 28:43-44: The dictionaries are good at defining aliens as those outside the jurisdiction of the United States,  
46 but fail terribly to identify that the “United States” is alien to the people and the 50 states. The truth is the American people  
47 have been made slaves subject to a foreign, alien corporation.

1 We the People formed a nation and gave the federal government a delegation order, but in 1871 and following this alien,  
2 foreign federal corporation conquered the states and the people. We are ruled by foreigners! D.C. is legislatively but not  
3 constitutionally “foreign” in relation to the states of the Union.

4 More on the effect of the implications of the passage from Deuteronomy above can be found at:

- 5 1. *Government Instituted Slavery Using Franchises*, Form #05.030  
6 <https://sedm.org/Forms/FormIndex.htm>
- 7 2. *Social Security: Mark of the Beast*, Form #11.407  
8 <https://sedm.org/Forms/FormIndex.htm>
- 9 3. *How Scoundrels Corrupted Our Republican Form of Government*, Family Guardian Fellowship  
10 <https://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

## 11 **8.2 The origin of most evil is the lack of accountability**

12 Blessings and curses are the ONLY way that God has to ensure accountability for bad, immoral, or injurious behavior.  
13 They are the main tool for punishing and preventing bad or evil behavior. Many scientific studies have been done on the  
14 origin of evil behavior and most point to the lack of responsibility or accountability. The most famous studies on the  
15 subject include the following:

- 16 1. *The Psychology of Evil: The Lucifer Effect in Action* (OFFSITE LINK) – Philip Zimbardo. What causes people to  
17 become evil.  
18 [http://www.youtube.com/watch?v=1uCaAGx\\_dPY](http://www.youtube.com/watch?v=1uCaAGx_dPY)
- 19 2. *Lucifer Effect* (OFFSITE LINK) – how good people are transformed to do and think and believe evil  
20 <https://www.youtube.com/watch?v=OsFEV35tWsg>
- 21 3. *Stanford Prison Experiment* (OFFSITE LINK) – why power corrupts and motivates government corruption  
22 <http://prisonexp.org/>
- 23 4. *Milgram Experiment* (OFFSITE LINK) – study that analyzes environmental factors that cause people to become evil.  
24 This study is important for those who want to direct their reforms of government to PREVENT evil.  
25 [http://en.wikipedia.org/wiki/Milgram\\_experiment](http://en.wikipedia.org/wiki/Milgram_experiment)

26 Those who wish to expand evil will therefore:

- 27 1. Convince Christians that any or all of the Bible is not law for them or has been repealed. For instance, convince them  
28 that the laws of the Old Testament don’t apply to modern Christianity. We talked about this earlier in section 2 earlier.
- 29 2. Misquote Gal. 3:10 in order to convince Christians that:  
30 2.1. ALL law is inapplicable to them.  
31 2.2. That any attempt to enforce God’s law brings a curse.  
32 2.3. That “blessings” found in the Bible are not “law” or “works of the law”. This is logically impossible, because the  
33 entire Bible is a law book.

34 We talk about this later in section 8.5.

- 35 3. To portray Jesus as a Savior and liability insurance salesman for the wrath of hell but not a sovereign Lord, source of  
36 law, and King. See:

*Jesus is my Only King, Lawgiver, and Civil Ruler*, SEDM  
<http://sedm.org/jesus-king-of-all-kings-thats-my-king/>

- 37 4. Attempt to remove religion from society, which is the source of morality for society. An example is the IRS targeting  
38 of religious groups by removing their exemption.
- 39 5. Remove the teaching of religion or morality from the public schools.
- 40 6. Attempt to legislatively remove accountability or responsibility for bad behavior from the legal system. This is done  
41 primarily by implementing “social insurance” using franchising as a means to remove personal responsibility for bad  
42 behavior or its effects. See:

*Socialism: The New American Civil Religion*, Form #05.016  
<http://sedm.org/Forms/FormIndex.htm>

- 43 7. Undermine or persecute the law enforcement profession, who hold criminals accountable for their crimes.

- 1 8. Make a man, ruler, or government into the source of law in society rather than the true and living God. This makes  
2 laws subjective and a tool to destroy people’s freedom and autonomy by implementing collectivist ideologies such as  
3 communism, socialism, or fascism. See section 7.1 earlier.  
4 9. Use oral traditions or judicial precedents or the abuse of “words of art” to subvert God’s law in order to benefit specific  
5 men personally. See:

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

6 All of the above could be classified ultimately as “anarchy” under GOD’S LAW. Jesus called the above tactics “lawlessness”.  
7 The attempt to do all the above is further explained in the following:

*The Unlimited Liability Universe*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

8 The only way to eliminate evil is therefore to restore accountability to all human behavior. That is why the last book in the  
9 Holy Bible, Revelation, institutes a White Throne Judgment: To ensure that everyone will ultimately be held accountable for  
10 ALL of their behavior even if no government would do it.  
11 The elimination of evil also has pronounced positive economic effects, as the following TED speaker reveals:

*The hidden reason for poverty the world needs to address now*, Gary Haugen, TED  
[http://www.ted.com/talks/gary\\_haugen\\_the\\_hidden\\_reason\\_for\\_poverty\\_the\\_world\\_needs\\_to\\_address\\_now](http://www.ted.com/talks/gary_haugen_the_hidden_reason_for_poverty_the_world_needs_to_address_now)

12 The story of Adam and Eve described in the Bible was REALLY a story about disobeying God and His laws and  
13 commandments and refusing to take responsibility for that disobedience. God told Adam and Eve in Gen. 2:17 not to eat the  
14 fruit of the tree of knowledge of good and evil. The serpent promised Eve TWO things to entice her to eat the fruit, both of  
15 which were intended to make her believe that she would not be responsible for her actions:

- 16 1. The serpent said to Eve that if she ate the fruit, she would NOT die as God had promised. In other words, she would not  
17 be responsible for the consequence of her disobedience to God’s command. Gen. 3:4.  
18 2. The serpent also promised Eve that if she ate the fruit, she would become LIKE God. The essence of what it means to  
19 be a god is that you are omnipotent and accountable or responsible to NO ONE. Gen. 3:4.

20 Hence, both things promised by the serpent were designed to make Eve believe that she would be responsible for none of her  
21 actions and accountable to NO ONE for any of them. After Eve ate the fruit and God then approached both of them and  
22 asked them what they had done, the response of both Adam and Eve was to blame it on someone else, meaning refuse to take  
23 responsibility to God for their disobedience.

- 24 1. Adam blamed his decision on Eve. Gen. 3:12.  
25 2. Eve blamed her decision on the serpent, saying that the serpent had deceived her. Gen. 3:13.

26 Hence, when faced with the consequences of their disobedience towards God’s laws, both of them attempted to evade  
27 responsibility, which simply proves that was their motivation from the beginning for eating the fruit. Ironically, that  
28 IRRESPONSIBILITY is the legal equivalent of SOVEREIGNTY. A “sovereign”, after all, is unaccountable to others for  
29 their actions and cannot be controlled by others. However, there is ONE major difference between sinful  
30 IRRESPONSIBILITY and biblical SOVEREIGNTY, which is that BIBLICAL sovereignty includes accountability to God  
31 and His laws. Atheistic sovereignty glorifies man instead of God and leads to anarchism and the dangerous accumulation  
32 or consolidation of power that is a threat to liberty rather than a protector of it.

*Sovereignty. The supreme, absolute, and uncontrollable power by which any independent state is governed;  
supreme political authority; paramount control of the constitution and frame of government and its  
administration; self sufficient source of political power, from which all specific political powers are derived;  
the international independence of a state, combined with the right and power of regulating its internal affairs  
without foreign dictation; also a political society, or state, which is sovereign and independent.*

*Chisholm v. Georgia, 2 Dall. 455, 1 L.Ed. 440; Union Bank v. Hill, 3 Cold., Tenn 325; Moore v. Shaw, 17 Cal.  
218, 79 Am.Dec. 123; State v. Dixon, 66 Mont. 76, 213 P. 227.  
[Black’s Law Dictionary 4th Edition (1951), p. 1568]*



1 Government is like the serpent in the story, which is symbolic of Satan himself. It has made a business, or more particularly  
2 a very profitable franchise, out of insulating people from the responsibility for all their choices and actions and thereby  
3 centralizing all power and sovereignty to itself. It has done this through “social insurance” programs, all of which are  
4 implemented as franchises that completely destroy your sovereignty and constitutional rights. This corruption is described  
5 in:

*The Unlimited Liability Universe*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

6 The vast majority of the rest of the Bible after Gen. 3 documents ALL the consequences of Adam and Eve’s disobedience to  
7 God’s commandments and laws, as well as that of their descendants. The lesson you should learn from this story is that life  
8 got REALLY complicated for Adam and Eve and their descendants because they wanted to be disobedient, irresponsible,  
9 and rebellious toward God and His laws. This proves that the main purpose God’s laws is to simplify your life and avoid all  
10 the problems and complications that people invite into their lives by failure to recognize God’s commands as law or a failure  
11 to obey them to the best of their ability. Such rebellion and disobedience manifests itself in several forms:

- 12 1. Refusing to acknowledge the authority of the ENTIRE bible of whatever religion you believe in as LAW. This means  
13 that if you are a Christian, you must acknowledge both the Old and New Testaments as law.
- 14 2. Questioning the credibility of any portion of the bible of your respective religion in order to justify violating any part of  
15 God’s law.
- 16 3. Claiming that God’s grace is a license to sin without consequence, and in willful disobedience of God’s law.

### 17 **8.3 Curses in the New Covenant**<sup>80</sup>

18 This address deals with the question of whether or not curses are attached to the New Covenant, meaning the New Testament.

19 **One of the strengths of Dispensationalism** is that it draws a distinction between the dispensation of law and the dispensation  
20 of grace. This principle is the *sine qua non* of the system.

21 Dispensationalism has prevented the church from becoming an institution “under law” as iterated by Moses in Deuteronomy  
22 28.

23 But, dispensationalists generally go too far repudiating any place for law in the Christian dispensation; and, therefore, tend  
24 to be antinomian in their approach to Christian conduct. The average dispensationalist’s hostility to law invites Reformed  
25 theologians to bombard legal antagonists with affirmations of law.

26 **One of the blessings of Reformed Theology** is that it properly defines a place for God’s law in the Christian life, particularly  
27 in the pursuit of sanctification . . . but, Reformed Theologians go too far in drawing parallels between the Old Covenant and  
28 the New Covenant, even declaring the New Covenant contains curses. What?

29 The website “Theologia” uses this language in their article “Does the New Covenant have its own distinctive sanctions as  
30 well as blessings? We affirm:

31 *“Those who apostatize from the New Covenant are subject to worst penalties than those who violated the Mosaic  
32 Covenant . . .”*

33 *“The teacher Meredith Kline used to teach that the New Covenant had both blessings and curses. In doing so he  
34 said nothing out of the ordinary because he was in agreement with many every other Reformed teachers.”*

35 *“. . . there is no problem affirming curses of the New Covenant.”*

36 *“Summoning examples from the Reformed mainstream to substantiate an obvious Scriptural point seems almost  
37 blasphemous.”*

38 *“The Bible teaches that there are covenant curses in the New Covenant . . .”*

<sup>80</sup> Adapted from: *Blessings, and Curses*, Brook Stockton, Nike Insights; <http://nikeinsights.famguardian.org/forums/topic/blessings-and-curses/>.



1 And, to complicate matters even more the article goes on to insinuate that anyone who does not accept that attachment of  
2 “blessings and curses” to the New Covenant are antinomian.

3 Such a premise that places Christians under a New Covenant of blessings and curses is hereby challenged.

4 This brief does not deny the place of God’s law and its importance to sanctification (Romans 13:8; 1 John 2:3; 5:1-3; 2 John  
5 1:6), but it does reject the notion that the believer is under a system of law with blessings and cursing attached.

6 *1. The concept of “blessings and curses” in Deuteronomy 28 are associated with the nation of Israel via their*  
7 *social compact with the LORD God.*

8 There is no evidence these blessings and curses were directly proportional to one’s personal obedience or the lack thereof.

9 There is no evidence the blessings and curses are applicable to any other nation.

10 However, this being said, God’s law is applicable not only to Christians, but to all men and all of man’s institutions. His law  
11 defines what is acceptable and unacceptable. Because His law is written in human hearts, His law forms a basis for blessing  
12 and judgment upon all peoples. The curse upon individuals can be traced back to the Poisonous Tree while the corporate  
13 curses in Deuteronomy are part of the social compact of the nation.

14 The covenant language of “blessings and curses” is absent from New Testament record.

15 The word “curse” (kataris) is found 16 times in the NT and the majority of the time it refers to strong profanity and not  
16 consequences for breaking a law.

17 However, there are three places that refer to a curse that might be construed to imply “covenant curses.” The first is in  
18 Galatians 3:10, but the cursed is one who relies upon the works of the law. In no way can this be applied to Christians. The  
19 second is in Hebrews 6:8 which describes a field as cursed because it bears thorns and thistles. Though a metaphor for  
20 unbelief, it is difficult to see how this text could be employed against believers seeing the author is “persuaded better things  
21 of you (believers).” The third reference is to cursed children in 2 Peter 2:14. Here apostate teachers are called “irrational  
22 animals” who indulge in the lust of defiling passion despising governments and loving gain from wrong doing. None of this  
23 fits the description of God’s people.

24 The whole idea of the Christian being under “blessings and curses” associated with Torah makes one “subject again to a yoke  
25 of bondage;” that is, it nullifies grace.

26 Moreover, Paul’s magnum opus states that believers are not “under *any system of law* but under grace.” The Christian is  
27 delivered from law as a means to justification and is exhorted to vigorously resist legalizers (Galatians 5:1-4; Romans 6:14).

28 Don’t hear what is not being said. We are not saying the Ten Commandments are not applicable to the Christian life or there  
29 are not laws that must be obeyed under grace or as part of a social compact.

30 The gospel proclaims that Christ died for our sins, redeemed us “from the curse of the law,” so the blessings of Abraham  
31 might rest on the believer. (Romans 15:3; Galatians 3:14-14).

32 If Christ died for all your sins, how many do you still have to pay for? If Christ took upon himself the “curse,” how many  
33 “curses” are there left for you to fear?

34 We were all under the curse.

35 *“For as many as are of the works of the law are under the curse. It is written. Cursed is everyone that continues*  
36 *not in all things written in the book of the law to do them.”*  
37 *[Galatians 3:10]*

38 Who among us has not broken a divine command in their entire life? If you have, then you’re cursed. Moreover, we can’t  
39 be justified by law-keeping. Just as good behavior doesn’t cancel out criminal acts, good deeds won’t cancel out bad deeds.

40 John McArthur explains it this way:

1                   *“But oh, grace upon grace upon grace. As God poured out the curse on Jesus Christ and He was made a curse*  
2 *for us. And the curse was so crushing, and the curse was so devastating, that Jesus cried, “My God, my God why*  
3 *hast thou forsaken me?” You know that’s the only time in the entire New Testament record that Jesus ever called*  
4 *God anything but Father. But the relationship was shattered, and cursed. He took the full impact of God’s wrath.*  
5 *He bore the curse.*

6 He announces the good news that there “is no condemnation for those who are in Christ Jesus” and that believers have been  
7 “sanctified through the offering of the body of Jesus Christ once for all” (Romans 8:1; Hebrews 10:10).

8 But, many in the Reformation Camp seem to insinuate that believers are delivered from the curses of the law through the  
9 cross then placed right back under a system of blessings and curses in the New Covenant.

10 Paul lists six blessings available to believers through the gospel in Ephesians chapter one, but he does not even hint that  
11 believers ought to fear some kind of curse for failure to perform all his Christian duties.

12 Quite the opposite, so powerful are the doctrines of grace that Paul burst into praise in chapter 3.

13 One of the ideas in the Reformed mind that are behind curses connected with the New Covenant is the fact that Paul announced  
14 severe judgment upon those who dishonored the Eucharist in 1 Corinthians 11.

15 This seems to be a failure to properly distinguish between criminal punishment and family discipline. In grace, God  
16 disciplines all his children, but he punishes none of them. Discipline has to do with child training and the believer is exhorted  
17 to receive them as evidence of the Father’s love. While discipline may feel like punishment, the two are not the same (Hebrews  
18 12)!

19 The student of theology must distinguish between gifts and rewards, and between blessings and rewards.

20 While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is never the basis of  
21 obtaining the blessings of the Mosaic Covenant. The basis of receiving all blessings is *sola fide*.

22 Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul exhorts believers  
23 to pursue a life of service in lieu of Biblical rewards, but “rewards” are not the same as the gift of salvation, and the lack of  
24 rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17).

25 Christ is the true Israel, and because of His obedience, He inherited the blessings.

26 He did what we could not do. He obeyed the law to obtain its blessings; furthermore, He obeyed on our behalf in order that  
27 we (believers) might obtain the blessings. Those in Christ are in Israel and inherit the first fruits of the kingdom of God in  
28 advance of its consummation.

29 Likewise, He took the curses belonging to disobedience upon himself at Calvary.

30 He endured the “curse” we deserved by becoming our Sin Bearer; that is, believers are saved by the doing and dying of Christ.

31 Now if Christ died for your sins, how many sins do you still have to pay for?

32 If He kept the law perfectly on our behalf, how many laws do we have to obey to obtain a righteous standing with God?  
33 Hopefully, you answered “None!”

34                   *“When the New Testament speaks of the atonement of Jesus, it does so in terms of substitution; it calls attention*  
35 *to a death that in some way was vicarious. The New Testament speaks of the satisfaction of the justice and wrath*  
36 *of God.”*  
37 *[R.C. Sproul]*

38 While it is not wrong to ask, “What would Jesus do?”, the better question to ask is, “What has Jesus done?” For one “act of  
39 righteousness leads to justification and life for all men (believers)” (Romans 5:18).

1 While obedience to the law of the Lord is necessary for sanctification, it is not a requisite for justification—this is Newman  
2 Theology (Romans 4:5; Ephesians 2:8,9).

3 In fact, any obedience rendered to law is more esthetic than judicially pragmatic; that is, obedience not only provides evidence  
4 the man is regenerated in Christ, it beautifies the man and refreshes his associations.

5 Finally, since Christ is the “end of the law,” the *terminus ad quem* of law, then His death is the end of curses for the believer  
6 in relation to the law of God.

7 So effective is the cross, our Lord removes the curse all the way back to Adam (Romans 10:4; 5:12ff).

8 Likewise, the believer is said to be “died to the law through the body of Christ,” in relation to its demands for justification  
9 (Romans 7:4). The law is not dead, but the believer is dead to the law due to his identification with Christ . . . and if so, the  
10 curses of lawbreaking have no claim upon him.

11 But, to be fair, Reformed Theologians are fighting a battle on two fronts, one from a permissive society which is filled with  
12 moral anarchists who seek to sin without consequences, and the other from dispensationalists who break out in hives when  
13 Reformed theologians insist Christians must obey God’s law.

14 Such a dilemma forces these Christian men to take a strong stand on the relevance of God’s law! But, to imply that believers  
15 are under a system of “blessings of curses” is going too far.

16 If Reformers still insist that there are curses belonging to the New Covenant, then let the curses fall on the unbeliever, not  
17 believers:

18 *“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of*  
19 *God remains on him”.*  
20 *[John 3:36]*

21 *“Whoever (believers) has the Son has life (blessings); whoever (unbelievers) does not have the Son of God does*  
22 *not have life (a curse)”.*  
23 *[1 John 5:12]*

## 24 **8.4 Rushdoony on Blessings and Curses**

25 Rousas John Rushdoony says the following on blessings and curses:

26 *“The curses and the blessings of the law stress man’s unlimited liability to both curses and blessings as a result*  
27 *of disobedience or obedience to the law. In Deuteronomy 28:2 and 15, we are told that the curses and blessings*  
28 *come upon us and “overtake” us. **Man cannot step outside of the world of God’s consequence. At every moment***  
29 ***and at every point man is overtaken, surrounded, and totally possessed by the unlimited liability of God’s***  
30 ***universe.”***

31 *[. . .]*

32 *“Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral*  
33 *their works. With regeneration, the beginning of true life, man does not move out from under God’s unlimited*  
34 *liability. Rather, **with regeneration, man moves from the world of unlimited liability under the curse, to the***  
35 ***world of unlimited liability under God’s blessings. The world and man were cursed when Adam and Eve***  
36 ***sinned, but, in Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for Him. In***  
37 ***either case, the world is under God’s law. Blessings and curses are thus inseparable from God’s law and are***  
38 ***simply different relationships to it.***

39 *Men inescapably live in a world of unlimited liability, but with a difference. **The covenant-breaker, at***  
40 ***war with God and unregenerate, has an unlimited liability for the curse. Hell is the final***  
41 ***statement of that unlimited liability.** The objections to hell, and the attempts to reduce it to a place of*  
42 *probation or correction, are based on a rejection of unlimited liability. But **the unregenerate has,***  
43 ***according to Scripture, an unlimited liability to judgment and the curse.** On the other hand,*  
44 *the regenerate man, who walks in obedience to Jesus Christ, his covenant head, **has a limited liability to***  
45 ***judgment and the curse.** The unlimited liability of God’s wrath was assumed for the elect by Jesus Christ*

1 upon the cross. **The regenerate man is judged for his transgressions of the law of God, but**  
2 **his liability here is a limited one, whereas his liability for blessings in this life and in**  
3 **heaven are unlimited.** The unregenerate can experience a limited measure of blessing in this life, and none  
4 in the world to come; they have at best a limited liability for blessing.

5 **Man thus cannot escape an unlimited liability universe. The important question is this:**  
6 **in which area is he exposed to unlimited liability, to an unlimited liability to the curse**  
7 **because of his separation from God, or to an unlimited liability to blessing because of**  
8 **his faith in, union with, and obedience to Jesus Christ?"**  
9 *[The Biblical Institutes of Law, Rousas Rushdoony, 1973, pp. 664-669]*

10 To summarize Rushdoony's analysis:

- 11 1. Men cannot escape the negative consequences or judgment of God for violating God's law by becoming a Christian.
- 12 2. "Curse" as a consequence of sin can be temporary (limited) or permanent (eternal or unlimited).
- 13 3. The negative consequences of sin are TEMPORARY for Christians but ETERNAL for non-Christians.

14 More on this subject can be found at:

*The Unlimited Liability Universe*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

## 15 **8.5 Pursuit of Blessings as a "work of the law" are not only NOT "cursed", but are** 16 **encouraged by God**

17 Throughout our website, we prove that the secular legal definition of "law" excludes anything that originates from your  
18 consent or action. For proof, see:

- 19 1. *SEDM Disclaimer*, Section 4.8  
20 <https://sedm.org/disclaimer.htm>
- 21 2. *What is "law"?*, Form #05.048  
22 <https://sedm.org/Forms/FormIndex.htm>
- 23 3. *What is "law"?* (Important!)  
24 <https://sedm.org/education/what-is-law/>

25 In this section, we will prove that the individual pursuit of blessings described in the Bible through our words or actions  
26 similarly is not "law" in a biblical sense either nor is it a "work of the law" that can bring curses. We will do so by addressing  
27 whether it is logically possible for the pursuit of blessings to become a "work of the law" that is NOT condemned or cursed.  
28 In Gal. 3:10, Paul condemns "works of the law":

### 29 **The Law Brings a Curse**

30 **For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does**  
31 **not continue in all things which are written in the book of the law, to do them."** But that no one is justified by  
32 the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man  
33 who does them shall live by them."

34 **Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is**  
35 **everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus,**  
36 **that we might receive the promise of the Spirit through faith.**  
37 *[Gal. 3:10-14, Bible, NKJV]*

38 The "curses" Paul is talking about above derive from INDIVIDUAL curses from specific consensual behavior in Deut. 27:11-  
39 26 only. This is because in these passages "the one" is used. So is the above cursing INDIVIDUAL behavior or  
40 COLLECTIVE behavior of a nation? The meaning of the word "law" in Gal. 3:10-14 above can be confusing, because the  
41 ENTIRE Bible, including all the passages that promise only blessings and not curses, is sometimes described as the "laws of  
42 God":

1 *And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands;*  
2 *and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My*  
3 *charge, My commandments, My statutes, and My laws.*  
4 *[Gen 26:4-5, Bible, NKJV]*

5 *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for*  
6 *instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."*  
7 *[2 Tim. 3:16-17, Bible, NKJV]*

8 COLLECTIVE or SOCIETAL curses are described in Deut. 28:14-68. Deut. 28:14-68 are curses upon the corporate nation  
9 in their social compact with God for their COLLECTIVE behavior.

10 Within the word of God, there are both blessings and curses. They are two sides of the same coin. Throughout the bible,  
11 blessings are a product of personal consent/choice or action, while curses are a product of "law" whether the individual  
12 consents or not. As we pointed out in section 8.3, the curses in Deut. 27 are made inapplicable to the believer by the blood  
13 of Christ. The blood of Christ does not affect curses in Deut. 28, however, because Deut. 28 deals with CORPORATE curses  
14 applicable to nations and societies rather than individuals. Hence, what Paul calls "works of the law" in Gal. 3:10 must  
15 actually be referring to the avoidance of INDIVIDUAL curses in Deut. 27. An example of a "work of the law" that is not  
16 related to the curses Paul describes are the pursuit of ONLY blessings using actions that do not involve any activity God  
17 specifically FORBIDS and punishes or curses. In secular terms, this might be called a franchise or "benefit" or a capitalistic  
18 act in pursuit of a personal reward.

19 We are therefore forced to conclude that Paul in Gal. 3:10 is referring ONLY to the curses found in Deut. 27 and not the  
20 entire Bible or even the blessings found elsewhere in the Bible when he condemns "works of the law". To apply his  
21 condemnation of "works of the law" in pursuit of BLESSINGS would be to:

22 1. Take Gal. 3:10 out of context. In secular legal terminology, this is called "equivocation".

23 [equivocation](#)

24 *EQUIVOCATION, n. Ambiguity of speech; the use of words or expressions that are susceptible of a double*  
25 *signification. Hypocrites are often guilty of equivocation, and by this means lose the confidence of their fellow*  
26 *men. Equivocation is incompatible with the Christian character and profession.*

27 *[SOURCE: <http://1828.mshaffer.com/d/search/word/equivocation>]*

28  
29 *Equivocation ("to call by the same name") is an informal logical fallacy. It is the misleading use of a term with*  
30 *more than one meaning or sense (by glossing over which meaning is intended at a particular time). It generally*  
31 *occurs with polysemic words (words with multiple meanings).*

32 *Albeit in common parlance it is used in a variety of contexts, when discussed as a fallacy, equivocation only*  
33 *occurs when the arguer makes a word or phrase employed in two (or more) different senses in an argument*  
34 *appear to have the same meaning throughout.*

35 *It is therefore distinct from (semantic) ambiguity, which means that the context doesn't make the meaning of the*  
36 *word or phrase clear, and amphiboly (or syntactical ambiguity), which refers to ambiguous sentence structure*  
37 *due to punctuation or syntax.*

38 *[Wikipedia topic: Equivocation, Downloaded 9/15/2015; SOURCE: <https://en.wikipedia.org/wiki/Equivocation>]*

- 39 2. Deceive readers about the significance of blessings in the Bible.  
40 3. Further the cause of anarchy, which is any attempt to undermine, repeal, or render invalid or ineffectual any part of  
41 Gods law, including those relating to blessings. Satan was an anarchist.<sup>81</sup>  
42 4. Marginalize the Bible as irrelevant to the Christian insofar as the laws of blessing are concerned.  
43 5. Eliminate an important source of motivation for reading, learning, and obeying God's laws of blessing.

<sup>81</sup> See: *Problems with Atheistic Anarchism*, Form #08.020; <http://sedm.org/Forms/FormIndex.htm>.

1 “Works of the law” in pursuit of BLESSING would be classified as an act of sanctification. Sanctification means to bring  
2 oneself and the world more in conformance with God’s wishes:

*Bible Study Tools: Sanctification*  
<http://www.biblestudytools.com/dictionary/sanctification/>

3 The above article breaks sanctification into POSITIVE and NEGATIVE sanctification.

4 **Sanctification has a negative and positive orientation. Negatively, sanctification is the cleansing or purifying**  
5 **from sin (Isa 66:17 ; 1 Cor 6:11 ; Eph 5:26 ; Titus 3:5-6 ; Heb 9:13 ).** *The laver in God’s sanctuary provided a*  
6 *place for those offering sacrifice to God to ritually cleanse themselves. Christ cleanses the sinner once for all.*  
7 *The believer testifies to this through a lifestyle of self-denial (Matt 16:24). Biblical self-denial is not asceticism*  
8 *withholding pleasure or causing pain as an inherent means of spiritual growth. It is placing the interests of God*  
9 *before the interests of self. Believers do not deny or ridicule legitimate human desires. These desires, however,*  
10 *need to be continually prioritized according to God’s purposes (Matt 6:33).*

11 **Positively, sanctification is the growth in righteous attitudes and behavior.** *Good deeds (Eph 2:10), godliness*  
12 *(1 Peter 1:15), Christ-likeness (1 Peter 2:21), and fulfilling the demands of the Law (Rom 8:4) are all ways of*  
13 *referring to the product of sanctification. The believer “presses on” by laying hold by faith on the promises of*  
14 *God (Php 3:12), striving according to his indwelling resources (Col 1:29).*  
15 *[Sanctification, Bible Study Tools;*  
16 *SOURCE: <http://www.biblestudytools.com/dictionary/sanctification/>]*

17 Negative sanctification means REMOVING things that have curses or penalties associated with them. In the secular world,  
18 these would be the criminal laws. It means abstaining from things that God specifically forbids and even punishes with  
19 penalties and or incarceration of some kind. Here is an example of a forbidden thing the elimination of which would be  
20 described as “negative sanctification”:

21 *“You shall have no other gods before Me.*

22 *“You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in*  
23 *the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I,*  
24 *the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth*  
25 *generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My*  
26 *commandments.*

27 *“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His*  
28 *name in vain.*

29 *[ . . . ]*

30 *“You shall not murder.*

31 *“You shall not commit adultery.*

32 *“You shall not steal.*

33 *“You shall not bear false witness against your neighbor.*

34 *“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor*  
35 *his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”*  
36 *[Exodus 20, Bible, NKJV]*

37 Positive sanctification means making voluntary choices and corresponding actions that will invite blessings into one’s life  
38 essentially, but do not involve stopping or avoiding things that God specifically forbids or which would be “crimes” in a  
39 secular sense. Examples:

40 *“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day*  
41 *is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your*  
42 *male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six*  
43 *days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.*  
44 *Therefore the Lord blessed the Sabbath day and hallowed it.*



1                   *"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving*  
2 *you.*  
3 *[Exodus 20, Bible, NKJV]*

4 A secular example of "positive sanctification" would be franchises, which one consents to and acts upon for the sole purpose  
5 of obtaining commercial or material benefit. In theological terms, such a "benefit" would be called "blessings" or "rewards".  
6 Below is a discussion of such "rewards" which are a "work of the law" in a general sense but not a "work of the law" involving  
7 curses or in the sense of Gal. 3:10:

8                   *The student of theology must distinguish between gifts and rewards, and between blessings and rewards.*

9                   *While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is never*  
10 *the basis of obtaining the blessings of the Mosaic Covenant. **The basis of receiving all blessings is sola fide.***

11                   *"Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul*  
12 *exhorts believers to pursue a life of service in lieu of Biblical rewards, but "rewards" are not the same as the gift*  
13 *of salvation, and the lack of rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17)."*

14 *[Blessings and Curses, Brook Stockton, Nike Insights;*

15 *SOURCE: <http://nikeinsights.fanguardian.org/forums/topic/blessings-and-curses/>]*

16 The discussion above uses the phrase "sola fide". "sola fide" is defined as " **justification by faith alone**"

17 <i>Wikipedia: "sola fide", Downloaded 11/19/2016</i> 18 <a href="https://en.wikipedia.org/wiki/Sola_fide">https://en.wikipedia.org/wiki/Sola_fide</a>
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17 However, a simple search of the word "blessing" in scripture reveals that blessings are connected to many things that have  
18 nothing to do with faith or salvation and which are ACTIONS rather than a mere BELIEF. Therefore, this can't be true:

19                   *Blessed is the nation whose God is the Lord, The people He has chosen as His own inheritance.*  
20 *[Psalm 33:12, Bible, NKJV]*

21                   *Blessed is he who considers the poor;*  
22 *[Psalm 41:1, Bible, NKJV]*

23                   *Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the*  
24 *seat of the scornful;*  
25 *[Psalm 1:1, Bible, NKJV]*

26 That first item above from Psalm 33:12 is a CORPORATE blessing upon a "nation". Faith is a PERSONAL characteristic  
27 incapable of assignment to a corporation or body of people or nation as a whole. Corporations or collectives cannot be "saved"  
28 per se and hence, the blessing is not "salvic" as is called in the quote above from Brook Stockton. Therefore, not all blessings  
29 are salvic, as he alleges.

30 We can't find a scripture that implies a CURSE when obedience to God's word is attempted for POSITIVE  
31 SANCTIFICATION. If there was such a verse, there could be NO REWARDS for obedience and all attempt to pursue reward  
32 would amount to a curse! That would be an irrational conclusion. Therefore, there IS a case when "works of the law" FOR  
33 POSITIVE SANCTIFICATION and NOT JUSTIFICATION would NOT be the subject of the curse in Gal. 3:10. This is what  
34 is called "reward" above by Mr. Stockton but it's the same thing as "blessing" elsewhere in the Bible.

35 Below is a case where "works of the law" in pursuit of a "reward" or what we call a "blessing" FOR THE PURPOSES OF  
36 POSITIVE SANCTIFICATION AND NOT JUSTIFICATION would NOT bring curses. Obedience to these would therefore  
37 have to be classified in a general sense as "works of the law" because the ENTIRE BIBLE is law, but could not be classified  
38 as "works of the law" as Paul calls them in Gal. 3:20 because they do not relate to the curses found in Deut. 27 or to  
39 JUSTIFICATION:

40                   *"Blessed are you when they [[the corrupted de facto government](#)] revile and persecute you, and [say all kinds of](#)*  
41 *evil against you falsely for My [God's] sake."*  
42 *[Matt. 5:11, Bible, NKJV]*

43                   *"Blessed are those [who hunger and thirst for righteousness](#). For they shall be filled."*  
44 *[Matt. 5:6, Bible, NKJV]*

1 *"Blessed are those who keep justice. And he who does righteousness at all times!"*  
2 *[Psalm 106:3, Bible, NKJV]*

3 *"Blessed are those who are persecuted [by a CORRUPTED DE FACTO GOVERNMENT] for righteousness'*  
4 *sake, For theirs is the kingdom of heaven."*  
5 *[Matt. 5:10, Bible, NKJV]*

6 *". . .blessed are those who hear [and seek] the word [AND LAW] of God and keep it!"*  
7 *[Luke 11:28, Bible, NKJV]*

8 *"Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter*  
9 *through the gates into the city."*  
10 *[Rev. 22:14, Bible, NKJV]*

## 11 **8.6 Heaven is a Performance Based Theology for those who are ALREADY IN IT, but not for** 12 **those ON EARTH**

13 Heaven is DEFINITELY a performance based theology.

**QUESTION FOR DOUBTERS:** Do you REALLY believe that Moses, Jesus, and Abraham will get the same reward as you in Jesus' "House of Many Mansions"? If they do, then God is a SOCIALIST rather than a Capitalist and I don't want to go to heaven!

14 An example of "performance based theology" is the Parable of the Talents in Matt. 25:14-30. Those who managed the  
15 master's talents were rewarded according to their works. Why should people follow God's laws if there is NEVER a reward,  
16 either while they are here on Earth OR in Heaven? You will always get what you reward and there will NEVER be acts of  
17 true obedience WITHOUT a reward or "blessing". The idea that ALL "works of the law" bring nothing but curses and that  
18 blessings are NOT "works of the law" is a main source of corruption of today's pagan Christian churches, which believe that:

- 19 1. Jesus is a liability insurance salesman for the wrath of hell.
- 20 2. We "buy" our insurance by professing faith.
- 21 3. The insurance doesn't cost any blood, sweat, or tears because no performance or obedience or "works of the law" in  
22 pursuit of SANCTIFICATION rather than JUSTIFICATION is required.
- 23 4. The insurance is NOT an investment, so paying extra "premiums" (works) isn't necessary to increase our insurance  
24 payout.

25 The above sort of flawed thinking is behind PAGANISM, as Rousas Rushdoony describes it. See:

*Unlimited Liability Universe*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

26 Below is what Rousas Rushdoony says in the above article:

27 *"In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of*  
28 *worship occur. The temple was open every day as a place of business. The pagan entered the temple and bought*  
29 *the protection [liability insurance] of a god by a gift or offering [money or some other work or "benefit"]. If*  
30 *the god failed him, he thereafter sought the services of another. The pagan's quest was for an insurance, for*  
31 *limited liability and unlimited blessings, and, as the sovereign believer, he shopped around for the god who*  
32 *offered the most. Pagan religion was thus a transaction, and, as in all business transactions, no certainty was*  
33 *involved. The gods could not always deliver, but man's hope was that, somehow, his liabilities would be*  
34 *limited."*

35 *[Unlimited Liability Universe, Family Guardian Fellowship;*  
36 *<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>]*

37 The above paganization of Christianity is why Jesus flipped the tables over in the temple! Its usury. On the other hand,  
38 disbursing "blessings" or "benefits" which are DELAYED until Heaven and which do not have an immediate payout ON  
39 EARTH could not possibly be the subject of the above because they are a product of FAITH. Nothing that is a product of  
40 faith can be characterized as "sin", according to Apostle Paul:

41 *"But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is*  
42 *sin."*

1 [Rom. 14:23, Bible, NKJV]

2 Treating Christianity as one dimensional pursuit of the evasion of liability and responsibility for sin (salvation) causes the  
3 WUSSIFICATION of Christianity. A faith without rewards is like a man without balls: A Eunuch. As James also said, a  
4 faith without WORKS of obedience, and especially works that produce BLESSINGS and POSITIVE SANCTIFICATION,  
5 is “dead faith”:

6 **Faith Without Works Is Dead**

7 *What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? <sup>15</sup> If*  
8 *a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed*  
9 *and filled,” but you do not give them the things which are needed for the body, what does it profit? Thus also*  
10 *faith by itself, if it does not have works, is dead.*

11 *But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will*  
12 *show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and*  
13 *tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father*  
14 *justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with*  
15 *his works, and by works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, “Abraham believed*  
16 *God, and it was accounted to him for righteousness.” And he was called the friend of God. You see then that a*  
17 *man is justified by works, and not by faith only.*

18 *Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out*  
19 *another way?*

20 *For as the body without the spirit is dead, so faith without works is dead also.”*  
21 *[James 2:14-26, Bible, NKJV]*

22 We like to say that dead faith with not acts of obedience is not only DEAD, but that once you get to Heaven, you are going  
23 to get the stinky broom closet downstairs and next to the bathroom in Jesus’ “House of Many Mansions” in John 14:2.

24 **8.7 Motive for righteous “works of the law” in pursuit of blessing is important**

25 We must emphasize at this point that the motive we have for “works of the law” in pursuit of blessings under “THE LAW  
26 OF BLESSINGS” is important. Pride is one of the greatest sins in the Bible. It was Satan’s greatest sin.<sup>82</sup> The Apostle Paul  
27 said that we should not boast about our “works of the law” in pursuit of JUSTIFICATION/SALVATION rather than  
28 SANCTIFICATION. By this he can only mean that we should not boast about the fact that we are saved.

29 *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works,*  
30 *lest anyone should boast.”*  
31 *[Eph. 2:8-9, Bible, NKJV]*

32 Recall that 1 Cor. 13 says that love keeps no record of wrongs. It should also, by definition, keep no record of RIGHTS or  
33 righteous acts either because doing so would be a matter of pride. Love does not boast. “Works of the law” in pursuit of  
34 blessings should be done as a product of the love of the Father and love of our Neighbor. Therefore, blessings can’t be done  
35 from the motive of pride:

36 *“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave*  
37 *rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth;*  
38 *bears all things, believes all things, hopes all things, endures all things.*  
39 *[1 Cor. 13:4-7, Bible, NKJV]*

40 If in fact we cannot accomplish “works of the law” in pursuit of blessings for prideful or even selfish reasons, the question  
41 arises why God would tempt us and even BRIBE us with SO MANY blessings in the Bible as a motivation for doing good?  
42 This is a seeming logical paradox. These blessings are not “collective” blessings directed to the group of people in Heaven,  
43 but INDIVIDUAL blessings directed at us PERSONALLY for the most part. Therefore they can only be described as  
44 BRIBES that in effect make it difficult to do things for UNSELFISH reasons. Keeping them SECRET as indicated in Matt.

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<sup>82</sup> See: *Government Instituted Slavery Using Franchises*, Form #05.030, Section 2.16 entitled “Satan’s greatest sin was abusing privileges and franchises to make himself equal to or above God; ; <http://sedm.org/Forms/FormIndex.htm>.

1 6:1-4 makes the bribe look even more suspicious, selfish, and even illicit. Criminals hide their illegal activities and bribes  
2 are illegal under the criminal laws:

3 *"Take heed that you do not do your charitable deeds [in pursuit of blessings] before men, to be seen by them.  
4 Otherwise you have no reward from your Father in heaven. **Therefore, when you do a charitable deed, do not**  
5 **sound a trumpet before you as the hypocrites [lawyers and politicians] do in the synagogues and in the streets**  
6 **[and in jury trials, SCUM!], that they may have glory from men. Assuredly, I say to you, they have their reward.**  
7 **But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your**  
8 **charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.**"*  
9 [[Matt. 6:1-4](#), Bible, NKJV]

10 "Charitable deeds" as described above and "works of the law" in pursuit of blessings are synonymous. Note that the above  
11 scripture does not say the rewards will be delayed until Heaven and therefore could conceivably be received while on earth.  
12 The purpose for "works of the law" in pursuit of blessings and as a means of POSITIVE SANCTIFICATION should NOT  
13 therefore include any of the following motivations:

- 14 1. As a means to boast.
- 15 2. As a means to make one person better than another.
- 16 3. As a means to make anyone inferior.
- 17 4. As a means to destroy or modify equal protection of the CRIMINAL laws or "negative sanctification" prohibitions that  
18 carry penalties or curses.

19 In other words, "works of the law" in pursuit of blessings, strictly speaking, are "FRANCHISES" as legally defined but  
20 shouldn't be treated or identified as such. Recall that the purpose of all franchises is to create inequality and unequal treatment  
21 under the law. This can lead to division and strife because of pride issues.

22 For the most part, biblical blessings relate to DEFERRED benefits or privileges collected in Heaven rather than Earth. In  
23 effect, they are part of the "retirement plan" for believers when they die.

24 We discuss the pursuit of blessings as a "work of the law" and a Heavenly "franchise" (pursuit of benefits only using actions  
25 that are not specifically cursed or subject to penalty by God) in the following:

[Delegation of Authority Order from God to Christians](#), Form #13.007, Section 3.4  
<http://sedm.org/Forms/FormIndex.htm>

26 Another closely related issue is Jesus' treatment of the WRONG reasons for doing the RIGHT thing found in Matt. 7:

27 *I Never Knew You*

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

33 The above passage clearly deals with JUSTIFICATION and SALVATION rather than SANCTIFICATION, because it deals  
34 with the ability to ENTER Heaven, rather than the amount blessings IN HEAVEN after we enter it. It does, however, re-  
35 emphasize the IMPORTANCE of obedience to God's laws by implying that only those who DO God's will can enter Heaven.  
36 In effect, it establishes a works based theology as a criteria for SALVATION. Those who do not DO God's will he calls  
37 "lawless", which implies that religious anarchists or those who repeal, invalidate, or refuse to obey God's law are "lawless",  
38 including dispensationalists who try to treat the Old Testament as effectively repealed.

39 Being saved by the cross from CURSES concerns our salvation and therefore our ability to enter INTO Heaven. Beyond the  
40 point of entry into Heaven, there is a whole other dimension of Christianity concerned with BLESSINGS and REWARDS  
41 for good behavior while on Earth and which will be received and enjoyed in Heaven. The following sermon talks about these  
42 BLESSINGS:

[Naughty and Nice](#), Mike Quinn, Newbreak Church  
<https://www.youtube.com/watch?v=FpmitdCJ53E>

1 The amount of these BLESSINGS and REWARDS is determined by the Bema Judgment found in 1 Thess. 2:19-20 and Rev.  
2 22:12. Christians will be judged at this Bema Judgment, just like the White Throne Judgment in Rev. 20. The White Throne  
3 Judgment in Rev. 20 determines and executes CURSES while the Bema Judgment in 1 Thess. 2:19-20 determines and  
4 executes BLESSINGS.

## 5 **8.8 Why Pastors don't like DISCUSSING or giving sermons on "works of the law" in pursuit** 6 **of blessings and as a means of POSITIVE SANCTIFICATION**

7 Pastors don't like to identify the pursuit "blessings" as a "work of the law" in a general sense, even though it is. If rewards  
8 are the only reason that people obey, then Christians look selfish and self-absorbed. That's why pastors don't like talking  
9 about POSITIVE SANCTIFICATION and the selfish blessings it brings. Nevertheless, it's there and it can't be ignored.  
10 What's the remedy for this potential downside of "works of the law" in pursuit of blessings under the LAW OF BLESSINGS?:

- 11 1. Faith and humility and patience in waiting for the reward and not "boasting about it" is the remedy for the selfishness  
12 component of the other dimension.
- 13 2. Giving God the glory and the thanks (while on Earth) for empowering you to make the achievement using the gifts that  
14 He gave you.
- 15 3. Taking the credit yourself once you get to Heaven, because the reward or blessing is INDIVIDUAL, rather than  
16 COLLECTIVE.

17 It's natural for pastors to avoid contentious or confusing subjects because they invite conflict or embarrassment. Conflict can  
18 interfere with expansion of churches and "paying customers". However, refusing to discuss or give sermons on "works of  
19 the law" in pursuit of blessings under the LAW OF BLESSINGS does Christianity a disservice because it discourages  
20 accountability and contributes to religious anarchism. To not even DISCUSS or acknowledge this aspect of Christianity as  
21 teachers of God's laws makes us just as hypocritical and Pharisaical as judges who refuse to acknowledge the limitations  
22 placed upon their authority by the word "includes" used in a definition. The Pharisees did that and we shouldn't imitate their  
23 behavior:

*Who Were The Pharisees and Saducees?*, Form #05.047  
<http://sedm.org/Forms/FormIndex.htm>

24 Positive sanctification is not a free gift from God, it's a personal choice and an action that we must all take responsibility for  
25 and must be highly motivated to pursue or else God is in effect encouraging violation of His own laws through apathy.  
26 Without blessings and curses, positive sanctification is impossible and anarchy will spread.

27 Positive sanctification is not "sola fide" and in fact does not even affect our salvation. It creates a better world through  
28 deliberate choice encouraged by a disciplinary system of blessings and rewards instituted by God's laws. These laws continue  
29 in full force and effect even AFTER we claim faith in Jesus Christ.

30 Lastly, please don't respond to the content of this section by addressing any aspect of JUSTIFICATION or SALVATION or  
31 the GRACE that produces it. That's already settled. The main issue is POSITIVE SANCTIFICATION and "works of the  
32 law" of blessing in pursuing it.

## 33 **8.9 How Pastors destroy or undermine the usefulness of blessings and curses and the status of** 34 **the Bible as a law book**

35 Pastors frequently undermine the usefulness of the Bible as a law book by undermining the authority or enforceability of  
36 either blessings or curses or both. There are lots of ways this is done:

- 37 1. Use grace to eliminate all curses.
- 38 2. Portray the book of Revelation as confusing and unknowable, and thereby cause Christians to be unaware of the White  
39 Throne Judgment Rev. 20 and the ultimate accountability of all for their behavior.
- 40 3. Treat all blessings as a product of salvation rather than sanctification.
- 41 4. Refuse to distinguish between negative sanctification and positive sanctification. This leads people to believe that  
42 eliminating sin in their life is the only thing they must do and good works are not necessary to get the same blessing or  
43 reward as everyone else.



- 1 5. Treat the Bible essentially as an employment contract between God and the Believer in which “blessings” are your  
2 employment compensation.
- 3 6. Promote the false idea that God never disciplines His people for their disobedience or idolatry and only wants to bless  
4 them. Recall that the Babylonian captivity of the Israelites for 70 years was commanded by God. See:  

<p><i>God Sold Israel Into Captivity</i>, Pastor Sheldon Emry  <a href="http://sheldonemrylibrary.famguardian.org/Books/Godsoldisrael.pdf">http://sheldonemrylibrary.famguardian.org/Books/Godsoldisrael.pdf</a></p>
--
- 5 7. Ignore promises such as:  
6 7.1. “in this world you will have trouble (John 16:33).  
7 7.2. “consider it pure joy ... whenever you face trials of many kinds” (Jas 1:2).  
8 7.3. “do not be surprised at the painful trial you are suffering” (1 Pet 4:12).

9 **8.10 The Prosperity Gospel: All blessings and no curses or discipline**

10 At the other end of the spectrum opposite dispensationalists are people who use grace as a means to destroy curses and who  
11 simultaneously overemphasize blessings, favor, health, and material rewards. Pastors who engage in this type of distortion  
12 of the gospel are teaching what is called the “Prosperity Gospel”. The Prosperity Gospel attempts to legitimize the pursuit  
13 of greed, personal prosperity, material wealth, and health as the main goal of Christianity. It treats the Bible essentially as an  
14 employment contract between God and believers in which there are only blessings and no curses or discipline. Going to  
15 church in effect becomes little more than accepting another part-time job to increase one’s income. Below is how one pastor  
16 describes it:

17 *The waves of our indulgent, selfish, materialistic society have washed ashore on Christian theology in many*  
18 *forms, including the prosperity gospel. Although the Bible teaches that God is sovereign and man is His servant,*  
19 *the prosperity gospel implies the opposite. Teaching that claims we can demand things of God is spiritual*  
20 *justification for self-indulgence. It perverts prayer and takes the Lord’s name in vain. It is unbiblical, ungodly,*  
21 *and is not directed by the Holy Spirit<sup>83</sup>*

22 Another name for the Prosperity Gospel is Prosperity Theology. Wikipedia says the following about Prosperity Theology:

23 ***Prosperity theology** (sometimes referred to as the **prosperity gospel**, the **health and wealth gospel**, or the **gospel***  
24 ***of success**) <sup>[A]</sup> is a religious **belief** among some Christians, who hold that financial blessing and physical well-*  
25 *being are always the will of **God** for them, and that **faith**, positive speech, and donations to religious causes will*  
26 *increase one's material wealth. It is based on interpretations of the **Bible** that are traditional to **Judaism** (with*  
27 *respect to the **Hebrew Bible**),<sup>84</sup> though less so in Christianity. Prosperity theology views the Bible as a contract*  
28 *between God and humans: if humans have faith in God, he will deliver security and prosperity.*

29 *The doctrine emphasizes the importance of personal **empowerment**, proposing that it is God's will for his people*  
30 *to be happy. The **atonement** (reconciliation with God) is interpreted to include the alleviation of sickness and*  
31 *poverty, which are viewed as **curses** to be broken by faith. This is believed to be achieved through donations of*  
32 *money, visualization, and positive confession.*

33 *It was during the **Healing Revivals** of the 1950s that prosperity theology first came to prominence in the United*  
34 *States, although commentators have linked the origins of its theology to the **New Thought** movement which began*  
35 *in the 19th century. The prosperity teaching later figured prominently in the **Word of Faith** movement and 1980s*  
36 ***televangelism**. In the 1990s and 2000s, it was adopted by influential leaders in the **Charismatic Movement** and*  
37 *promoted by Christian **missionaries** throughout the world. Prominent leaders in the development of prosperity*  
38 *theology include **E. W. Kenyon**, **Oral Roberts**, **A. A. Allen**, **Robert Tilton**, **T. L. Osborn**, **Joel Osteen**, **Creflo Dollar**,*  
39 ***Kenneth Copeland**, **Reverend Ike** and **Kenneth Hagin**.*

40 *Prosperity theology has been criticized by leaders in various Christian denominations, including within the*  
41 ***Pentecostal** and Charismatic movements, who maintain that it is irresponsible, promotes **idolatry**, and is contrary*  
42 *to scripture.*  
43 *[Wikipedia: Prosperity Theology, Downloaded 11/22/2016;*  
44 *SOURCE: [https://en.wikipedia.org/wiki/Prosperity\\_theology](https://en.wikipedia.org/wiki/Prosperity_theology)]*

45 The prosperity gospel is constructed upon a faulty theology. Consequently, many of its doctrines, including the teachings  
46 concerning wealth, are erroneous. While it is beyond the scope of this study to examine in detail all of the specific doctrines

<sup>83</sup> MacArthur, J. F., Jr. (1995). *Alone with God* (p. 43). Wheaton, IL: Victor Books.  
<sup>84</sup> Cohen, Benyamin (2009). My Jesus Year: A Rabbi's Son Wanders the Bible Belt in Search of His Own Faith. *Harper One*. ISBN 978-0-061-24518-3., p. 67.



1 of prosperity theology, there are four crucial areas of error relating to their teachings on wealth that may be isolated and  
2 examined. These areas are the Abrahamic covenant, the Atonement, giving, and faith.

### 3 **8.10.1 Prosperity Theology and the Abrahamic Covenant**

4 The theological basis of the prosperity gospel is the Abrahamic covenant.<sup>85</sup> While this is good in that prosperity theologians  
5 recognize that much of Scripture is the record of the fulfillment of the Abrahamic covenant, it is bad in that they do not  
6 maintain an orthodox view of this covenant. Prosperity theologians hold an incorrect view of the inception of the Abrahamic  
7 covenant; what is more germane to the present study, however, they hold to an erroneous view concerning the application of  
8 the covenant.<sup>86</sup>

9 Researcher Edward Pousson best stated the prosperity view on the application of the Abrahamic covenant when he wrote,  
10 “Christians are Abraham’s spiritual children and heirs to the blessings of faith.... This Abrahamic inheritance is unpacked  
11 primarily in terms of material entitlements.”<sup>87</sup> In other words, according to the prosperity gospel, the primary purpose of the  
12 Abrahamic covenant was for God to bless Abraham materially. Since believers are now “Abraham’s spiritual children,” they  
13 consequently have inherited these financial blessings of the covenant.

14 Prosperity teacher Kenneth Copeland wrote, “Since God’s Covenant has been established and prosperity is a provision of this  
15 covenant, you need to realize that prosperity belongs to you now!”<sup>88</sup> Referring to the prosperity theology of Kenneth Hagin,  
16 author Harvey Cox wrote, “Through the crucifixion of Christ, Christians have inherited all the promises made to Abraham,  
17 and these include both spiritual and material well-being.”<sup>89</sup> To support this claim, prosperity teachers such as Copeland and  
18 Hagin appeal to Gal. 3:14, which says “that the blessings of Abraham might come upon the Gentiles in Christ Jesus. . . .”<sup>90</sup>  
19 While it is not an understatement to say that the problems with this argument are legion, two glaring problems need to be  
20 addressed. First, in their appeal to Gal. 3:14, prosperity teachers ignore the second half of the verse, which reads, “That we  
21 might receive the promise of the Spirit through faith.”<sup>91</sup> In this verse Paul clearly was reminding the Galatians of the spiritual  
22 blessing of salvation, not the material blessing of wealth.

23 Second, prosperity teachers claim that the conduit through which believers receive Abraham’s blessings is faith. This  
24 completely ignores the orthodox understanding that the Abrahamic covenant was an unconditional covenant.<sup>92</sup> That is, the  
25 blessings of the Abrahamic covenant were not contingent upon one man’s obedience. Therefore, even if the Abrahamic  
26 covenant did apply to Christians, all believers would already be experiencing the material blessings regardless of prosperity  
27 theology.

### 28 **8.10.2 Prosperity Theology and the Atonement**

29 A second cracked pillar upon which prosperity theology stands is that of a faulty view of the Atonement. Theologian Ken  
30 Sarles wrote that “the prosperity gospel claims that both physical healing and financial prosperity have been provided for in  
31 the Atonement.”<sup>93</sup> This seems to be an accurate observation in light of teacher Kenneth Copeland’s comment that “the basic

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<sup>85</sup> This important covenant is mentioned numerous times in the writings of the prosperity teachers, i.e., Gloria Copeland, *God’s Will Is Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1973), 4-6; Kenneth Copeland, *The Laws of Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1974), 51; idem, *Our Covenant with God* (Fort Worth, TX: Kenneth Copeland Publications, 1987), 10; Edward Pousson, *Spreading the Flame* (Grand Rapids, MI: Zondervan, 1992), 158; and Kenneth Copeland, *The Troublemaker* (Fort Worth, TX: Kenneth Copeland Publications, n.d.), 6.

<sup>86</sup> Prosperity teacher Kenneth Copeland articulated his movement’s view of the inception of the Abrahamic covenant best when he wrote that “after Adam’s fall in the Garden, God needed an avenue back into the earth;... since man was the key figure in the Fall, man had to be the key figure in the redemption, so God approached a man named Abram. He reenacted with Abram what Satan had done with Adam. . . . God offered Abram a proposition and Abram bought it.” Kenneth Copeland, *Our Covenant with God*, 10.

<sup>87</sup> Pousson, 158.

<sup>88</sup> Kenneth Copeland, *The Laws of Prosperity*, 51.

<sup>89</sup> Cox, 271.

<sup>90</sup> [Gal. 3:14a](#) (NKJV).

<sup>91</sup> [Gal. 3:14b](#) (NKJV).

<sup>92</sup> That the Abrahamic covenant is an unconditional covenant can be demonstrated by four facts. First, the covenant ceremony in [Genesis 15](#) was unilateral. In fact, Abraham was asleep. Second, no conditions are stated in the covenant. Third, in the restatement of the covenant in [Gen. 17:7,13](#), and 19, the covenant is called “everlasting.” Finally, the covenant was confirmed despite Abraham’s continued disobedience and lack of faith.

<sup>93</sup> Ken L. Sarles, “A Theological Evaluation of the Prosperity Gospel,” *Bibliotheca Sacra* 143 (Oct.-Dec. 1986): 339.

1 principle of the Christian life is to know that God put our sin, sickness, disease, sorrow, grief, and poverty on Jesus at  
2 Calvary.”<sup>94</sup> This misunderstanding of the Atonement stems from two errors that proponents of the prosperity gospel make.

3 First, many who hold to prosperity theology have a fundamental misconception of the life of Christ. For example, teacher  
4 John Avanzini proclaimed that “Jesus had a nice house, a big house,”<sup>95</sup> “Jesus was handling big money,”<sup>96</sup> and He even  
5 “wore designer clothes.”<sup>97</sup> It is easy to see how such a warped view of the life of Christ could lead to an equally warped  
6 misconception of the death of Christ.

7 A second error of prosperity theology, which also leads to a faulty view of the Atonement, is the misinterpretation of 2 Cor.  
8 8:9. Without exception, this is the verse to which prosperity teachers appeal in order to support their view of the Atonement.  
9 The verse reads, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became  
10 poor, that you through His poverty might become rich.”<sup>98</sup> This problem with this interpretation is, of course, that in this verse  
11 Paul was in no way teaching that Christ died on the cross for the purpose of increasing anyone’s net worth materially. In fact,  
12 Paul was actually teaching the exact opposite principle.

13 Contextually, it is clear that Paul was teaching the Corinthians that since Christ accomplished so much for them through the  
14 Atonement, then how much more ought they empty themselves of their riches in service of the Savior. This is why just five  
15 short verses later Paul would urge the Corinthians to give their wealth away to their needy brothers, writing “that now at this  
16 time your abundance may supply their lack.”<sup>99</sup> Commentator Philip E. Hughes wrote of 2 Cor. 8:9, “The logic implicit in the  
17 statement of this great truth is too obvious for anyone to miss it.”<sup>100</sup> Apparently, however, the champions of the prosperity  
18 gospel have indeed missed it.

### 19 **8.10.3 Prosperity Theology and Giving**

20 One of the most striking characteristics of the prosperity theologians is their seeming fixation with the act of giving. Students  
21 of the prosperity gospel are urged to give generously and are confronted with such pious statements as, “True prosperity is  
22 the ability to use God’s power to meet the needs of mankind in any realm of life,”<sup>101</sup> and, “We have been called to finance  
23 the gospel to the world.”<sup>102</sup> While at face value these statements do indeed appear to be praiseworthy, a closer examination  
24 of the theology behind them reveals that the prosperity gospel’s emphasis on giving is built on anything but philanthropic  
25 motives. The driving force behind this emphasis on giving is what teacher Robert Tilton referred to as the “Law of  
26 Compensation.”<sup>103</sup> According to this law, which is supposedly based on Mark 10:30,<sup>104</sup> Christians need to give generously to  
27 others because when they do, God gives back more in return. This, in turn, leads to a cycle of ever-increasing prosperity.

28 As Gloria Copeland put it, “Give \$10 and receive \$1,000; give \$1,000 and receive \$100,000;... in short, Mark 10:30 is a very  
29 good deal.”<sup>105</sup> It is evident, then, that the prosperity gospel’s doctrine of giving is built upon faulty motives. Whereas Jesus

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<sup>94</sup> Kenneth Copeland, *The Troublemaker*, 6.

<sup>95</sup> John Avanzini, “Believer’s Voice of Victory,” program on TBN, 20 January 1991. Quoted in Hank Hanegraaff, *Christianity in Crisis* (Eugene, OR: Harvest House, 1993), 381.

<sup>96</sup> Idem, “Praise the Lord,” program on TBN, 15 September 1988. Quoted in Hanegraaff, 381.

<sup>97</sup> Avanzini, “Believer’s Voice of Victory”.

<sup>98</sup> [2 Cor. 8:9](#) (NKJV).

<sup>99</sup> [2 Cor. 8:14](#) (NKJV).

<sup>100</sup> Philip E. Hughes, *The Second Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans Publishers, 1962), 300.

<sup>101</sup> Kenneth Copeland, *The Laws of Prosperity*, 26.

<sup>102</sup> Gloria Copeland, *God’s Will Is Prosperity*, 45.

<sup>103</sup> Theologian Ken Sarles rightly noted that “the Law of Compensation [is] the bedrock of the prosperity movement.” Sarles, 349.

<sup>104</sup> In [Mark 10:29-30](#), Jesus stated, “Assuredly, I say to you, there is no one who has left house or brothers or sister or father or mother or wife or children or lands, for My sake and the gospel’s who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life” (NKJV). Other verses that the “Law of Compensation” is based upon include [Eccl. 11:1](#), [2 Cor. 9:6](#), and [Gal. 6:7](#).

<sup>105</sup> Gloria Copeland, 54.

1 taught His disciples to “give, hoping for nothing in return,”<sup>106</sup> prosperity theologians teach their disciples to give because  
2 they will get a great return. One cannot help but agree with author Edward Pousson’s observation that the stewardship of “the  
3 prosperity message is in captivity to the American dream.”<sup>107</sup>

#### 4 **8.10.4 Prosperity Theology and Faith**

5 A final area of prosperity theology that merits investigation is that of the doctrine of faith. Whereas orthodox Christianity  
6 understands faith to be “trust in the person of Jesus Christ, the truth of His teaching, and the redemptive work He accomplished  
7 at Calvary,”<sup>108</sup> prosperity teachers espouse quite a different doctrine. In his book, *The Laws of Prosperity*, Kenneth Copeland  
8 wrote that “faith is a spiritual force, a spiritual energy, a spiritual power. It is this force of faith which makes the laws of the  
9 spirit world function. . . . There are certain laws governing prosperity revealed in God’s Word. Faith causes them to  
10 function.”<sup>109</sup> This is obviously a faulty, if not heretical, understanding of faith. Later in the same book Copeland wrote that  
11 “if you make up your mind . . . that you are willing to live in divine prosperity and abundance, . . . divine prosperity will  
12 come to pass in your life. You have exercised your faith.”<sup>110</sup> According to prosperity theology, faith is not a theocentric act  
13 of the will, or simply trust in God; rather it is an anthropocentric spiritual force, directed at God. Indeed, any theology that  
14 views faith solely as a means to material gain rather than the acceptance of heavenly justification must be judged as faulty  
15 and inadequate.

#### 16 **8.10.5 The Biblical Interpretation of the Prosperity Gospel**

17 As has already been demonstrated in this paper, the hermeneutics of the prosperity movement leaves much to be desired.  
18 Author Ken Sarles wrote of the prosperity teachers that their “method of interpreting the biblical text is highly subjective and  
19 arbitrary. Bible verses are quoted in abundance without attention to grammatical indicators, semantic nuances, or literary and  
20 historical context. The result is a set of ideas and principles based on distortion of textual meaning.”<sup>111</sup> Indeed, a survey of  
21 the volumes of literature produced by the prosperity teachers yields numerous examples of such misinterpretations. As was  
22 the case in the theological study of this movement, an analysis of all such examples of misinterpreted texts would fall beyond  
23 the scope of this study. However, it is possible to choose one verse as an example and to examine both the prosperity gospel  
24 and orthodox interpretations of the text.

25 A suitable verse for this study is 3 John 2.<sup>112</sup> In this verse, the Apostle John wrote, “Beloved, I pray that you may prosper in  
26 all things and be in health, just as your soul prospers.”<sup>113</sup> This verse is interpreted by prosperity teachers to mean that God  
27 wants all believers to “prosper in all things.” Furthermore, their interpretation of this verse makes clear their claim that  
28 material prosperity is inseparably linked to spiritual growth. Oral Roberts, regarded by many to be the father of the prosperity  
29 gospel movement, claimed at the beginning of his ministry, during a time of search for direction, that God miraculously led  
30 him to 3 John 2, which he understood as a revelation of the prosperity gospel.<sup>114</sup>

31 Another faith teacher who has built his ministry around this faulty interpretation of 3 John 2 is Kenneth Copeland. Author  
32 Kenneth Kantzer noted that “Copeland misinterprets this [verse] as a universal promise,”<sup>115</sup> and writer Bruce Barron remarked

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<sup>106</sup> [Luke 10:35](#) (NKJV).

<sup>107</sup> Pousson, 159.

<sup>108</sup> J. D. Douglas, and Merrill C. Tenny, eds., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan Publishing, 1987), s.v. “faith.”

<sup>109</sup> Kenneth Copeland, *The Laws of Prosperity*, 19.

<sup>110</sup> *Ibid.*, 41.

<sup>111</sup> Sarles, 337.

<sup>112</sup> Sarles says that this is an “often quoted verse” in the prosperity movement. Sarles, 338. Hanegraaff wrote that [3 John 2](#) was a “classic example” of prosperity misinterpretation. Hanegraaff, 223. Gordon Fee called [3 John 2](#) “the basic Scripture text of the cult of prosperity.” Gordon Fee, “The ‘Gospel’ of Prosperity,” *Reformation Today* 82 (Nov.-Dec. 1984): 40. Bruce Barron wrote that [3 John 2](#) was “the ‘Old Faithful’ of prosperity proof texts.” Bruce Barron, *The Health and Wealth Gospel* (Downers Grove, IL: Inter Varsity Press, 1987), 91.

<sup>113</sup> [3 John 2](#) (NKJV).

<sup>114</sup> For a full account of Roberts’ miraculous revelation concerning [3 John 2](#), see Barron, 62.

<sup>115</sup> Kenneth S. Kantzer, “The Cut-Rate Grace of a Health and Wealth Gospel,” *Christianity Today*, vol. 29, June 1985, 14.

1 that “the Copelands use these words so often that they appear to be the key verse of their ministry.”<sup>116</sup> A careful study of 3  
2 John 2, however, reveals that this verse is not a carte blanche approval of prosperity gospel teachings.

3 Those who use 3 John 2 to support the prosperity gospel are committing two crucial errors, the first contextual and the second  
4 grammatical. First, con-textually, one is wise to note that John’s purpose in writing 3 John 2 was not to teach doctrine; it was  
5 simply to open his letter with a greeting. This is not to say that doctrine cannot be derived from a nondoctrinal passage, for  
6 all Scripture is profitable for doctrine, but it is to say that one must be sensitive to the original author’s intent. Therefore, the  
7 claim that 3 John 2 teaches the doctrine of prosperity ought to be regarded as suspect at best. Second, one is wise to note the  
8 meaning of the word “prosperity” as it occurs in this verse. The term translated “prosperity” is a form of the Greek word  
9 *eujodovw*. This word, which is used only four times in Scripture, does not mean to prosper in the sense of “gaining material  
10 possessions,” but rather means “to grant a prosperous expedition and expeditious journey,” or “to lead by a direct and easy  
11 way.”<sup>117</sup> The wording of modern translations such as the New International Version even reflect this nuance of the word.<sup>118</sup>  
12 Therefore it is evident that teachers who understand 3 John 2 to teach prosperity theology are misinterpreting the text.

### 13 **8.10.6 Conclusion**

14 Through this study of the theology and the biblical interpretation of the prosperity gospel, one may discern five clear reasons  
15 why this movement’s teachings concerning wealth are incorrect:

- 16 1. The prosperity gospel is built upon a faulty understanding of the Abrahamic covenant.
- 17 2. The prosperity gospel is built upon a faulty understanding of the Atonement.
- 18 3. The prosperity gospel is based upon a faulty understanding of the biblical teachings on giving.
- 19 4. The prosperity gospel is based upon a faulty understanding of the biblical teachings on faith.
- 20 5. The prosperity gospel, in general, has been constructed upon faulty biblical interpretation.

21 Aside from these five specific theological and biblical arguments against the prosperity gospel, and without even considering  
22 the practical implications of this movement,<sup>119</sup> there is perhaps one general, summary reason why the prosperity gospel is a  
23 wayward gospel: its faulty view of the relationship between God and man. Simply put, if the prosperity gospel is correct,  
24 grace becomes obsolete, God becomes irrelevant, and man is the measure of all things. Whether it is the Abrahamic covenant,  
25 the Atonement, giving, faith, or the biblical interpretation of any given verse, the prosperity teacher seeks to turn the  
26 relationship between God and man into a financial quid pro quo transaction. As scholar James R. Goff noted, God is “reduced  
27 to a kind of ‘cosmic bellhop’ attending to the needs and desires of his creation.”<sup>120</sup> This is a wholly inadequate and unbiblical  
28 view of the relationship between God and man and the stewardship of wealth.

## 29 **8.11 Conclusions and summary**

- 30 1. Blessings and curses are inseparable from each other and establish the nature of the Bible as a law book. They are two  
31 sides of the same coin.
- 32 2. The issue of continuity/discontinuity of God’s law between the Old and New Testaments has plagued the church from  
33 beginning . . . and which is still the major theological issue among Bible believing Christians. The Protestant  
34 Reformation in the 1500’s addressed the issue directly or resolve the tension.
- 35 3. The continuity/discontinuity issue of the Old/New Testaments was the major issue the church wrestled with during the  
36 First Jerusalem Counsel (Acts 15). Note the simple answer:

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<sup>116</sup> Barron, 91.

<sup>117</sup> Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 1981), s.v., “eiio86w.”

<sup>118</sup> “Dear Friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well” (3 John 2, NIV).

<sup>119</sup> There are numerous practical implications that arise from the prosperity gospel view on wealth. While it would take a lengthy treatise to explore and explain them all, three are important enough to be considered here. First, the prosperity gospel incorrectly implies that poverty is a sin. Teacher Robert Tilton even said that “being poor is a sin.” Robert Tilton, “Success in Life,” program on TBN, 27 December 1990, quoted in Hanegraaff, 186. Likewise, Kenneth Copeland wrote that “poverty is under the curse of the Law.” Copeland, *Laws of Success*, 51. Second, the prosperity gospel “appeals to the poor and the sick to put more faith in the ultimate fulfillment of their desires than in the Word of God.” Sarles, 343. Third, when the prosperity gospel does cause positive changes in a believer’s life, the prosperity teacher gets most of the credit, and when the believer does not experience prosperity, the blame is usually left upon that individual. For example, Robert Tilton offered several reasons why some believers did not experience blessings: “Individuals lacked faith, refused to follow his directions, and criticized Tilton’s ministry.” Pilgrim, 7.

<sup>120</sup> James R. Goff, Jr., “The Faith That Claims,” *Christianity Today*, vol. 34, February 1990, 21.

19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. 21 For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."  
[Acts 15:19-21, Bible, NKJV]

The above advocates:

3.1. Continuity regarding the First Commandment.

3.2. Continuity of the 7th Commandment but discontinuity regarding the stoning of adulterers.

3.3. Continuity of the universal principle of respect for life and blood, Deut. 12:16.

3.4. Discontinuity of Sabbath violations . . . but some continuity as the church respected the "first-day" sabbath in 1 Cor. 16:2.

4. Today, dispensationalist exercise a principle of strong discontinuity between the OT and the NT leading Presbyterians to label the antinomians. This charge is deserved.

4.1. Many conservative Presbyterians, on the other hand, treat Sunday as a Sabbath with rules forbidding wives to cook on Sunday or for children to watch TV and practice a strict, often crippling rule of a tithe. This practice enrages dispensationalists so much they end up labeling these people "legalists."

4.2. Dispensationalists argue that the blessings and curses found in the Old Testament were intended only for the Israelites under the Mosaic Covenant. On that basis, they argue for discontinuity between the Old and New Testaments.

4.3. Presbyterians and Reformed Theology advocates, on the other hand, argue that the blessings and curses found in the Old Testament apply to all of mankind, and that modern Christians are still under them. The following video by a Presbyterian minister concludes that the blessings and curses in the Old Testament are intended FOR ALL MANKIND rather than only for the Israelites:

*Tim Keller / Life and Prosperity, Death and Destruction / Deuteronomy 30*, SEDM

<https://sedm.org/tim-keller-life-and-prosperity-death-and-destruction-deuteronomy-30/>

5. The answer to whether modern Christians are under the blessings and curses of the Old Testament, is probably somewhere in the middle between these two extremes and is difficult to pin down:

5.1. The real curse is sin (Genesis 2, 3); the cure is the cross and the blessings that flow out of the redemptive work of Christ: *Cruci dum spiro fido . . . not nomos*.

5.2. Christ took our curses (Galatians 3:1-14) to the cross in order to bless believers with all spiritual blessings rather than on a list of duties.

5.3. The just shall live by faith, which will lead to a life of faithfulness to the dictates of the law out of love rather than fear. See:

*Habakkuk 2:4 – The Just Shall Live by Faith*, Nike Insights

<https://nikeinsights.famguardian.org/forums/topic/habakkuk-24-the-just-shall-live-by-faith/>

5.4. Paul's ultimate goal was not to be found keeping the law, but to be found resting in and enjoying the righteousness of Christ which comes by faith (Philippians 3:8-12).

5.5. On the other hand, the result of this approach from a Presbyterian perspective, is that without curses or punishments of some kind accountability that promote personal responsibility and accountability, there is no incentive to BE obedient to God's law, thus resulting in a socialistic and even malicious attitude of "entitlement". See:

*Supreme Court Justice Antonin Scalia on whether socialism is conducive to the Christian public good*, Youtube

<https://youtu.be/fkChru9L3xA>

There is only one way to be saved and that is by obeying the law perfectly (Romans 2:1-14).

The truth is "blessed" is the man that keeps the whole law; and, cursed is the man "that stumbles in one point" for if a man fails to keep one aspect of the law "he is guilty (cursed) of all" (James 2:10).

We do not deny the blessings and cursing of law; Rather, we rejoice that Jesus obeyed the law perfectly for us; died for ALL our trespasses knowing that we are declared righteous not because of anything we have done but because of the DOING and DYING of the Savior (Romans 3:21-6:1).

Now having spoken of salvation in which the church glories, we come to the matter of government. If God's law is not the model of justice for "civil" / "criminal" government, then what is? We disagree with the dispensationalists that say the law of the Lord God has no application for society. God's law is the standard of righteousness for all Americans, but is not nor



1 was it ever intended to be a means of eternal salvation for the individual man. We also disagree with Presbyterians who want  
2 to apply the "blessings and cursings" of the law to church life as if we are under this kind of law. God forbid!!!

3 *"But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I*  
4 *labored more abundantly than they all, yet not I, but the grace of God which was with me."*  
5 *[1 Corinthians 15:10, Bible, NKJV]*

6 We conclude, therefore,

7 *"if one died for all, then we're all dead . . . that they which live should not henceforth live unto themselves, but*  
8 *unto him which died for them, and rose again."*

9 Every good marriage is a delicate balance between Law and Grace. The male usually brings the law, and the female brings  
10 the grace. The Bible itself is also a representation of that delicate balance, where the Old Testament brings the Law, and the  
11 New Testament brings Grace. The Bible also describes our relationship to the Lord as such a metaphorical marriage, with  
12 Christ relating to the church as its Husband:

13 *"For your Maker is your husband, The Lord of hosts is His name; And your Redeemer is the Holy One of Israel;*  
14 *He is called the God of the whole earth."*  
15 *[Isaiah 54:5, Bible, NKJV]*

## 16 **9. Bible Laws on Righteous Judgment**<sup>121</sup>

### 17 **9.1 Why God's Law requires us to judge righteously and not avoid judging using only God's** 18 **Law as the standard**

19 The previous section emphasized that Christians have a duty to reprove and rebut and hate evil in society, wherever it may  
20 be found. We can't rebuke that which we can't judge, so we better judge. All Christians have a duty not only to judge, but  
21 to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further.  
22 Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

23 *"Judge not according to appearance, but **judge righteous judgment.**"*  
24 *[Jesus in John 7:24, Jesus speaking in the Bible]*

25 *"I can of Myself do nothing. **As I hear, I judge; and My judgment is righteous, because I do not seek My own***  
26 ***will, but the will of the Father who sent Me."***  
27 *[Jesus in John 5:30, Bible, NKJV]*

28 *"Take heed to yourselves. **If your brother sins against you, rebuke him; and if he repents, forgive him.**"*  
29 *[Luke 17:3, Bible, NKJV. QUESTION: How can you rebuke as Jesus commands here if you can't first judge or*  
30 *discern bad behavior?]*

31 *"And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke]*  
32 *them."*  
33 *[Eph. 5:11, Bible]*

34 *"The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking*  
35 *wickedness]."*  
36 *[Prov. 21:7, Bible, NKJV]*

37 Why would Jesus command us to judge righteously if we weren't supposed to judge, as some Christians falsely accuse the  
38 Apostle Paul of saying by quoting Romans 14:13 out of context.

39 The U.S. Supreme Court echoed the requirement to judge, confront, and rebuke evil by stating that one of the purposes of the  
40 Constitution was to "allow rebellion to remain as our Heritage":

41 ***"The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was***  
42 ***designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts***  
43 ***of belief and expression, of the press, of political and social activities free from surveillance.*** *The Bill of Rights*

<sup>121</sup> Adapted from: *Bible Laws on Righteous Judgment*, Dr. Stephen Jones, [http://www.gods-kingdom.org/Righteous\\_Judgment.htm](http://www.gods-kingdom.org/Righteous_Judgment.htm).



1 was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim  
2 was to allow men to be free and independent to assert their rights against government. **There can be no influence**  
3 **more paralyzing of that objective than Army [government] surveillance.** When an intelligence officer looks over  
4 every nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club  
5 [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity],  
6 the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in  
7 the image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in  
8 Appendix III to this opinion."  
9 [Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972) ]

10 The U.S. Supreme Court also implied that the greatest enemy of our freedom in America is a people who are not educated or  
11 equipped to judge or rebuke or confront evil in their government:

12 "Where would we really find the principal danger to civil liberty in a republic? Not in the governors as  
13 governors, not in the governed as governed, but in the governed unequipped to function as governors. The  
14 chief enemies of republican freedom are mental sloth, conformity, bigotry, superstition, credulity, monopoly  
15 in the market of ideas, and utter, benighted ignorance. Relying as it does on the consent of the governed,  
16 representative government cannot succeed unless the community receives enough information to grasp public  
17 issues and make sensible decisions. As lights which may have been enough for the past do not meet the needs of  
18 the present, so present lights will not suffice for the more extensive and complex problems of the future. Heretofore  
19 public enlightenment may have been only a manifest desideratum; today it constitutes an imperative necessity.  
20 The First Amendment, says Justice Black, 'reflects the faith that a good society is not static but advancing,  
21 and that the fullest possible interchange of ideas and beliefs is essential to attainment of this goal.' (From  
22 Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408 (dissenting opinion).)' Cahn,  
23 supra, p. 102."  
24 [Adderley v. State of Fla., 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1]

25 "...the greatest menace to freedom is an inert [passive, ignorant, and uneducated] people [who refuse, as jurists  
26 and voters and active citizens, to expose and punish evil in our government!]"  
27 [Whitney v. California, 274 U.S. 357 (1927)]

28 Even the Apostle Paul, who some people *falsely* say told us not to judge, rebuked those who taught falsehoods, and his words  
29 below pretty much sum up *exactly* the state that the legal profession and courts are in today and what they are doing to pervert  
30 our country. Here are Paul's strong words of rebuke, from [Titus 1:10-16](#):

31 **For there are many unruly and vain talkers and deceivers,**  
32 especially they of the circumcision:

33 **Whose mouths must be stopped, who subvert whole houses**  
34 **[and families], teaching [and saying] things which they ought**  
35 **not, for filthy lucre's [money's] sake.**

36 *One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies*  
37 *[the tax protesters].*

38 *This witness is true. Wherefore **rebuke them sharply,** that they may be sound in the faith;*

39 *Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*

40 *Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even*  
41 *their mind and conscience is defiled.*

42 *They profess that they know God [and at least PRETEND that they love their brother and the people they serve];*  
43 *but in [EVIL] works they deny [Him], **being abominable, and disobedient, and***  
44 **unto every good work reprobate.**"  
45 [Titus 1:10-16, Bible, NKJV]

46 Does it sound like the Apostle Paul above was NOT *judging* above, and if he was, then why shouldn't we also? He was  
47 *rebuking EVIL*, which is exactly what God commands us to do throughout the Bible. This same apostle Paul also said:

1 "But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous,  
2 or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.

3 For what have I to do with judging outsiders? Do you not judge those who are within the church?

4 But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES."  
5 [1 Cor. 5:11-13, Bible, NASB]

6 As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their  
7 delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul's approach derives  
8 from the following scriptures:

9 "For the commandment is a lamp, and the law [God's law] the light; Reproofs of instruction are a way of life."  
10 [Prov. 6:23, Bible, NKJV]

11 "Rebuke one who has understanding and he will discern knowledge."  
12 [Prov. 19:25, Bible, NKJV]

13 "You shall love your neighbor as yourself."  
14 [Romans 13:9, Bible, NKJV]

15 "As many as I love, I rebuke and chasten. Therefore be zealous and repent."  
16 [Rev. 3:18, Bible, NKJV]

17 If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can we  
18 as Christians be in a lost world with such DEAD faith (see [James 2:17-20](#))? How can we as Christians be sanctified as the  
19 salt and light of the world and the blessing to the world that God intended with no such works? How can we have the "fruit",  
20 which is God's blessing of peace and prosperity, without the "root", which is courage and faith and morality evidenced by  
21 our works and obedience to God's laws found in the Bible? Remember the parable that Jesus used about how we as Christians  
22 are trees and must bear fruit or be cast into the fire?:

23 "Abide in Me, and I in you. As the branch [you] cannot bear fruit of itself, unless it abides in the vine, neither  
24 can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him,  
25 bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a  
26 branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide  
27 in Me, and My words abide you, you will ask what you desire, and it shall be done for you. By this My  
28 Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved  
29 Me, I also have loved you; abide in My love. If you keep [DO, not just hypocritically talk about] My  
30 commandments, you will abide in My love, just as I have kept my Father's commandments and abide in His  
31 love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full."  
32 [John 15:4-11, Bible, NKJV]

33 We can't be one of God's followers if we don't bear the fruit of righteousness and mercy and truth by rebuking evil behavior,  
34 folks! Doing these things is the essence of justice.

35 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have  
36 neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without  
37 leaving the others undone."  
38 [Jesus in Matt. 23:23, Bible, NKJV]

39 The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and masters over our servant government,  
40 then we are just as entitled as the servant courts to rebuke evil. How can the servant be greater than the master?<sup>122</sup> The only  
41 reason for any Christian to think otherwise is ignorance of what God's word says and ignorance of the basis for our  
42 Constitutional government. Ignorance and sin are our biggest enemy, folks, and the only way to eliminate these two evils  
43 are rebuke and education of those who perpetrate them to inform them of their error and encourage them to remedy it. Based  
44 on the scriptures above, those who would accuse the author of spreading a message of hate:

- 45 1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would  
46 only encourage lawlessness and anarchy.

<sup>122</sup> In John 15:20, Jesus said: "Remember the word that I said to you: 'A servant is not greater than his master'."

1 2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they  
2 risk suffering His wrath on judgment day.

3 If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord  
4 commands, read the articles below::

- 5 1. *A Call for Discernment*, John MacArthur  
6 <http://famguardian.org/Subjects/Spirituality/Corruption/Discernment/Discernment.htm>
- 7 2. *By This Standard: The Authority of God's Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.  
8 <http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>

## 9 **9.2 False Witness**

10 *"Thou shalt not bear false witness against thy neighbor."*  
11 *[Exodus 20:16]*

12 The ninth commandment (above) is a summarized statement, a brief heading under which we find a number of laws governing  
13 court procedure. More specifically, this commandment regulates such things as slander, perjury, lying, double witnesses  
14 needed to convict anyone of any sin, and the principles of justice and mercy in general. Knowing these laws are critical in  
15 order to discern correctly and render righteous judgment, both in the divine court and in our personal lives.

## 16 **9.3 Slander**

17 *"Whoever secretly slanders his neighbor, him I will destroy; no one who has a haughty look and an arrogant*  
18 *heart will I endure."*  
19 *[Psalm 101:5, NASB]*

20 In general, slander is falsely accusing another with the intent of destroying his reputation. It is usually done when the slanderer  
21 has no real proof of his victim's guilt. (If he did have proof, he would not be afraid to follow the biblical procedure, in which  
22 case, it would not be slander at all.) Thus, he tells others his opinions of that person in hopes that others will come to share  
23 his opinion. By definition, slander is always wrong because (1) it is accusation that is implemented improperly, and (2) it is  
24 devoid of love and is not intended to restore the victim in any way to full fellowship.

25 Dr. Dungoody, pastor, had a problem. A Bible teacher in his congregation was getting too popular, a little too popular, due  
26 to his knowledge, eloquence, and personality. The problem was that if he were ever to disagree with the pastor, a large share  
27 of the congregation might agree with him, and there could then be a danger of splitting the church.

28 Fearing a church split over an issue in the future that might arise, Pastor Dungoody viewed this Bible teacher with some  
29 suspicion and jealousy, watching him for signs that might indicate trouble.

30 It was not long before this Bible teacher committed an offense. The pastor immediately seized the opportunity to protest  
31 against the teacher. He got up into the pulpit the following week and "exposed the sin in the camp," complete with Scripture  
32 and denunciation, and all the tears and "love" that he could muster.

33 The Bible teacher was shocked by the fact that he had been given no private hearing, but was accused in public first. The lack  
34 of love left him hurt and embittered, and so he left the church never to return again. The pastor was then delighted to give a  
35 follow-up sermon entitled, "Wolves in Sheep's Clothing Never Repent."

36 This is the story of many people outside the Church today, people who felt the full "wrath of God" pronounced upon them  
37 by an unloving church whose philosophy was to "cut the cancer from their midst," with no real desire to restore the sinner or  
38 come to any understanding with the offender or sinner.

39 This is but one example of slander that occurs far too frequently today in churches that preach love but know not how to put  
40 it into practice. Such preachers (and others) disguise their slander with Scripture and hide their true inner motives—in this  
41 case, fear—by masking it with concern for the church.

1 The purpose of God is that all sinners should be brought back into full fellowship with God and men. As God sees it, the real  
2 purpose of the law is to teach righteousness. Isaiah 26:9 says,

3 “ . . . For when the earth experiences Thy judgments, the inhabitants of the world learn righteousness.”  
4 [Isaiah 26:9, Bible]

5 Thus, the divine law is to be implemented in a positive way to bring about the *restoration* of the sinner. This can be done  
6 only when the law is applied by one motivated by the spirit of love and meekness. Gal. 6:1 says,

7 “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of  
8 gentleness; each one looking to yourself, lest you too be tempted.”  
9 [Gal. 6:1, Bible]

10 The slanderer is malicious in that he aims to provoke his victim into outright rebellion. Our Pastor Dungoody was bright  
11 enough to realize that if he approached the problem scripturally and restored him, the Bible teacher would remain in the  
12 church, be a better person for the correction, and would continue to gain in popularity. Thus, the pastor’s problem would still  
13 be there. But if he could provoke the teacher into reacting to the false accusation, the law would then have grounds by which  
14 to judge him. And so the obvious solution was to attack him from the pulpit by slander, knowing that his victim would then  
15 react to this lack of love by fighting back in like manner.

16 Slander cannot bring God’s lawful judgment upon the victim of slander. But when the victim’s reaction to the slander is  
17 unlawful, he too falls into condemnation to some extent, and the slanderer rejoices in his heart for a job well done, while  
18 crying outwardly for the benefit of the public.

19 Most of the people, though hurt, remain unaware of the underlying motives and political games that are being played in their  
20 midst, using them as pawns.

## 21 **9.4 Stumblingblocks**

22 “You shall not curse a deaf man, nor place a stumblingblock before the blind, but you shall revere your God; I  
23 am the LORD.”  
24 [Lev. 19:14]

25 Most people view this law as largely irrelevant to Christians today, because few would abuse the handicapped like this. But  
26 “*the law is spiritual*” (Rom. 7:14), and the spirit of this law is violated more often than we realize.

27 Many Christian denominations are in grave error, teaching false doctrines, practicing the traditions of men, and leading  
28 millions astray. So he stands in the pulpit and denounces them heartily, calling them “prophets of Baal” and proving every  
29 point from the Scriptures. He even manages to prove that his motive in denouncing these “prophets of Baal” is out of love  
30 for their deceived congregations.

31 The “offending church” hears about the denunciation and reacts immediately with a tirade of its own. Each believes the other  
32 to be blind to “the truth.” Neither church can hear the other amid the din of war.

33 Every church believes the “other denomination” is teaching falsehood. It will ever be so. But the manner in which these  
34 doctrinal differences are handled will reveal the true heart of the people, particularly the leadership. Each considers the other  
35 to be both deaf and blind. Yet they freely denounce and curse the deaf. It is sad enough that many people are blind to the  
36 truth, but then we so easily put a stumblingblock in front of them by our lack of love. Every time we beat people over the  
37 head with our “truth,” we ensure that they will NEVER believe the truth, because we have put a stumblingblock in front of  
38 them.

39 A new clock radio can make a wonderful gift, but if it is hurled at someone, it may be perceived as a lethal weapon!

40 The word *stumblingblock* also means “an offense,” and it is thus translated many times in Scripture. It is so easy to offend  
41 people by beating them over the head with our truth. This is not only the wrong way to do it, it is outright sin. It violates the  
42 spirit of Leviticus 19:14, quoted earlier. We should instead be speaking the truth in love (Eph. 4:15). This is the only way we  
43 can hope to heal the blind and the deaf.

1 How often have we heard people complain that their friends or their church will not listen to them when they try to teach  
2 them some truth. There are many possible causes for their not listening, of course, but we have found that when truth is given  
3 in genuine unconditional love, most people will listen (no longer deaf), and many will see it and believe.

4 The Hebrew word for stumblingblock is *mikshole*, an obstacle or enticement. In the New Testament, the Greek word used is  
5 usually *skandalon*, a snare or trap. There are at least two ways we lay traps for others. The first is by offending someone to  
6 the place where that person will not believe anything we say, including the truth. In Matthew 18:6, 7 Jesus said,

7 *<sup>6</sup> But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy*  
8 *millstone be hung around his neck, and that he be drowned in the depth of the sea. <sup>7</sup> Woe to the world because of*  
9 *its stumblingblocks! For it is inevitable that stumblingb locks come; but woe to that man through whom the*  
10 *stumblingblock comes!*  
11 *[Matthew 18:6, 7, Bible]*

12 Jesus considered it a very serious matter when men put a stumbling-block in front of someone else to cause them to fall, or  
13 to trap them in their sin or unbelief by our unloving attitude toward them. The Apostle Paul warned the church also about  
14 such people in Romans 16:17:

15 *<sup>17</sup> Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances [skandalon] contrary*  
16 *to the teaching which you learned, and turn away from them.*  
17 *[Romans 16:17, Bible]*

## 18 **9.5 Perjury**

19 *<sup>16</sup> If a malicious witness rises up against a man to accuse him of wrongdoing, <sup>17</sup> then both the men who have the*  
20 *dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. <sup>18</sup> And*  
21 *the judges shall investigate thoroughly; and if the witness is a false witness and he has accused his brother falsely,*  
22 *<sup>19</sup> then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among*  
23 *you. <sup>20</sup> And the rest will hear and be afraid, and will never again do such an evil thing among you. <sup>21</sup> Thus you*  
24 *shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*  
25 *[Deut 19:16-21, Bible, NIV]*

26 The justice of the law of God says that if any man bears false witness against his neighbor, accusing him falsely, then that  
27 false witness shall receive the full penalty of the very sin he had accused his brother of committing. It is the “Do Unto Others”  
28 principle in reverse, and the judgment always fits the crime.

29 False accusation is a very serious matter. The more serious the accusation, the more serious is the penalty of the law. And  
30 yet, we are so quick to accuse others, sometimes on the most circumstantial of evidence, even though we know we cannot  
31 prove our charges lawfully.

32 For instance, Christians sometimes think it is their calling and Christian duty to “expose” as many other “false preachers” as  
33 possible to rid the church of all the “wolves in sheep’s clothing.” They go on crusades to dig up all the dirt they can, any past  
34 indiscretion, any misstatements that can be twisted into “proving” that they are not true Christians. And then they go directly  
35 into their pulpits and denounce those “wolves.” Do they have the love of God in their hearts? Hardly. One should not love a  
36 “wolf,” after all; hence, once one has “proved” the man to be a wolf, there is no further need to treat him with love. Do they  
37 ever go to the accused to verify the accusations or the evidence? Usually not.

38 This is comparable to hanging a man without a trial because we all know he is guilty anyway. But Nicodemus knew the law  
39 and even confronted the religious leaders on this issue in John 7:50 and 51,

40 *<sup>50</sup> Nicodemus said to them (he who came to Him before), being one of them, <sup>51</sup> Our Law does not judge a man,*  
41 *unless it first hears from him and knows what he is doing, does it?*  
42 *[John 7:50-51, Bible]*

43 To do otherwise is another form of perjury. It is committed daily in Christian pulpits across the land. It is masked in love,  
44 perfumed with Scripture, dressed up in sincerity, but it still smells like dung. What does the law say about perjury? The  
45 accuser shall receive the law’s penalty for being a wolf in sheep’s clothing—the very thing the accuser attempted to lay upon  
46 the other person. It is a very serious matter to accuse someone of not being a true Christian, particularly when we judge by  
47 appearance, rather than knowing the person’s heart by Holy Spirit revelation.

1 It is only by such revelation that we can truly know if a man is a Christian or not. We have personally met many heart-  
2 Christians which the church has condemned and judged by appearances. Some judge by the length of their hair, or by how  
3 well they dress, or their denominational affiliations.

4 We have also met many outward Christians who were well respected in the church, whose hearts were in total rebellion  
5 against God. With every such revelation, we have been surprised and caught off guard.

6 Suppose a well-known television evangelist (who we shall not name) commits a sexual sin. A few years later, it becomes  
7 generally known. Millions of people could point their fingers at him and condemn him, thinking they are doing God a service.  
8 Yet if that same evangelist has already repented and received God’s forgiveness, then the evangelist is innocent in the sight  
9 of God, and the people are thus guilty of perjury!

10 If a thief pays the penalty for sin and receives forgiveness for it, then he is under grace, and anyone who condemns him for  
11 the past sin is guilty of perjury. It is the same with television evangelists. God has no double standards. Sin is sin; and grace  
12 is grace.

13 It is dangerous to pronounce guilt and accuse on the basis of hearsay. Even newscasters are not always fully aware of the  
14 truth, nor do they always tell the truth. They are interested in a news story and selling newspapers or advertising time. They  
15 usually do not care if the person has paid the penalty for sin, or if he has been forgiven by God. We may expect such perjury  
16 from non-Christians, but this ought not to be done by Christians. What does the Scripture say about forgiven sinners? Romans  
17 8:33, 34 says,

18 *<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies; <sup>34</sup> who is the one who condemns?  
19 Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for  
20 us.*

21 Only a few people would dare to stand up and deliberately accuse another man falsely. But untold millions of people over  
22 the centuries have been quick to commit perjury unwittingly. This is the great tragedy of the church. We are so quick to  
23 accuse and have no fear that we might be accusing falsely. In so doing, we ourselves come under judgment by the divine law.

## 24 **9.6 The Law of the Double Witness**

25 Deuteronomy 19:15 tells us the basic law of the double witness,

26 *<sup>15</sup> A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed;  
27 on the evidence of two or three witnesses a matter shall be confirmed.  
28 [Deut. 19:15, Bible]*

29 This law has so many applications, it is impossible to list them all here. Yet the heart of it is to protect the innocent from  
30 being accused and condemned on the word of a single witness or piece of evidence.

31 Witnesses need not be people. Moses said that if Israel sinned, “heaven and earth” would bear witness against them (Deut.  
32 30:19). Paul wrote two letters to the Corinthians in order to establish this double witness, and he came to them three times in  
33 person (2 Cor. 13:1).

34 In setting up this law, God knew that men would place too much confidence in their own opinions, their own evaluations or  
35 character judgments—and in this pride, they would often condemn the innocent or judge the sinner too harshly. If men were  
36 truly spiritual and had the gift of discerning spirits (1 Cor. 12:10), there would be no problem in judging, as we see in the  
37 case of Ananias and Sapphira (Acts 5:1-10). Yet most of the church is still soulish, judging by appearances and the physical  
38 witnesses, and so they need these guidelines of the law to prevent injustice in judgment.

39 The ideal situation, of course, is that all men would judge by divine revelation, where the hearts of men would be fully  
40 revealed. Judges would then determine guilt or innocence in the way Jesus said in John 7:24,

41 *<sup>24</sup> Do not judge according to appearance, but judge with righteous judgment.  
42 [John 7:24, Bible]*



1 A good example of how this works is found in Acts 15, where the apostles met to judge the question of circumcision for non-  
2 Jews. Peter gives testimony in verse 8 and 9 drawing upon his past experience where he had seen Cornelius and others receive  
3 the baptism of the Holy Spirit without first being circumcised:

4 *<sup>8</sup> And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; <sup>9</sup>*  
5 *and He made no distinction between us and them, cleansing their hearts by faith.*  
6 *[Acts 15:8-9, Bible, NKJV]*

7 Peter was able to look past the appearance, because he had received divine revelation revealing the heart and mind of God in  
8 this matter.

9 We must note also that this double-witness law applies to “*any iniquity*” and to “*any sin*.” This takes it outside of the  
10 courtroom into our own churches and living rooms and places of business. We are not to believe gossip or slander without  
11 first investigating the case. If there are multiple witnesses which compel us to believe the evidence, then we should follow  
12 the procedure that Jesus set in Matthew 18:15,

13 *<sup>15</sup> And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.*  
14 *[Matthew 18:15, Bible]*

15 It is assumed here that your brother is indeed guilty, or at least he appears to be guilty from your point of view. In other  
16 words, if you truly believe that your brother has wronged you, then “*reprove him in private*.” The emphasis is not upon the  
17 reproof, but upon the privacy of the reproof. More often than not, we do not follow Jesus’ instructions, but rather tell  
18 everyone else about it first. So often the guilty party is the last to hear of the accusations against him! Even among Christians  
19 who are supposed to have the law written on their hearts, this is too often the case.

20 The purpose of going to your brother on a one-on-one basis in private is to protect him and his reputation from others who  
21 would judge him. Also, it gives that brother a chance to answer the charges against him. It may be that our own evaluation  
22 was incorrect. There might be other evidence or mitigating circumstances that would change everything, if only we knew  
23 what they were. It is important that we know all sides of an issue before passing judgment.

24 Hopefully, whatever the offense was, it could be settled in that private atmosphere. As for the manner of our reproof, if we  
25 approach our brother in a spirit of meekness and love (Gal. 6:1), the chances are very small that it would need to go any  
26 further than that first step. But if we go with a haughty attitude, assuming that we already know everything about the situation  
27 that needs to be known, the chances are good that we will simply drive him away and perhaps harden his heart.

28 Below is a good approach describing how to approach a brother about any sin or misunderstanding:

29 *“If you would restore a brother to Christian unity and fellowship in the spirit of love, then let this be your guide:*  
30 *Give him not the word of accusation cloaked in love, as a wolf in sheep’s clothing, but rather give him My true*  
31 *love. Come with an apology in hand for causing the brother to stumble . . . Your brother shall reflect your attitude,*  
32 *and Christ shall be seen in him as well as in you.”*

33 **STEP ONE:** It is important that we not approach our brother with an accusation, but with an apology. So often we attempt to  
34 follow Matthew 18:15 by going straight to the brother to “tell him his faults” or to “straighten him out.” There is no love in  
35 that approach, and we have yet to see it work toward a true reconciliation without resentment.

36 Give him the benefit of the doubt, for at this point, his guilt is still undetermined properly and will remain undetermined until  
37 the procedure has run its full course. If we truly love our brother, we will find it hard to believe that he has sinned against us,  
38 and if he has, then surely he must have been driven to it under very trying circumstances. Our brother will see immediately  
39 our level of love by the manner in which we approach him. Do we assume guilt or assume he is innocent?

40 **STEP TWO:** If by some chance the dispute remains unresolved after talking it over with your brother, and if you find it  
41 necessary to pursue the case rather than just forgive it, then step two is in order. Matt. 18:16 says,

42 *<sup>16</sup> But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses*  
43 *every fact may be confirmed.*  
44 *[Matt. 18:16, Bible]*

1 This does NOT mean we are to witness to everyone else and see how many people we can convince of our point of view. It  
2 means we are to take all the evidence or witnesses we have and once again go to the brother IN PRIVATE. Once again, this  
3 must be done in a spirit of love.

4 If we do not have enough evidence to establish the charge, then the matter should be dropped immediately for lack of  
5 evidence, and we should forgive our brother in our heart. This is very important, for if we hold our brother's sin against him  
6 (and if he is indeed guilty of it), then we are in effect appealing to the Supreme Court of God, and He will take the case and  
7 judge all sides impartially. This can be dangerous for both the accused and the accuser, and if you love your brother, you may  
8 not want him to fall into such judgment. We will deal more with this in a later section dealing with God's Supreme Court.

9 If you feel that you have the proper evidence in hand to establish the brother's guilt, and the accused simply disregards the  
10 evidence or refuses to repent, then you have the right to go to court in step three. Jesus tells us in Matthew 18:17,

11 *<sup>17</sup> And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be*  
12 *to you as a Gentile and a tax-gatherer.*

13 **STEP THREE:** The church in this case is the congregation or their representatives, today known as a jury, whether civil or  
14 religious. It is their duty to determine guilt or innocence on the basis of evidence. If the appeal is made to the church, both  
15 parties become bound by the law to submit to the decision of the church on pain of being of contempt of court, bringing the  
16 death penalty (Deut. 17:11, 12).

17 By strict or literal interpretation of the law, contempt of court is a capital crime. However, in Jesus' day only the Romans  
18 could authorize executions. Thus, Jesus advocated a lesser, yet valid, interpretation of the law. It was to be put out of the  
19 church, or disfellowshipped.

20 In the Old Testament this was how God applied this same death penalty to the nation of Israel after they refused to hear the  
21 verdict of God. For example, when Jeremiah told Judah to submit to king Nebuchadnezzar of Babylon (Jer. 27:12), they  
22 refused to hear the Word of the Lord (Jer. 28:10). They decided to fight Babylon, rather than view Babylon as the judgment  
23 of God upon them for their sin. This was contempt of court. Yet, instead of destroying them as a nation, He sent them into  
24 exile into Assyria and Babylon among the heathen. This was a merciful substitute for the death penalty, brought about by  
25 intercession by the prophets and others.

26 Jesus also recognized that the priests in His day seemed to know little of the principles of mercy, love, or grace. They only  
27 knew how to use the law to accuse and destroy sinners. Thus, by their unrighteous judgments they had created a class of  
28 "publicans and sinners," people who had been excommunicated from the temple. In fact, if the Romans had not been there to  
29 restrain their zeal, most of these probably would have been executed.

30 Briefly, here is the scenario: a man is starving, and so he finally steals a loaf of bread for his children to eat. He is caught,  
31 confronted angrily with accusations, and all his friends forsake him. Hurt by his friends' rejection, he refuses to repent, not  
32 believing that God would ever judge him like this. So they drag him to the church for judgment, and they disfellowship him  
33 immediately. After all, they "love" the law. No love for the sinner, no grace, no forgiveness. Just create one more  
34 excommunicant thrown on the trash pile with other publicans and sinners.

35 Jesus befriended those same "sinners." He understood that they had been driven from the temple by unloving, prideful, and  
36 accusatory priests and Pharisees, who had put a stumblingblock in front of the blind. Then, when the "sinner" rebelled against  
37 the temple for their bad attitude, the priests felt justified in putting them out of the temple. There is a large class of such  
38 "sinners" today in America as well, and we would do well to befriend them as Jesus did, bringing them His love, rather than  
39 just more accusations.

## 40 **9.7 Equal Weights and Measures**

41 In Matthew 7:1 and 2 Jesus advised,

42 *<sup>1</sup> Do not judge lest you be judged. <sup>2</sup> For in the way you judge, you will be judged; and by your standard of measure,*  
43 *it will be measured to you. <sup>3</sup> And why do you look at the speck that is in your brother's eye, but do not notice the*  
44 *log that is in your own eye? <sup>4</sup> Or how can you say to your brother, "Let me take the speck out of your eye," and*  
45 *behold, the log is in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see*  
46 *clearly to take the speck out of your brother's eye.*

1 Jesus was referring to the biblical law about equal weights and measures when He said, “by your standard of measure, it will  
2 be measured to you.” The laws says in Deuteronomy 25:13-16,

3 *13 You shall not have in your bag differing weights, a large and a small. 14 You shall not have in your house*  
4 *differing measures, a large and a small. 15 You shall have a full and just weight; you shall have a full and just*  
5 *measure, that your days may be prolonged in the land which the LORD your God gives you. 16 For everyone who*  
6 *does these things, everyone who acts unjustly is an abomination to the LORD your God.*  
7 *[Deuteronomy 25:13-16, Bible]*

8 In those days food, money, and many other things were sold by weight on a scale. If a man used deceitful weights on the  
9 scale, he could cheat the buyer. This was (and still is) unlawful in the sight of God.

10 But this law is also applicable in a spiritual way. If we were to measure our own sins using a heavy weight, our sins would  
11 appear to be “light” in comparison. What would God think if we weighed those same sins in other people, using a lighter  
12 weight that would make their sins seem “heavy” in comparison? This is unlawful in the sight of God. It is unlawful to use  
13 “differing weights” in our measurement of sin.

14 Jesus makes it clear that God will judge us according to the standard by which we measure other men’s sins. If we judge  
15 others by a harsher standard than we measure ourselves, it is a false witness. It is an attempt to impose a harsher sentence of  
16 the law upon others than we would want imposed upon ourselves for the same sin. The result is that if we appeal to God’s  
17 divine court for injustice that has been perpetrated upon us, God will judge the case according to our own standard of measure.

18 Hence, at the very least, we ought to have a just weight and measure in our “bag.” That way, God will judge us according to  
19 the true righteous standard of measure. If we are in submission to the divine law in our hearts, we have the right to appeal to  
20 its provisions of grace and mercy as well. Yes, the law contains those principles. Every sacrifice for sin was a provision for  
21 grace and mercy. As Christians, we have the right to appeal to the blood of Jesus Christ as the covering for all sin (1 John  
22 1:9; 2:2).

## 23 **9.8 The Supreme Court of God**

24 Everyone has the right to go before God’s Court, even Satan himself or those people through whom this adversarial spirit  
25 manifests. All are judged according to the law of God, for all are subject to it. They are subject to it because the Bible says  
26 God owns the earth.

27 *11The heavens are Yours [God’s], the earth also is Yours;*  
28 *The world and all its fullness, You have founded them.*  
29 *The north and the south, You have created them;*  
30 *Tabor and Hermon rejoice in Your name.*  
31 *You have a mighty arm;*  
32 *Strong is Your hand, and high is Your right hand.”*  
33 *[Psalm 89:11-13, Bible, NKJV]*  
34

35 *“I have made the earth,*  
36 *And created man on it.*  
37 *I—My hands—stretched out the heavens,*  
38 *And all their host I have commanded.”*  
39 *[Isaiah 45:12, Bible, NKJV]*  
40

41 *“Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”*  
42 *[Deuteronomy 10:14, Bible, NKJV]*

43 God has every right to set the rules and laws that will be obeyed in His private property. The difference is that some people  
44 use the law to save; others to accuse and destroy.

45 There are times when justice is not possible here on earth. Sometimes false witnesses rise up against the innocent. Other times  
46 there are no witnesses to convict the lawbreaker. Still other times the judges are corrupt or are compelled to judge according  
47 to the unrighteous laws of men. Whatever the case, we all have the right to appeal to God’s Supreme Court, which stands  
48 above all human courts.

1 The divine law makes provision for all circumstances relating to judicial matters. It even makes provision for cases that  
2 cannot be proven—that is, “suspicion of guilt.” If a man knows or suspects that his brother has wronged him in any way, but  
3 yet he has no double witness to establish the truth in court, he may appeal his case to God’s Supreme Court. That is, he may  
4 call upon God to provide the double witness, for God sees all things properly.

5 Numbers 5:6-10 tells us how to deal with a repentant sinner who confesses his sin voluntarily, even though there are no  
6 witnesses against him. He is to return the stolen item, of course, but he only has to pay one-fifth its value in restitution, rather  
7 than the usual double that is specified in Exodus 22:4. One scholar has given a fuller study of this one-fifth restitution in the  
8 following book:

<p><u><a href="http://www.gods-kingdom.org/Restitution/Antidote.html">God’s Law on Restitution</a></u> <a href="http://www.gods-kingdom.org/Restitution/Antidote.html">http://www.gods-kingdom.org/Restitution/Antidote.html</a></p>
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9 After this example in Numbers 5, we are given a second example of a case where there is not enough evidence to convict the  
10 sinner. This is found in Numbers 5:11-31. It is called “the law of jealousies” in verse 29. In brief, the specific example is  
11 given of a man who suspects his wife of having an affair but has no proof or witnesses by which to accuse her. The Bible  
12 says he may bring her to the Supreme Court of God to determine guilt or innocence. He is not compelled to do so, but the  
13 law upholds his right to do this in order to determine the truth.

14 The priest was to remove the covering from her head, signifying that her husband was permitting his wife to come under  
15 God’s direct cover, or authority. In doing this, he was relinquishing his authority to another and was agreeing to abide by the  
16 decision of the court, whichever way the verdict should be decided.

17 Then the priest was to take some of the dust from the floor of the tabernacle and mix it with a cup of water, placing the cup  
18 in her hands. She was then charged with an oath that would place her under God’s curse if she were to lie to God. All of this  
19 assumes, of course, that she continued to deny guilt, for if at any point she were to confess her sin, the procedure would be  
20 rendered unnecessary. She was then to drink of the water, saying, “Amen” in agreement with the terms of the oath. Num.  
21 5:23-28 says,

*23 The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness. 24  
25 Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a  
26 curse will go into her and cause bitterness. . . . 27 When he has made her drink the water, then it shall come about,  
27 if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse shall go into  
28 her and cause bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become  
a curse among her people. 28 But if the woman has not defiled herself and is clean, she will then be free and  
conceive children.*

29 If the woman remained unharmed by the water and continues to conceive children, she was presumed innocent of the charges.  
30 If guilty, she would become sterile in judgment for her sin. The matter was thus placed in God’s hands for judgment. This  
31 principle of law has been known as “trial by ordeal.”

32 During the Middle Ages, the Church corrupted this type of trial by tempting God. If they suspected someone was guilty of  
33 certain crimes, often condemned them to be burned at the stake or to be bound and thrown into the water. They assumed that  
34 God would save the suspected criminals if they were innocent. In other words, they presumed guilt and forced God to perform  
35 a miracle to prove the suspect’s innocence. Of course, not many miracles occurred, and no doubt many innocent people lost  
36 their lives.

37 Those people did not understand the divine law or the mind of God. In God’s system of law, people are presumed innocent  
38 unless proven guilty by God’s judgment. When a woman was suspected of committing adultery, she was to drink a cup of  
39 water mixed with a few minerals from the dust of the floor of the tabernacle. Normally, this would be quite harmless. If she  
40 were guilty, God would have to perform a miracle to make her barren.

41 America’s founders understood this principle and made it an integral part of the American system of law. People are innocent  
42 unless proven guilty. They got it directly from the Bible.

43 The biblical principle here can be used in any case whereby true justice is not possible. Every nation has its own judicial  
44 system, and some are better than others. No court in the world can establish perfect justice. There are always cases where the  
45 innocent are proven guilty, and the guilty are set free. There are also many cases where the guilty are sentenced to unjust

1 sentences. For example, if a man is guilty of stealing \$1,000, he may be sentenced to some months or years in prison. This is  
2 not justice as God views it. True justice is that the thief pay his victim double restitution (Ex. 22:4), and if he has no money  
3 to pay this, he must be put to work to pay his victim. He is then said to be “under the law” until such time as the victim is  
4 fully paid what is owed him.

5 There are also cases where justice cannot be implemented by men’s court system because there is not enough evidence to  
6 convict the criminal. There are millions of such cases in every country. This problem has caused many nations to believe that  
7 they must convict suspected criminals even if the proper evidence does not exist. But this merely compounds the problem. If  
8 there is a lack of evidence, the victim has the right to appeal to the divine court and receive justice in the time and manner  
9 that God deems to be appropriate. Yet once such an appeal has been made, the victim must leave it in God’s hands for  
10 judgment. He must forgive and forget it, for if he does not do so, he removes the case from God’s hands and should not expect  
11 God to implement His justice.

12 There are also many cases where false witnesses pervert justice. These either lie to free the guilty or to convict the innocent.

13 In all cases where injustice has been done, men may appeal their cases to the Supreme Court of God. The only real requirement  
14 is that men believe that God actually hears their case. If they have no faith in God, then they will not do this at all.

15 In appealing cases of injustice to the Divine Supreme Court, Christians should be aware that this should be done only with  
16 some serious thought, prayer, and knowledge of the implications of such an appeal. Each valid appeal directed against the  
17 government for its injustice raises its level of iniquity that will ultimately bring about its demise. The Bible alludes to this in  
18 Genesis 15:16, which says of Abraham’s seed,

19 *<sup>16</sup> Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.*  
20 *[Genesis 15:16, Bible]*

21 God had determined to bring judgment upon the “Amorites,” but God was telling Abraham that this would not occur for  
22 another four generations. There were many Amorites who suffered injustice at the hands of their leaders, for the leaders knew  
23 little about the divine law. And so when the victims of injustice cried out for justice, God heard their cries, even if it appeared  
24 that He was ignoring them for generations.

25 The lesson to be learned here is that when citizens of a nation appeal to God against injustice perpetrated by the officials of  
26 government, their petition raises the level of iniquity of that nation. If the nation does not repent and return to obedience to  
27 God’s law, the nation will ultimately be destroyed. Hence, each victim of injustice must ask himself if he wishes to be part  
28 of the petition to overthrow the nation, keeping in mind that many innocent people may be killed in that generation.

29 There are also valid appeals to God that are directed at individuals, rather than against whole governments. Once again, the  
30 victims must ask themselves if they really want God to bring that person to justice. In the case of the jealous husband in  
31 Numbers 5, the husband may not want to subject his wife to the judgment of God. In fact, if he truly loves his wife, he may  
32 not want her to become sterile. He may want to give her a time of grace (like God does with us), praying for mercy and  
33 repentance, rather than for justice.

34 The victim always has the right to appeal for mercy, rather than justice. The judge does not. Thus, if the case is brought before  
35 God, He will uphold the lawful rights of all parties and will judge righteously. God knows the hidden things of every court  
36 case, for He is witness to all things. It may be that the suspicious husband neglected his wife’s needs, whether physical or  
37 emotional needs. Perhaps he did not really love her, and this left a void in her life that caused her to commit adultery. Perhaps  
38 he oppressed her and treated her like a slave, and the only way she felt she could escape this was to run away with the help  
39 of another man who had compassion upon her.

40 There are many possibilities. God judges each case with a complete knowledge of all circumstances. If a jealous husband  
41 appeals to God for justice, he may find himself judged along with his wife. In fact, he may be judged more harshly than his  
42 wife for *causing* her to fall into sin.

43 Thus, before we appeal any case before God’s Supreme Court, it would be wise to do an internal inventory, knowing that  
44 God judges all sides with equity and with the same standard of measure that we judge others.



## 9.8.1 The Woman Caught in Adultery

In the eighth chapter of John, we see a very specific example of how Jesus handled a case of a woman accused of adultery. Numbers 5 applied to this situation, because in the eyes of God's law, she was only a suspected adulteress until proven guilty. The scribes and Pharisees brought the woman to Jesus, claiming to have caught her in the very act of adultery. They were the witnesses, and they wanted Jesus to be the judge. They also informed Jesus of the law of Deuteronomy 22:22, which commanded that those caught in adultery ought to be stoned. This verse reads,

<sup>22</sup> *If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.*  
[Deuteronomy 22:22, Bible]

It is presumed here that the woman caught in adultery was married. Since Jesus did not dispute them on this point, we will also concur. We must ask, however, why the man was not brought before Jesus as well. This law specifies that BOTH of them were to die.

Jesus did not refuse to hear the case, but He did something strange at that moment. John 8:6 says,

*"... But Jesus stooped down, and with His finger wrote on the ground."*  
[John 8:6, Bible]

Few people understand why Jesus did this. We have heard many different theories. Some say that he was simply ignoring them. Perhaps the most popular theory is that Jesus began to write down the names of all those who had committed adultery with this woman. But once we understand the law principle involved here, it becomes clear what Jesus was writing. The answer is to be found in Numbers 5:23,

*"The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness."*  
[Numbers 5:23, Bible]

In the law of jealousy, the priest (who acted as the judge) was to write the curses (or judgments) of the law upon a scroll. Jesus did not have a scroll with him at the time, so He began to write the judgments of the law upon the ground. The woman's accusers did not realize at first what He was doing, because normally, these would have been written upon a scroll. Secondly, they were appealing to the law of Deut. 22:22, because they assumed that the woman was guilty even before the trial. Jesus, however, judged her by a different law—that found in Numbers 5—because He was appealing the case to the Supreme Court of God.

Jesus recognized that the witnesses against her were hardly credible, if for no other reason, they did not bring the man for judgment as well. Jesus knew that it would be impossible for the woman to receive a fair trial, and that the Scribes and Pharisees had ulterior motives in this. They were using this woman to entrap Jesus Himself, and they were willing to sacrifice her very life to accomplish this end.

In addition to this, it was unlawful at that time for anyone to be put to death without the consent of the Roman authorities. Thus, Jesus could not have sentenced her to death even if that had been the correct judgment. So He appealed to the only principle of law applicable at the time. He appealed her case to the Supreme Court and judged her according to Numbers 5, rather than according to Deuteronomy 22:22.

At first, the Scribes did not understand what he was doing, and so they pressed Him for a judgment. He silenced them in John 8:7, 8,

<sup>7</sup> *But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her."<sup>8</sup> And again He stooped down, and wrote on the ground.*  
[John 8:7, 8, Bible]

In other words, He told them that He was appealing to the only One who was perfect enough to judge this case. If anyone in the crowd felt that he was as perfect as God, then let him cast the first stone. After all, the law said that the witnesses were supposed to be the first to stone the one guilty of a capital crime (Deut. 17:7). Of course, they all knew that if they did so, it was NOT because Jesus had authorized it. Nor could they execute anyone without being in danger of penalty from the Roman authorities.



1 That got their attention, and soon they understood the law by which He was judging the woman—or rather, the law by which  
2 He was appealing to the Supreme Court. When Jesus had written enough for them to read, they recognized what He was  
3 doing, and they knew that He could not pass judgment upon her once He had appealed the case to God. Since their entire  
4 purpose was to entrap Him, they knew that they had failed. One by one, they went away.

5 Perhaps they knew that when a man appeals to the Supreme Court, God always judges the accusers before judging the accused.  
6 He takes the entire situation and judges all sides impartially and completely. The Scribes and Pharisees knew that they had  
7 been using this woman unjustly in their attempt to entrap Jesus. Thus, the woman also had a legal case against them. Perhaps  
8 they knew they had better drop all charges quickly, or else God would judge them first.

9 Whatever their understanding was, it was not long before all those who had brought the woman to Jesus had left the court  
10 room. Jesus and His disciples were left alone with the woman. He asked where her accusers were. There were none. This  
11 ended the court case, because there were no witnesses against her. It would have been unlawful to continue the case, as we  
12 read in Deut. 19:15,

13 *"A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed;  
14 on the evidence of two or three witnesses a matter shall be confirmed."  
15 [Deut. 19:15, Bible]*

16 If there are no witnesses, there is no case. Neither Jesus nor His disciples had witnessed her adultery, even if they believed  
17 her to be guilty. The witnesses were gone, and we are not told where her husband was. If her husband did not witness her sin,  
18 but felt that she could be guilty, he was free to go to the Supreme Court and make her drink of the water of bitterness as  
19 prescribed in the law of jealousy. But only he had the lawful right to do this, for he was the potential victim of adultery.

20 What a masterpiece of wisdom and expertise in handling the law! The Scribes and Pharisees were no match for Him,  
21 particularly because the law itself makes every provision to ensure that justice will be done—if men will but take heed and  
22 know the law. And so, once again, Jesus beat them at their own game.

### 23 **9.8.2 The Benjamite War**

24 Another good biblical example of the Supreme Court is found in Judges 19-21. In this case, a few men of the tribe of Benjamin  
25 were guilty of rape and murder. The victim's husband, a Levite, brought charges against the men, but the Benjamite tribe  
26 itself refused to give up the guilty men to be tried in court. Thus, the entire tribe of Benjamin became guilty and worthy of  
27 judgment.

28 Anyone who prevents justice from being done assumes liability for the injustice. This includes judges who pervert justice  
29 and false witnesses.

30 Unfortunately, the whole situation then went from bad to worse. The accusing tribes approached the tribe of Benjamin with  
31 pride and accusation, instead of in meekness and love. They came essentially as an army of 400,000 to execute the criminals  
32 before trial (Judges 20:2). They assumed guilt before they had even heard the case. Judges 20:12, 13 says,

33 *"Then the tribes of Israel sent men through the entire tribe of Benjamin, saying, "What is this wickedness that  
34 has taken place among you? Now then, deliver up the men, the worthless fellows in Gibeah, that we may put  
35 them to death and remove this wickedness from Israel." But the sons of Benjamin would not listen to the voice of  
36 their brothers, the sons of Israel."  
37 [Judges 20:12, 13, Bible]*

38 The actual guilt of the Benjamites is clear, for the Bible tells us specifically that this rape/murder took place, and the tribe  
39 itself refused to do justly in the case. However, we also see underlying this story the self-righteousness of the rest of the  
40 tribes. It is not enough to seek justice. One must seek justice in a prescribed manner in order to judge and not be judged as  
41 well.

42 In their self-righteous zeal, the tribes went to God for answers. They received the right answer, but *they asked the wrong*  
43 *question*, as we read in Judges 20:18,

44 *Now the sons of Israel arose, went up to Bethel, and inquired of God, and said, "Who shall go up first for us to  
45 battle against the sons of Benjamin?" Then the LORD said, "Judah shall go up first."  
46 [Judges 20:18, Bible]*

1 In asking God who was to lead the charge against Benjamin, they assumed beforehand that they were to do battle. They  
2 should have asked God first how to handle the situation. If they had done so, we believe God would have told them to go to  
3 the Benjamites in love and meekness, perhaps after a time of prayer and fasting, making sure that they were not putting any  
4 stumblingblocks in front of the Benjamites.

5 If that appeal did not work, they still should not assume that they were to go to war. War is the option of last resort. First they  
6 should have appealed to the Supreme Court for justice to be done. Then they would have been ready to ask God if He wanted  
7 them to go to war to actually enforce God’s judgment upon the tribe of Benjamin.

8 But Israel had already make up their minds to do battle, because the Levite had enflamed their emotions. So God said for  
9 Judah to go first into battle against Benjamin. They were obedient. Judges 20:20 says,

10 *“And the men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against them*  
11 *at Gibeah. Then the sons of Benjamin came out of Gibeah and felled to the ground on that day 22,000 men of*  
12 *Israel.”*  
13 *[Judges 20:20, Bible]*

14 Judah obeyed the Word of the Lord, but Judah still lost the battle. How is this possible? Obviously, God planned to judge the  
15 accusers first. Judah must have been the prime accuser here. That tribe was always the most zealous and most religious of the  
16 tribes of Israel. It is not surprising that many years later in Jesus’ day, the tribe of Judah was so zealous, but also so self-  
17 righteous (pharisaical).

18 Judah could hardly believe they had lost 22,000 soldiers in this battle. After all, they were only “being obedient to God.” So  
19 Israel immediately set themselves up to do battle once again. Judges 20:22, 23 says,

20 *<sup>22</sup> But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where they*  
21 *had arrayed themselves the first day. <sup>23</sup> And the sons of Israel went up and wept before the LORD until evening,*  
22 *and inquired of the LORD, saying, “Shall we again draw near for battle against the sons of my brother*  
23 *Benjamin?” And the LORD said, “Go up against him.”*  
24 *[Judges 20:22, 23, Bible]*

25 We see here that Israel now finally asked the correct question, “*Shall we again draw near for battle?*” Having lost the first  
26 battle, they wondered if they should be fighting them at all. But by this time the law had been set into motion, and God’s  
27 verdict was that 40,000 men of Israel must die for their own sin before God would judge Benjamin for their sin. So in the  
28 next battle, another 18,000 soldiers of Israel died, as Judges 20:24, 25 says,

29 *<sup>24</sup> Then the sons of Israel came against the sons of Benjamin the second day. <sup>25</sup> And Benjamin went out against*  
30 *them from Gibeah the second day and felled to the ground again 18,000 men of the sons of Israel; all these drew*  
31 *the sword.*  
32 *[Judges 20:24, 25, Bible]*

33 This completed the judgment that God had decreed upon Israel. Only then did the Israelites begin to recognize that God was  
34 judging them for their own sin first. So they set aside the next day as a day of fasting and prayer, offering burnt offerings to  
35 God to atone for their own sins. It is a tragedy that they did not think to do this in the first place, for then they could have  
36 averted much if not all of the judgment upon themselves—and probably would have averted the civil war altogether.

37 After prayer and fasting, Israel returned to ask God once again if they should do battle. This time it was the right question  
38 and with the right motive. Judges 20:28 says,

39 *<sup>28</sup> and Phinehas the son of Eleazar, Aaron's son, stood before it to minister in those days, saying, “Shall I yet*  
40 *again go out to battle against the sons of my brother Benjamin, or shall I cease?” And the LORD said, “Go up,*  
41 *for tomorrow I will deliver them into your hand.”*  
42 *[Judges 20:28, Bible]*

43 This time the tide of battle turned against the Benjamites, as God began to judge them for their sin. Keep in mind that the  
44 Israelites had prayed and fasted and had offered up sacrifices on behalf of their own sins—but they had done nothing on  
45 behalf of the sins of Benjamin. Thus, there was very little mercy available to the tribe of Benjamin. Judgment came, and there  
46 was no one to stand in the gap, no intercessor to plead their case. This too was a great tragedy—as great then as it would be  
47 today.

1 Nearly the entire tribe of Benjamin was destroyed. Over 25,000 Benjamites were killed, and only 600 men remained before  
2 the Israelites finally—at last—forgave and released Benjamin. Only AFTER that final battle did Israel intercede for their  
3 brother tribe by offering up sacrifices for them. Judges 21:2-4 says,

4 *<sup>2</sup> So the people came to Bethel and sat there before God until evening, and lifted up their voices and wept bitterly.*

5 *<sup>3</sup> And they said, "Why, O LORD, God of Israel, has this come about in Israel, so that one tribe should be missing  
6 today in Israel?"<sup>4</sup> And it came about the next day that the people arose early and built an altar there, and offered  
7 burnt offerings and peace offerings.*

8 *[Judges 21:2-4, Bible]*

9 Once the tribe was nearly destroyed, the rest of Israel began to play the role of Defense Attorney, or the Advocate of Benjamin.  
10 Now they stopped being the Prosecutor, or Adversary. Only then did they search the law to use it as an instrument of mercy,  
11 rather than for judgment (Judges 21:16-24). What a terrible way to learn to restore your brother in a spirit of meekness and  
12 humility!

13 Christians, too, must learn this lesson. John 14:16 speaks of the Holy Spirit using the term “comforter.” The Greek word is  
14 *Paraclete*, which is the word for a Defense Attorney, one who gives aid and comfort to a person being charged with a crime  
15 in a court of law. If we do the works of our Father, our major role in life will be to use the law for the good of the people. If  
16 your “client” has sinned and is in danger of God’s judgment, the Christian’s role is not to put away the law, but to show the  
17 sinner how to utilize the proper lawful provisions for sin, in order that he might be justified in the divine court.

18 Yet many assume the role of the Adversary in the court room—that is, the Prosecutor. The Greek word for Adversary is  
19 *Diabolos*, or “devil.” All devils, by definition, are Prosecuting Attorneys who accuse men of sin in an attempt to destroy  
20 them. Christians ought not to be “children of the devil,” doing the works of their father (John 8:44).

21 If Israel had understood these basic principles, Biblical history would be quite different. Yet 65,000 Israelites died, not only  
22 because of sin, but because the “righteous” people did not know the basic principles of love, mercy, and judgment. Just as  
23 the ancient kingdom was lost for want of a nail for the shoe of the horse for the king for the army for the kingdom—so also  
24 the tribe of Benjamin was destroyed for want of a little love in approaching the tribe with the accusation of sin. For lack of  
25 love, mercy was lost; for lack of mercy, 65,000 lives were lost.

26 Judgment is also coming to America because of her sin that she allows in her midst. Will she have any to stand in the gap for  
27 her, that lives will be spared? Or will the church continue to call down fire from heaven upon the sinners? Are we doomed to  
28 repeat the ignorance of Israel in times past? There is no way we can underestimate the importance of learning this lesson  
29 BEFORE the dead litter our own streets. Remember, the life you spare may be your own.

## 30 **9.9 God’s Sovereignty; Man’s Authority**

31 God is sovereign, yet He has chosen to give man authority in the earth. This was first given in Genesis 1:26-28,

32 *<sup>26</sup> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of  
33 the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that  
34 creeps on the earth...."<sup>28</sup> And God blessed them; and God said to them, "Be fruitful and multiply, and fill the  
35 earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing  
36 that moves on the earth."*

37 *[Genesis 1:26-28, Bible]*

38 The King James version says, “let them have dominion.” This is the first delegation of authority in the earth. The Apostle  
39 Paul says of this in Romans 13:1,

40 *"Let every person be in subjection to the governing authorities. For there is no authority except from God, and  
41 those which exist are established by God."*

42 *[Romans 13:1, Bible]*

43 All authority is ultimately established by God, even the worst examples of its abuse. King Nebuchadnezzar of Babylon was  
44 a great king from a political standpoint, but he was as cruel as any ungodly king. God used him as an example to show that  
45 He was sovereign even over such ungodly rulers. In Daniel 4 we have Nebuchadnezzar’s testimony how God showed him

1 His sovereignty by overthrowing him for “seven times” (Dan. 4:32). The lesson he learned is given in Daniel 4:24, 25, where  
2 Daniel told him,

3 *“this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:*  
4 *that you be driven away from mankind, and your dwelling place be with the beasts of the field, and you be given*  
5 *grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you,*  
6 *until you recognize that the Most High is ruler over the realm of mankind, and bestows it on whomever He*  
7 *wishes.”*  
8 *[Daniel 4:24, 25, Bible]*

9 This all came to pass, and even the ancient histories of Babylon show a “silent” period in Nebuchadnezzar’s reign during the  
10 time of his madness. But at the end of this time, the king tells us in verse 34,

11 *<sup>34</sup> But at the end of that period I, Nebuchadnezzar, raised my eyes toward heaven, and my reason returned to me,*  
12 *and I blessed the Most High and praised and honored Him who lives forever; for His dominion is an everlasting*  
13 *dominion, and His kingdom endures from generation to generation. <sup>35</sup> And all the inhabitants of the earth are*  
14 *accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth;*  
15 *and no one can ward off His hand or say to Him, “What hast Thou done?” <sup>36</sup> At that time my reason returned to*  
16 *me. And my majesty and splendor were restored to me for the glory of my kingdom, and my counselors and my*  
17 *nobles began seeking me out; so I was reestablished in my sovereignty, and surpassing greatness was added to*  
18 *me. <sup>37</sup> Now I Nebuchadnezzar praise, exalt, and honor the King of heaven, for all His works are true and His*  
19 *ways just, and He is able to humble those who walk in pride.*  
20 *[Daniel 4:34-37, Bible]*

21 True reason is knowing that God is sovereign in the earth. “He is able” to humble and overthrow even the greatest of kings.  
22 Consequently, if God does NOT humble these cruel rulers, it is because they have been set over us to judge the people for  
23 their sins. We see this here with the case of the Kingdom of Judah, whom God put under Nebuchadnezzar.

24 By His sovereignty, God has established authority in the earth and has distributed it to certain men and women according to  
25 His will. Not only does this include governmental authorities, but also “spiritual gifts and callings” that we exercise in life. 1  
26 Corinthians 12:28 says,

27 *“And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts*  
28 *of healings, helps [antilepsis], administrations, various kinds of tongues.”*  
29 *[1 Corinthians 12:28, Bible]*

30 Apostles, prophets and teachers are three of the governmental authorities God has established in the Church. These are, in  
31 part, to teach Christians and help them go before the Supreme Court of God in order to establish righteous government first  
32 in the Church and secondly in the world in general.

33 Others have spiritual authority in the area of healing or administrations and even “helps.” The Greek word for “helps” is  
34 *antilepsis*, which carries the meaning of understanding and perception, or discernment, which is helpful to others. It is one of  
35 the most important gifts to the Church, and is perhaps the most lacking of all. Perhaps this is because this gift is not as  
36 glamorous as some of the other gifts.

37 Any time God has called someone to do a job, it is a divine appointment and is an example where God has established  
38 authority in the earth. From the least to the greatest, none of these should be despised.

### 39 **9.10 The Saints Shall Judge the World**

40 In 1 Corinthians 6:2 and 3, Paul tells us,

41 *“Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent*  
42 *to constitute the smallest law courts? Do you not know that we shall judge angels? How much more, matters of*  
43 *this life?”*  
44 *[1 Corinthians 6:2 and 3, Bible]*

45 When God wants kingdoms to be overthrown, He raises up men and women and anoints them with the spiritual authority to  
46 depose kingdoms. This is first accomplished by prayer warriors, whom God trains in the use of spiritual authority. At the  
47 appointed times, they are led to make certain decrees before the divine court. Shortly afterward, the nations fall, often by

1 military men who have no idea that their authority has been derived from God through the decrees of the spiritual prayer  
2 warriors.

3 In Nebuchadnezzar's prophetic dream in Daniel 4, where he saw himself as a tree cut down and cast away for "seven times,"  
4 it was THE WATCHERS who decreed that the tree be cut down. Daniel 4:13, 14 says,

5 *"I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;*  
6 *He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his*  
7 *fruit: let the beasts get away from under it, and the fowls from his branches (KJV)"*  
8 *[Daniel 4:13, 14, Bible]*

9 The phrase underlined above reads, "watcher, even a holy one" in the original Hebrew. The watcher is the holy one, often  
10 translated "saint." (Compare Deut. 33:2 with Jude 14.) The verse is not speaking about two different beings. The watcher is  
11 a believer who is awake or watchful and knows the times and seasons. He hears the voice of God and knows when to speak  
12 forth such decrees in the name of God. He is seen in the vision as coming down from heaven, not because this saint is an  
13 angel, but because his spirit has been in the Divine Court and is now rendering its judgment.

14 The saints, or holy ones, shall judge the world, Paul says.

15 This watcher, we believe, was none other than Daniel himself. He decreed the temporary overthrow of Nebuchadnezzar,  
16 which set the pattern for the temporary overthrow of Babylon. It was temporary, because the stump was left intact, and later,  
17 it returned to life as Mystery Babylon, which arose in the 20<sup>th</sup> century in 1914 approximately 2,520 years after Babylon had  
18 become an empire in 607 B.C.

19 The year 1987 was 2,520 years from the fall of Babylon in 537 B.C.

20 The year 2001 was 2,520 years from the beginning of Haggai's ministry to urge the people to complete the building of the  
21 temple.

22 The year 2006 is 2,520 years from the actual completion of the second temple in Jerusalem.

23 Incidentally, the numeric value (gematria) for "seven years" in Hebrew is 2,520, according to page 157 of Bonnie Gaunt's  
24 book, Time and the Bible's Number Code. The seven years it took for Nebuchadnezzar to acknowledge God as the King of  
25 the Universe prophesied of a 2,520-year period. When he made his proclamation in Daniel 4:34-37, essentially declaring  
26 Babylon to be under God, he set the prophetic pattern for a future event. Revelation 11:15-17 speaks of this event, saying,

27 *<sup>15</sup> And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has*  
28 *become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." <sup>16</sup> And the twenty-four*  
29 *elders, who sit on their thrones before God, fell on their faces and worshiped God, <sup>17</sup> saying, "We give Thee*  
30 *thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast*  
31 *begun to reign."*  
32 *[Revelation 11:15-17, Bible]*

33 By inspiration, Daniel, the watcher, issued the decree from the courts of heaven, and twelve months later the first phase of  
34 fulfillment occurred. The king was put off his throne for a time. We are now in the generation of the second fulfillment of  
35 this prophetic Word, and in fact the double witness has already gone forth for the overthrow of Mystery Babylon. It has again  
36 been done by the mouths of the watchers. The Word was decreed Nov. 29, 1993 at the climax of the Jubilee Prayer Campaign.  
37 Perhaps it may take twelve YEARS this time to see Babylon's final overthrow, even as it took twelve MONTHS in Daniel's  
38 day (Dan. 4:29). We shall be watching.

39 In this way God exerts His power over the affairs of men. God does it through the agency of man. God seldom does things  
40 directly. He nearly always accomplishes His will by using men. This is simply because He gave man authority over the earth  
41 in Genesis 1:26-28. In doing so, He intended to limit Himself, instead of doing everything Himself. His purpose was to train  
42 men and women to be His children, doing the things that they saw their Father do. If God were to do all things Himself, there  
43 would be no purpose for mankind, no learning, and no need to establish authority in the earth.



1 Paul tells us that the saints will judge the world. While that is true, it is also true that Jesus Christ was appointed as the Highest  
2 Judge. The only way Jesus could be eligible as a Judge in the earth was if He would come to earth as a man, for God delegated  
3 all authority over the earth to man. We read of this in John 5:22 and 27, where Jesus Himself said,

4 *22 For not even the Father judges anyone, but He has given all judgment to the Son. . . . 26 For just as the Father*  
5 *has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to*  
6 *execute judgment, because He is the Son of Man.*

7 Take note that Jesus was given this authority BECAUSE He is the Son of Man (Adam). As the Son of God, He had all  
8 authority in heaven, but as the Son of Man, He had all authority in earth. Jesus could rule the angels of heaven as the Son of  
9 God; but He had to become the Son of Adam in order to be the lawful ruler of the earth.

10 In fact, Adam the individual had been given the dominion mandate to rule as king over the earth. This mandate was passed  
11 down to his descendants as a birthright from generation to generation until it came to Jesus Christ.

12 There was a lawful order here that could not be bypassed. This is why the genealogy of Jesus is written in the Scriptures. His  
13 genealogy to King David established His lawful right to be the King of Judah. But His genealogy back to Adam through the  
14 birthright lineage established His lawful right to be the King over all the earth.

15 History, then, is the story of how Jesus Christ and His children will “subdue” the earth (Gen. 1:28) and become its judges.  
16 People expect God to judge the earth directly, but in fact, He has committed all judgment to man—and the foremost Judge is  
17 Jesus Christ. He is the One who sits upon the throne in God’s Supreme Court. He is the One who speaks to men who can hear  
18 His voice. He is the One who tells certain men and women what His judgment is, and they are expected to speak it into the  
19 earth in order to make it effective.

20 In this way, the double witness law is observable, for when Jesus Christ speaks from the heavens, and men echo His decrees  
21 on the earth, it is heaven and earth bearing witness to the truth. This is what establishes all things that God is doing in the  
22 earth. He has truly committed all judgment to the Son, because He is the Son of Adam. This is not only applicable to Jesus,  
23 but also to His Body.

24 As the Scriptures develop this theme of judging the earth, we see early examples of military-type conquest, such as in the  
25 days of Joshua and David, the warrior king. But by the time of Jesus Christ, the method seems to change to a more peaceful  
26 form of conquest. The people in Jesus’ day could not understand this, because they did not know the mind of God. Today we  
27 have the benefit of hindsight and have a clearer view of the progression of God’s methods.

## 28 **9.11 Discerning True Justice**

29 All judgment belongs to Jesus Christ. We are not to judge any man apart from Him.

30 *My son, if you receive my words,*  
31 *And treasure my commands within you,*  
32 *So that you incline your ear to wisdom,*  
33 *And apply your heart to understanding;*  
34 *Yes, if you cry out for discernment,*  
35 *And lift up your voice for understanding,*  
36 *If you seek her as silver,*  
37 *And search for her as for hidden treasures;*  
38 *Then you will understand the fear of the LORD,*  
39 *And find the knowledge of God.*  
40 **For the LORD gives wisdom;**  
41 **From His mouth come knowledge and understanding;**  
42 **He stores up sound wisdom for the upright;**  
43 **He is a shield to those who walk uprightly;**  
44 **He guards the paths of justice,**  
45 **And preserves the way of His saints.**  
46 **Then you will understand righteousness and justice,**  
47 **Equity and every good path.**  
48 *When wisdom enters your heart,*  
49 *And knowledge is pleasant to your soul,*  
50 *Discretion will preserve you;*  
51 *Understanding will keep you,*  
52 *[Prov. 2:1-11, Bible, NKJV]*



1 In fact, without hearing God speak first, we have no authority to speak at all, and our “judgments” would fall to the ground.  
2 We are to do only that which we see Jesus do, even as He did only that which He saw His Father do. John 5:19 says,

3 *19 Jesus therefore answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself,  
4 unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in  
5 like manner.”*

6 The Holy Spirit (our Advocate) is the means by which we may now judge the world, for it is Jesus Himself who judges the  
7 world through us. He is the Head; we are the body. We act in His name, and when we judge as led by the Holy Spirit, it is  
8 not really us judging at all, but it is Jesus in us that judges. He has delegated to His seed the lawful authority to judge, but we  
9 have the equal level of responsibility to judge by the Spirit alone.

10 Apart from the continual leading of the Holy Spirit into all truth, our judgments will only be carnal and harmful. Any time  
11 we judge, it must be a revelation from God, applied by supernatural wisdom that is not dependent upon human understanding  
12 or outward appearances. It must search out the thoughts and intents of the heart. It must cut and separate the bone from the  
13 marrow (Heb. 4:12).

14 It cannot be a fleshly judgment, but a spiritual one, for the Spirit within us is spiritual. When Christians judge by the flesh or  
15 by appearances, they put a curse upon the earth. They cannot help but do this. But when they judge by the Spirit, they  
16 ultimately bring mercy, grace, and life, even if it becomes necessary to use the sword.

17 It seems also that the more carnal we are, the more we love to judge others. Judgment itself is neither right nor wrong. It  
18 merely exists as a God-given responsibility placed upon us. But like any governmental office, this authority is best wielded  
19 by those who have no ambition for power, for they recognize the seriousness of the responsibility as well as their own  
20 inadequacy.

21 The carnal would love to have spiritual authority so that they could, like Elijah, call down fire on the heads of the ungodly.  
22 Jesus’ disciples had this very problem while they were yet in training. It is the same with us. If carnal men knew their own  
23 hearts, they would be horrified to see that, like the disciples, they preferred to see the “enemies of God” burned up than to  
24 see them converted by the fire of the Holy Spirit. Jesus scolded them for not knowing their own hearts.

25 Why are there so many unbelievers in the world today? Why do so many hate the Church and the God which Christians say  
26 they represent? Is it because we have done so much good? Is it because we have caused the deaf to hear and the lame to walk?  
27 Is it because of our love and compassion for them? No, they hate Jesus Christ because Christians have been unjust and have  
28 misrepresented Him. Unrighteous men posing as Christians have defined Christianity in the eyes of the world, making it  
29 difficult for the true Christians to overcome that reputation.

30 Psalm 33:5 says of God, “*He loves righteousness and justice.*” Psalm 37 is the great chapter describing the meek who are to  
31 inherit the earth,

32 *29 The righteous will inherit the land, and dwell in it forever. 30 The mouth of the righteous utters wisdom, and  
33 his tongue speaks justice. 31 The law of his God is in his heart; His steps do not slip.  
34 [Psalm 37:29-31, Bible]*

35 Psalm 89:14 says,

36 *14 Righteousness and justice are the foundation of Thy throne; Lovingkindness and truth go before Thee.  
37 [Psalm 89:14, Bible]*

38 The Bible takes a clear position that justice is the basis of all righteous judgment. Those who do not seek justice for the weak  
39 and the poor are not doing the will of God in the earth, regardless of who perpetrates or supports the injustice. For this reason,  
40 aspiring overcomers ought to study the divine law, for this is the foundation of justice that comes from the mind of God.

## 41 **9.12 God’s True Method of Subduing the Earth**

42 In order to understand this progression, we must begin at least as far back as the days of Moses. All Israel had the faith to  
43 leave the land of Egypt at the original Feast of Passover. But this was only the first level of faith. When they arrived at Sinai

1 for the Feast of Pentecost, God spoke the Ten Commandments audibly to them from the mount. The people were so terrified  
2 that they refused to approach God, even when Moses urged them to do so. Exodus 20:18-21 says,

3 *18 And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the*  
4 *mountain smoking; and when the people saw it, they trembled and stood at a distance. . . . 20 And Moses said to*  
5 *the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain*  
6 *with you, so that you may not sin." 21 So the people stood at a distance, while Moses approached the thick cloud*  
7 *where God was.*  
8 *[Exodus 20:18-21, Bible]*

9 The people “stood at a distance,” because they did not have the second level of faith, characterized by Pentecost. We  
10 understand, of course, that in the plan of God, it was too soon for the giving of the Spirit at Pentecost. In fact, after Israel had  
11 spent 40 years in the wilderness, Moses told the people in Deut. 29:4 and 5,

12 *4 Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. 5 And I have led*  
13 *you forty years in the wilderness. . . .*  
14 *[Deut. 29:4 and 5, Bible]*

15 So God took the credit for not giving Israel the ability to know, see, or hear. This prevented them from having a Pentecostal  
16 level of faith, because “faith comes by hearing” (Rom. 10:17). In spite of this, God calls us to approach Him and hear His  
17 voice, for we read in Psalm 95:7-11,

18 *7 For He is our God, and we are the people of His pasture, and the sheep of His hand. Today, if you would hear*  
19 *His voice, 8 do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness; 9 When your*  
20 *fathers tested Me, they tried Me, though they had seen My work. 10 For forty years I loathed that generation, and*  
21 *said they are a people who err in their heart, and they do not know My ways. 11 Therefore I swore in My anger,*  
22 *“Truly they shall not enter into My rest.”*  
23 *[Psalm 95:7-11, Bible]*

24 Here the Scriptures tell us that Israel would not “hear His voice.” For this reason, they were unable to “enter into My rest.”  
25 That is, that generation was disqualified from entering the Promised Land at the time of the 50<sup>th</sup> Jubilee from Adam. (See  
26 [Secrets of Time, http://www.gods-kingdom.org/Secrets/TOC.htm](http://www.gods-kingdom.org/Secrets/TOC.htm) for this study in timing.) The Jubilee is the third and highest  
27 Sabbath. It is God’s rest. Their lack of faith was made manifest when the ten spies gave an evil report after spying out the  
28 land of Canaan for 40 days (Num. 13). If the people had believed Caleb and Joshua—the two spies who gave a good report—  
29 they could have entered the Promised Land at that time. But instead, they believed the evil report of the ten spies.

30 The timing of this event sheds much light on its meaning. We know from a study of chronology that this took place 2450  
31 years after Adam. This was the 50<sup>th</sup> Jubilee (49 x 50 years = 2,450). We also know from Numbers 13:20 that “the time was  
32 the time of the first ripe grapes.” That is, this occurred in September when the trumpet was to be blown for the Jubilee. So  
33 Israel was to observe this Jubilee by deciding to enter into God’s rest—the true Promised Land that is more than just real  
34 estate. It is the redemption of our body (Rom. 8:23), for we were made from the dust of the ground. It is the transfiguration  
35 that fulfills the Feast of Tabernacles.

36 The Jubilee is the preparation day for the Feast of Tabernacles. If Israel had believed the good report of Caleb and Joshua,  
37 they would have entered the Promised Land (God’s rest) five days later at the Feast of Tabernacles. The significance of the  
38 Feast of Tabernacles is that it is the prophesied time of the transformation, or the bodily change of those who are “alive and  
39 remain unto the coming of the Lord” (1 Thess. 4:15). The Feast of Tabernacles prophesies of the redemption of the body  
40 (Rom. 8:23).

41 Suppose, then, that Israel had fulfilled the Feast of Tabernacles in the time of Moses. They would have entered Canaan with  
42 a glorified body, full of faith, entering into God’s rest. They would have manifested Christ to all who met them. The Word  
43 coming from their lips would have been sharper than any two-edged sword. What, then, would have become of the  
44 Canaanites? They would have seen the glory of God upon Israel and would have immediately cried out to God, repenting of  
45 their wicked ways. They would have been converted. *There would have been no need to destroy them by a physical sword.*

46 In fact, if all of this had happened, the millennial Kingdom would have been set up at that time under Joshua. Men would  
47 have flocked to hear and learn the law of the Lord, as Isaiah 2 and Micah 4 prophesies. Men would have been beaten their  
48 swords into plowshares.

1 However, because of Israel’s lack of faith, this did not happen. And 38 years later when Israel entered the land, they did not  
2 enter at the Feast of Tabernacles, but at the time of Passover. They crossed the Jordan River on the tenth day of the first  
3 month just before Passover (Joshua 4:19). This was because they were capable of only a Passover level of faith. They were  
4 yet incapable of fulfilling Pentecost and certainly Tabernacles as well.

5 Israel’s history tells us *what would have happened*, but did not. Yet it is helpful for us to know, because it manifests the mind  
6 and true desire of God. The people of Israel were told to slaughter the Canaanites, and this was indeed the will of God at that  
7 time. But it was His will only because Israel was incapable of wielding greater weapons than physical swords. By their low  
8 level of faith, they could only destroy the Canaanites by the sword; but *this should not be taken as a mandate to do the same*  
9 *today*. We have been given greater faith and sharper weapons that can divide soul from spirit and discern the thoughts and  
10 intents of the heart (Heb. 4:12).

11 In the past 2,000 years many have enjoyed a Pentecostal level of faith, under which anointing the disciples were told in Mark  
12 16:15,

13 *<sup>15</sup> And He said to them, “Go into all the world and preach the gospel to all creation. <sup>16</sup> He who has believed and*  
14 *has been baptized shall be saved; but he who has disbelieved shall be condemned.”*  
15 *[Mark 16:15, Bible]*

16 So we see a difference between the first Joshua and the second (Jesus, or Yashua). The first told Israel to put the Canaanites  
17 to death; the second told us to kill their flesh by baptism. It is a different form of death, one that brings the sinners into life,  
18 rather than destruction. It is the death of “the flesh,” rather than the death of the body.

19 The sword in the days of Moses is not the same sword given to us today. This is well illustrated by the story of Israel’s  
20 worship of the golden calf at the base of the mount—the place of Pentecost. In Exodus 32:26-28 we find that the Lord told  
21 the Levites to take their swords and start killing people. Verse 28 says that 3,000 men died that day, subtracted from “the  
22 church in the wilderness” (Acts 7:38).

23 In the New Testament, the 120 disciples in the upper room on the day of Pentecost received a greater sword—the word of  
24 God in their mouth. They took this sword into the streets of Jerusalem, and as “the flesh” began to die, 3,000 men were  
25 ADDED to the Church that day. The difference is the type of sword that is used. The Passover sword brings death; the  
26 Pentecostal sword brings life.

27 It is unfortunate that during the Age of Pentecost so many Christians have not known the mind of the Lord in regard to their  
28 methods of transforming the world into the Kingdom of God. Pentecost is the transition between Passover and Tabernacles.  
29 It is the time when we should be preparing for the Feast of Tabernacles—not reverting back to Passover. The conversion of  
30 the world was supposed to be by the demonstration of the power of the Spirit, not by crusades and military conquests and  
31 forced conversions on pain of death. These methods are a poor substitute for the method Jesus used. But instead, the carnally  
32 minded Church leaders reverted to the Old Testament to find the model for their behavior. They did not know the mind of  
33 God.

34 This tendency to misunderstand the intent of God is as common today as it was in Jesus’ day when He said in Matthew 11:12,

35 *<sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take*  
36 *it by force.*  
37 *[Matthew 11:12, Bible]*

38 False messiahs and military leaders have always attempted to set up what they believe to be the Utopia on earth, their own  
39 version of the Kingdom of God—but they have always done so by military force. These are the violent men who take it by  
40 force. Jesus did NOT speak these words to *encourage* us to use violence and force to take the Kingdom. He was criticizing  
41 those who employed these methods. We are to do as Jesus did.

42 Military methods have converted many people to the *religion* of Christianity; but these have not converted a single person to  
43 Christ in his heart. The Church has often been an empty shell, devoid of the power of God, and the ridicule of all the ungodly  
44 who saw its moral vacuum. The Church in that condition was reduced to converting people by force, because no heathen in  
45 his right mind would convert to a morally bankrupt religion under any other motive. But God is not interested in bringing  
46 more people into religion; He wants their heart-felt love and a personal relationship with them.

1 Thus, the judges of the Old Testament were military men that delivered Israel from various captivities; but the judges that  
2 God has been raising up in the past 2,000 years are those who can demonstrate the love of God to all. When men see the  
3 power of God in their lives, they will be drawn to ask how they, too, can have the same relationship with God.

4 This is NOT to say that military means ought to be banned outright. The use of military might in the Old Testament was  
5 certainly of God, but was also the result of Israel's failure to hear the voice of God at Mount Sinai—and later, their failure to  
6 enter the land at the Feast of Tabernacles. They were incapable at the time of taking up the most powerful weapon in God's  
7 arsenal—the sword of the mouth. So God gave them an alternative sword, a physical sword, by which they could subdue  
8 Canaan. Though this was not in the perfect will of God, it became God's will for an imperfect people in an imperfect time.  
9 And God worked mightily even through this.

10 The physical sword—even with the miraculous help of God—could only establish a type and shadow of the true Kingdom  
11 of God. It was a Passover-level kingdom. In the New Testament Jesus Christ established a higher level of Kingdom, preparing  
12 the way for the Kingdom's Pentecostal level. It was better, but still far from perfect, for the pattern of Pentecost was set by  
13 King Saul, not by David.

14 Today, God is requiring more of us than was required in the past, because we are at the end of the Pentecostal Age, looking  
15 into the coming Age of Tabernacles, commonly called the Millennium. The only way the true Kingdom of God will be  
16 established in this age will be by the power of the Sword of the Mouth, wielded by those who have come into the fullness of  
17 the Spirit.

18 Even 200 years ago when America was founded, the Church had restored only the truth of Passover—justification by faith.  
19 It was not until the beginning of the 20<sup>th</sup> century that Pentecost was restored through the ministry of Charles Parham and  
20 others after him. Now in the 21<sup>st</sup> century God is restoring the revelation and power of Tabernacles. More is required of us,  
21 for the peace that God will establish is to last a thousand years. This will not happen if the peace is established upon injustice,  
22 for then would the population have to be restrained by force, rather than by love.

23 To know and practice righteous judgment as a saint that judges the world, one must have the character of Jesus Christ as  
24 manifested in the New Testament. One must love all of God's creation and work only to establish their best interests. One  
25 must have the heart of a servant and manifest the fruits of the Spirit listed in Galatians 5:22, 23.

26 *<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-*  
27 *control; against such things there is no law.*  
28 *[Galatians 5:22, 23, Bible]*

## 29 **10. Debate with a Dispensationalist About Sovereignty**

30 The following debate derives from our Member Forums at the address below:

SEDM Member Forums, Forum 2.1.1: Path to Freedom Topic: Why Can't Dispensationalists Be "Sovereign" <a href="https://sedm.org/forums/topic/why-cant-dispensationalists-be-sovereign/">https://sedm.org/forums/topic/why-cant-dispensationalists-be-sovereign/</a>
---

### 31 **QUESTION:**

32 I would like to begin with thanking those who spend countless hours organizing and maintaining this website. It is very  
33 fascinating and I consider it a huge blessing to have come across this site.

34 My question regards the topic of dispensationalism. I have noticed for example that on the "Sovereignty Forms and  
35 Instructions" e-book found in the book store, as well as also in a couple other pdfs on the site forms I believe, it is stated that  
36 one cannot be a sovereign as a dispensationalist.

37 The Bible very clearly is describing God's plans for his people at His appointed times... the period of the coming of Christ  
38 is told symbolically and through parables in the Old Testament, while the New Testament symbolically and parabolically  
39 confirms God's promise of Christ's return and reign. There are periods all throughout the word when phases of God's plan  
40 are foretold and later occur, and this is important for believers to understand when analyzing God's word as a whole. The  
41 "periods" or "dispensations" (e.g. church age, tribulation, Rev. 20 where dead/alive are separated) are significant for being

1 able to understand where we are in God’s timeline. This is all useful for the ultimate revelation of God to be found through  
2 Jesus Christ as revealed in the Gospels and therefore using the New Testament to better understand the Old Testament.

3 Will you please help me better understand why/how this conflicts with being sovereign?

4 Thank you,

5 Lucas

6 **ANSWER:**

7 1. Dispensationalism and antinomianism are treated as equivalent on our site. Search for the term “antinomianism” on this  
8 site for more information about dispensationalism.

9 2. The biblical approach is that God is the only real “sovereign”. What makes him “sovereign” is the fact that He is our only  
10 Lawgiver and civil ruler. Therefore, only when we represent Him as His agents and representatives can we exercise  
11 “sovereign powers” or any degree of sovereignty at all. This is similar to the political organization of our country:

12 *“There is no such thing as a power of inherent sovereignty in the government of the United States .... In this*  
13 *country sovereignty resides in the people, and Congress can exercise no power which they have not, by their*  
14 *Constitution entrusted to it: All else is withheld.”*  
15 *[Julliard v. Greenman, 110 U.S. 421 (1884)]*

16 3. The best treatment of what dispensationalism and antinomianism is and its many problems are found in

*Laws of the Bible*, Form #13.001  
<https://sedm.org/Litigation/09-Reference/LawsOfTheBible.pdf>

17 Section 2 of the above, in particular, is germane to the subject.

18 4. The fundamental failing of dispensationalism, as it is described in the above document, is that it is lawless and anarchistic,  
19 in that it rejects the legal authority of the entire Old Testament. Those who do so are anarchists:

*Problems with Atheistic Anarchism*, Form #08.020  
<http://youtu.be/n883Ce11ML0>  
<https://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf>

20 Recall that Jesus accused the Pharisees of being “lawless”, and the law that He was referring to was God’s Law. They had  
21 plenty of their own SUBSTITUTE laws. Christians who claim the Old Testament is not law FOR THEM are doing  
22 EXACTLY the same thing as the Pharisees did! See:

*Who Were the Pharisees and Saducees?*, Form #05.047  
<https://sedm.org/Forms/05-MemLaw/WhoWerePharisees.pdf>

23 5. Christians who reject any part of Gods law, other than the ceremonial or dietary laws, have in effect repealed that law, and  
24 by doing so, they replace God as the Lawgiver and practice idolatry. The source of law (or repeal of law) is the God of any  
25 society. See:

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

26 6. Throughout this site, we refer to Christians as those who regard THE ENTIRE Bible as their law book and who are God’s  
27 representatives and Trustees on earth.

*Delegation of Authority Order from God to Christians*, Form #13.007  
<https://sedm.org/Forms/13-SelfFamilyChurchGovnce/DelOfAuthority.pdf>

1 Those who repeal any part of that law have no delegated authority at all, and therefore no longer represent God.

2 7. In Form #13.001, we also describe God’s law as the true reflection of His character. To deny that law is to reject God  
3 Himself. That is why the Forum Rules at the top of these forms say that those who challenge the validity of the Bible as a  
4 law book will have their post deleted: They are rejecting God Himself and therefore lose the “benefit” of His Sovereign  
5 protection, as we indicate on the following page:

Account Signup (free) <a href="https://sedm.org/participate/membership-signup/">https://sedm.org/participate/membership-signup/</a>
--

6 We say that they are only sovereign when and if they are behaving in strict conformance to God’s Law, excepting the dietary  
7 and ceremonial laws.

8 Lots more on the evils of dispensationalism are found at:  
9 <https://nikeinsights.famguardian.org/forums/forum/political-insights/dangerous-trends/>

10 We can’t answer questions about information derived from the Nike Insights site listed in item 3, because we didn’t write it.  
11 Contact the author.

12 If we approached antinomianism and dispensationalism any way other than the above, our approach would be inconsistent  
13 with itself and ultimately would be totally discredited as untrue eventually. This is the ONLY way we know of to approach  
14 God’s law in a consistent and credible manner. The webmaster of Nike Insights has a PhD in Theology and agrees with our  
15 approach, as someone with over 40 years in the ministry:

Nike Insights Website <a href="http://nikeinsights.famguardian.org">http://nikeinsights.famguardian.org</a>
--

16 If there is any other way to approach this subject rationally in a way that is entirely consistent with the above, then please  
17 inform us. We have been studying this subject for 20 years and are not aware how to do it any way OTHER than how it is  
18 done above and which is coherent, and credible to theologians and the learned.

19 Good luck, and thanks for your interest in the ministry.

20 Blessings,

21 SEDM

22 **THEIR RESPONSE:**

23 *“Think not that I am come to destroy the Law, but to fulfil.”*  
24 *[Mat 5:17]*

25 Jesus Christ fulfilled the Law for us, so we can Live above it in Grace. The two commandments, Love God, Love your  
26 neighbour, on these two commandments hang all the Law.

27 To say dispensationalism and antinomianism or anarchism are all synonymous is ignorant.

28 I would be considered a “dispensationalist” but the difference from the latter is that I understand if you are following the two  
29 commandments Christ gave, then you are also in harmony with the rest of the Law. The Law is not destroyed but fulfilled! I  
30 also understand that scripture is history and therefore a timeline of events, so to deny any dispensations is to have a lack of  
31 biblical history.

32 Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have  
33 to give to him that needeth. Eph. 4:28 (Grace, but also in harmony with the Law.)

34 Agape



1 Daniel of the Parker clan

2 **OUR RESPONSE:**

3 Anyone who feels they can “live above the law”, whether the Old or the New Testament, or whether by grace or not, is an  
4 anarchist and is “lawless” as Jesus called the Pharisees.

5 If Christians were all above the law, then there would be no need for a final judgment or Bema Seat judgment. This is an  
6 irrational view that cannot rationally be defended and invites condemnation of all who entertain it, because it makes no sense  
7 at all.

8 <https://bible.org/article/doctrine-rewards-judgment-seat-bema-christ>

9 A Christian is someone who views the entire Bible as a law book and cannot and does not decide for themselves what part is  
10 law for them or what part they can obey. This sort of anarchy is dangerous, as the following Catholic bishop explains:

<p>11 <i>Religious Drifters</i>, Bishop Barron 12 <a href="https://youtu.be/9YyOGz3XQ-w">https://youtu.be/9YyOGz3XQ-w</a></p>
---

11 **THEIR RESPONSE:**

12 It is axiomatic that if one is not “under the Law”, they are “above it”. But above it meaning still under Grace. [Romans 6:14-  
13 15] Truly the Law was my schoolmaster to bring me unto Christ. But Christ ushered in Grace. **I clearly stated that being  
14 “above the law” is still being in harmony with the Law.**

15 *Tell me, ye that desire to be under the law, do ye not hear the law? [Gal. 4:21]*

16 *But if ye be led of the Spirit, ye are not under the law. [Gal. 5:18]*

17 If you have ears to hear, then please let them hear.

18 If you understood “dispensations”, the distinction between the Bride and Bridegroom would be clear and therefore the laws  
19 governing each would be clear as well (Law vs. Grace). I am a member of the body of Christ (Bridegroom) because I received  
20 the gift of holy spirit made available starting on the day of Pentecost. Let us not forget the Word is *our* Critic. And let us not  
21 become dull by hitting all others before looking unto our own hearts. I know without a shadow of a doubt what the Lively  
22 Hope is, and I will receive my due crowns at the Bema. I am thankful to God for the work you all do because I’ve not found  
23 many as accurate as you. But all too often I see online ministries critical of everyone but themselves. The *Word* is yours and  
24 my only critic. And I stand approved before God Rightly Dividing it.

25 My ministry has been working for 77 years, and I wouldn’t be here if I didn’t need help to preserve and continue that work.  
26 I can not blame anyone before me for their mistakes. But I can do my best to continue on in good works. My ministry is a  
27 501c3 and it has been choking us out since the 1947. So with all due respect, please let God’s Word speak for itself so that  
28 you can continue providing a greatly needed knowledge regarding the earthly law systems.

29 Selah

30 Daniel

31 **OUR RESPONSE:**

32 Daniel, you are a true Israelite indeed! And, here is my answer to your comments.

33 *“Tell me, ye that desire to be under the law, do ye not hear the law? [Gal. 4:21]*

34 *“But if ye be led of the Spirit, ye are not under the law. [Gal. 5:18]”*

1 Not under law for salvation. Law cannot save a man, but men are saved and given the Holy Spirit in order to keep the law  
2 (Romans 8:4).

3 Only anarchists and rebels see themselves as above the law.

4 The opposite of grace is not law, but permissiveness (Jude 3) or living “above the law.”

5 Remember, we are saved by grace in order to keep the law (Romans 8:4). Life without law is like a boat without a rudder.

6 If you have ears to hear, then please let them hear.

7 *If you understood “dispensations”, the distinction between the Bride and Bridegroom would be clear and*  
8 *therefore the laws governing each would be clear as well (Law vs. Grace). I am a member of the body of Christ*  
9 *(Bridegroom) because I received the gift of holy spirit made available starting on the day of Pentecost.”*

10 Good. Traditionally, Pentecost was the celebration of the law being given to Moses. The significance of the Christian  
11 Pentecost is that believers were given the power of the Spirit to keep the law.

12 The Scriptures admonishes us, “Be doers of the law, and not hearers only” (James 1:22). If we are truly the bride of Christ,  
13 then we should obey our Husband. “Trust and obey” is the sacred vow of the church.

14 *“Let us not forget the Word is our Critic. And let us not become dull by hitting all others before looking unto our*  
15 *own hearts. I know without a shadow of a doubt what the Lively Hope is, and I will receive my due crowns at the*  
16 *Bema. I am thankful to God for the work you all do because I’ve not found many as accurate as you. But all too*  
17 *often I see online ministries critical of everyone but themselves. The Word is yours and my only critic. And I stand*  
18 *approved before God Rightly Dividing it. “*

19 Agreed. We must be men who submit to admonishment of God’s Word.

20 *“My ministry has been working for 77 years, and I wouldn’t be here if I didn’t need help to preserve and continue*  
21 *that work. I can not blame anyone before me for their mistakes. “*

22 Why not? Men are responsible for their actions. I reject false piety or any view that Christians are to be silent and sheepish  
23 in the presence of evil or the expression of rebel ideologies so prevalent in our time. Scripture admonishes us to discern  
24 actions. References to rebuke evil are too numerous to name. Isn’t it a duty of Christian men to address the evil of their times?  
25 While we are not called to judge men, we are called to judge actions whether they are good or evil. John the Baptist, the  
26 greatest man that ever lived, said to Herod, “It is not lawful for thee to have thy brother’s wife.” He did not say, “I will not  
27 blame Herod for his mistakes.”

28 *“But I can do my best to continue on in good works.”*

29 What is “good works? Only God has the right to define what is good. Are not “good works” consistent with the law of God?

30 *“My ministry is a 501c3 and it has been choking us out since the 1947. “*

31 Agreed.

32 *“So with all due respect, please let God’s Word speak for itself so that you can continue providing a greatly*  
33 *needed knowledge regarding the earthly law systems. “*

34 Disagree. This is another overly broad statement proceeding from false piety. It is true God’s Word is holy, just, and good.  
35 But, the Bible like the Constitution does not defend itself. Needed are Christian men, apologists if you will, that know the  
36 Word and will defend God’s Word against its critics.

37 Let us not forget the conclusion of the book of Ecclesiastes, which STILL applies today, even AFTER the New Testament:

38 *The Whole Duty of Man*

39 *<sup>9</sup> And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and*  
40 *sought out and set in order many proverbs. <sup>10</sup> The Preacher sought to find acceptable words; and what was written*

1 was upright—words of truth. <sup>11</sup> The words of the wise are like goads, and the words of scholars are like well-  
2 driven nails, given by one Shepherd. <sup>12</sup> And further, my son, be admonished by these. Of making many books there  
3 is no end, and much study is wearisome to the flesh.

4 Let us hear the conclusion of the whole matter:

5 Fear God and keep His commandments,  
6 For this is man's all.  
7 <sup>14</sup> For God will bring every work into judgment,  
8 Including every secret thing,  
9 Whether good or evil.  
10 [Eccl. 12:9-14, Bible, NKJV]

11 What part of “Whole Duty” or “man’s all” do you NOT understand?

12 Is it the “Ten COMMANDMENTS” or the “Ten SUGGESTIONS” in your case? It can’t be BOTH!

## 13 **11. What Does the Bible Say About Hate?**

14 Those Christians intent on imposing not their view but the views of the Bible upon secular society may be met with strong  
15 resistance, and this is especially true within the legal field, where man’s law has become a license for politicians to buy favors  
16 by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians who wish to  
17 apply God’s laws to the practical affairs of life is that they are likely to be branded as “hatemongers” or advocating a hate  
18 mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce God’s laws even within  
19 churches as it pertains to homosexual practices. What these false slanderers and accusers will not do is admit what the object  
20 of the hate is, which is sinful behaviors, and that the main function of police and government is to “hate evil”, not by the  
21 objective standard of God’s Holy law, but by a subjective politically-defined standard. Liberals of today are intent on making  
22 us Christians appear to actually hate specific people, instead of just sinful and therefore illegal behaviors that violate God’s  
23 laws. This section will highlight what the Bible says about “hate” and why hating evil and sinful behavior is not only not  
24 harmful or sinful, but why God’s Holy Word calls us to do so as enforcers of His Divine Law within our own personal lives.

25 Reformed theologians are more likely to preach about hatred than dispensationalists. The dichotomy of dispensationalism  
26 causes them to avoid controversial or divisive topics or subjects which politically impact on society. A.W. Tozier, former  
27 president of Moody Bible Institute, said the following:

28 *“Men perform according to their theology whether it is right or wrong.”*

### 29 **I. INTRODUCTION**

- 30 A. Hatred is a very politically incorrect thing to talk about in churches.  
31 B. I looked through four Bible dictionaries and found only one that mentioned “hate” or “hatred”! That  
32 dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred  
33 either. Could it be that they hate hate? :-)  
34 C. People don’t like talking about hate because they don’t want to appear prideful or dogmatic to outsiders of the  
35 Christian religion. Those who are pushy and controlling don’t make good evangelizers.  
36 D. Hate, however, is an important aspect of our faith, because it is also an aspect of God’s behavior, as we will  
37 learn shortly.

### 38 **II. WHAT IS HATE?**

#### 39 **QUESTION: What does hate mean to you? (ask several members)**

- 40 A. Now let's see what the Bible says about this.  
41 B. Hate:  
42 1. Is forbidden. Lev. 19:17, Col. 3:8  
43 2. Is a work of the flesh. See Gal. 5:20  
44 3. Leads to deceit: Prov. 10:18, Prov. 26:24-26  
45 4. Stirs up strife: Prov. 10:12.  
46 5. Embitters life: Prov. 15:17.  
47 6. Is a behavior of the wicked. Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3  
48 7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.  
49 8. Is inconsistent with the love of God: 1 John 4:20.  
50 9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.

10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19

C. When Hate is expressed as an action, it is called:

1. Wrath.

a). Definition:

**wrath**, a word denoting the active feeling of God against sin, expressing in human categories an important attribute of God: that he is holy and righteous and rejects everything that is not. This rejection is real, manifesting itself in actual situations such as the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an arbitrary passion or animosity. Even in this reaction God is 'slow to anger'; the OT emphasizes that he is 'merciful and gracious...abounding in steadfast love' (Ps. 103:8; Joel 2:13). In the NT, the angry reaction of Jesus against those who desecrated the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul's theology: he often mentions that human disobedience and transgression result in the coming of the wrath of God (Rom 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the NT, however, is the love of God, not his anger. The NT can say that 'God is love' (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the NT: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.<sup>123</sup>

b). Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.

c). Reward for wickedness is and should be wrath: Prov. 11:23 "...the expectation of the wicked is wrath."

d). Those who show wrath will invite and suffer punishment: Prov. 19:19.

e). Wise men avoid or turn away wrath: Prov. 29:8.

f). We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.

g). We invite God's wrath if we allow ourselves to be deceived: Eph. 5:6.

h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,'" says the Lord....Do not be overcome by evil, but overcome evil with good."

**QUESTION: What does this mean to you? See Rom. 12:9**

i). Examples of wrath:

(1). The War in Iraq

(2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.

(3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.

(4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols

(5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the

(6). 2 Chron. 32:24-26: King Hezekiah avoided God's wrath by humbling himself.

(7). Esther: Haman's plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.

j). Humility Pacifies God's wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God's wrath by humbling himself.

2. Anger. Psalm 78:49 says "He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them."

3. Judgment.

a). Judgment is the decision by God to execute His wrath as a recompense for sin.

b). Judgment is a reminder that there is a consequence for every one of our sins.

c). Heb. 9:27: "And as it is appointed for men to die once, but after this the judgment"

d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.

e). Book of Revelation: Describes how that judgment will be meted out. "Here comes the judge!"

**QUESTION: Can you think of any other behaviors that are manifestations of hate?**

D. Abomination: In the Bible, the word "abomination" is a synonym for "hate" in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

<sup>123</sup> Achtemeier, P. J. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco

**ABOMINATION.** Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, *etc.*). **2.** *šiqqûs* refers to idols ('Milcom the abomination of the Ammonites', 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeqeš* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being 'unclean' (Lv. 11:10f.). **4.** *tô'ebâ* is the most important word of the group. This may denote that which offends anyone's religious susceptibilities: 'every shepherd is an abomination to the Egyptians' (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûs* is used of Ashtoreth and Chemosh and *tô'ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz 'burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out' (2 Ki. 16:3), and all magic and divination (Dt. 18:9–14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is 'abomination' (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as 'lying lips' and 'diverse weights' are said to be an abomination to the Lord (Pr. 12:22; 20:23, *cf.* also 6:16ff., *etc.*).

L.M.<sup>124</sup>

God says in Lev. 18:29 says "For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people."

**QUESTION: In today's contemporary terms, what do you think this means in practical terms?**

A: The only way to "cut off" someone in our society is to put them in jail or banish them from society, right? Which one do they men here?.

E. Webster's New Collegiate Dictionary: man's vain interpretation of hate.

**Hate. 1:** Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. *syn* HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament

- a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
- b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
- c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; *cf.* Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
- d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God's enemies too (Nu. 10:35; *cf.* Ex. 20:5; Dt. 5:9; 7:10).
- e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Pss. 101:3; 139:21f.; 119:104, 113).
- f). God hates:
  - (1). idolatry (Dt. 12:31; 16:22),
  - (2). injustice (Is. 61:8),
  - (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; *cf.* Je. 12:8).

2. In the New Testament

- a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
- b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
- c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; *cf.* Mk. 3:5), though not of persons, is attributed to Christ. (\*WRATH.)

3. Contrasted with hope

- a). 'Hate' as opposed to 'love' in Gn. 29:31, 33 (*cf.* 30, 'loved ... more');

<sup>124</sup> Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.



- b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. Cf. Mal. 1:2f. = Rom. 9:13 of God’s election of Israel; Lk. 14:26 (cf. Mt. 10:37, ‘loves.. more’);
- c). Jn. 12:25 of the overriding claims of discipleship.

**QUESTION: What does this mean?**

III. **BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:**

A. Passive

1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active

1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
4. Denigration. When we hate something, we say evil things about it.

IV. **OBJECTS OF HATE:**

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.

*“But If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple.”*

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called “sin”. Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.

D. Things. Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In Ezekial 9, God actually commanded the killing of people who were worshipping idols.

E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.

F. Christians. Mark 13:13 “And you will be hated by all for My name’s sake.” John 16:18, Luke 21:17. John 15:19.

**QUESTION: Why are Christians hated?** See John 17:15. “the world has hated them because they are not of this world”

**QUESTION: What does it mean to not be of this world?** We don’t rely on man’s laws, or civil government, but govern ourselves and stick to our own group.

V. **HOW DOES HATE MAKE ITS RECIPIENTS FEEL?**

If we look up the word “wrath” and how it is responded to, we find the following reactions to it in the Bible:

A. Fear. Throughout the bible, the term “fear of the Lord” is used.

**QUESTION: What is really meant by this?**

I believe it “fear of the Lord” means “respect and obedience”. Prov. 8:13 says “The fear of the Lord is to hate evil.”

B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a “terror” to evil works. In that context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

**QUESTION: Would anyone care to comment on this aspect of the bible?**

C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

D. Anger. Prov. 15:1 “A soft answer turns away wrath, but a harsh word stirs up anger.”

E. Strife. Prov. 15:18. “A wrathful man stirs up strife.”

VI. **TYPES OF HATE:**

A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

Example: People who serve in the military hate and fight against the enemy, but they do so more for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are “hating evil” because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating



love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn't call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

- B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob's brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

#### VII. THINGS WE ARE SUPPOSED TO HATE:

Ecl. 3:1,8 says "To everything there is a season, a time for every purpose. ...A time to love, and a time to hate."

**QUESTION: What, if anything, should we hate and when should we do it?**

- A. Evil. Prov. 8:13 says "The fear of the Lord is to hate evil." See also Psalm 97:10. Rom. 12:9 also says we should abhor what is evil.
- B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.
- C. Men of wicked intentions: Prov. 14:17
- D. Bribes: Prov. 15:27
- E. Surety: Prov. 11:15
- F. Covetousness: Prov. 28:16
- G. False ways: Ps. 119:104, Ps. 119:163
- H. Perverse mouth: Prov. 8:13
- I. Those who oppose God: Ps. 139:21-22.

#### VIII. THINGS WE SHOULDN'T HATE:

**QUESTION: What kinds of things should we not hate?**

- A. Correction. Prov. 12:1. Prov. 15:10.
- B. God: Prov. 8:36 "...those who hate me love death"
- C. Knowledge: Prov. 1:22 "And fools hate knowledge".
- D. People. 1 John 3:15: "Whoever hates his brother is a murderer, and you know no murderer has eternal life abiding in him".
- E. The righteous. Psalm 34:21
- F. Our brother: Lev. 19:17

#### IX. THINGS GOD HATES

- A. Wickedness. Psalm 45:7.
- B. Seven Deadly Sins:
1. Pride. See Prov. 6:17
  2. Lying tongue: Prov. 6:17.
  3. Murder of innocent. Prov. 6:17
  4. People who devise wickedness. Prov. 6:18.
  5. Seeking evil. Prov. 6:18
  6. Liars. Prov. 6:19.
  7. Contentious. Prov. 6:19.
- C. Profaning the name of the Lord: Lev. 18:21.
- D. Esau. Mal. 1:3
- E. Ungodliness and unrighteousness: Romans 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness."
- F. Divorce. Mal. 2:16
- G. That which is highly esteemed among men: Luke 16:15 "For what is highly esteemed among men is an abomination in the sight of God."

**QUESTION: Does this mean that everything that man doesn't esteem is not an abomination to God?**

- H. Prayer of those who don't know or read or try to understand the law: Prov. 28:9 "One who turns away his ear from hearing the law, Even his prayer is an abomination."

**QUESTION: What law do you think God is talking about here? Man's law or God's law or both?**

- I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.
1. Adultery: Exodus 20:14, Leviticus 18:20.
  2. Fornication: Mark 7:21
  3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word "abomination")
  4. Bestiality: Lev. 18:23.

#### X. THINGS GOD THINKS ARE "ABOMINABLE", WHICH IS THE EQUIVALENT OF "HATE":

- A. Evil minded people: Prov. 3:22, 11:20

Matthew Henry's Commentary on the Whole Bible: It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told, 1. ***That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery.*** Those *are of a froward heart* who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an *abomination to the Lord*, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: *Such as are upright in their way*, such as aim and act with integrity, such as have their conversation in the world *in simplicity and godly sincerity, not with fleshly wisdom*, these God delights in, these he even boasts of (*Hast thou considered my servant Job?*) and will have us to admire. *Behold an Israelite indeed!*<sup>125</sup>

B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23

Matthew Henry's Commentary on the Whole Bible As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted; for, 1. ***Nothing is more offensive to God than deceit in commerce. A false balance is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all an abomination to the Lord, and render those abominable to him that allow themselves in the use of such accursed arts of thriving.*** It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and honest dealing, nor more necessary to make us and our devotions acceptable to him: *A just weight is his delight*. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.<sup>126</sup>

**QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?**

- C. Sacrifices of the wicked: Prov 16:8
- D. The way of the wicked: Prov. 15:9
- E. Thoughts of the wicked: Prov. 15:26
- F. Carved images: Deut. 7:25, Deut. 27:15.
- G. Foreign or false gods: Deut 32:16
- H. Justification of the wicked and condemnation of the just: Prov. 17:15
- I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
- J. Perverse people: Prov. 3:32

**QUESTION: What do you think this is?**

- K. Sexual sin: Jer. 13:27
  - 1. Adultery: Exodus 20:14, Leviticus 18:20.
  - 2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word "abomination")
  - 3. Bestiality: Lev. 18:23.

XI. **HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?**

- A. We don't allow evil into our house: Deut. 7:26.
- B. We put people who practice evil in jail and separate them from society: Lev. 18:29
- C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
- D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

**QUESTION: Does this apply to our lives today? Why not?**

XII. **CAN OR SHOULD GOVERNMENTS HATE?**

- A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can't respond personally as described in many cases, then the response must come instead from the government, who are our agents and servants. Once again:
- B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
- C. Hating Evil works. Romans 13:3-5.

<sup>125</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

<sup>126</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

1 “For *rulers are not a terror to good works, but to evil*. Do you want to be unafraid of the authority? Do what  
2 is good, and you will have praise from the same.<sup>127</sup> For he is God’s minister to you for good. But if you do  
3 evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on  
4 him who practices evil. Therefore *you* must be subject, not only because of wrath but also for conscience’  
5 sake.”<sup>128</sup>

6 D. Definition of “terror” in the dictionary,

7 **terror** \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to  
8 frighten; akin to Greek *trein* to be afraid, flee, *tremein* to tremble — more at TREMBLE] (14th century)

9 **1** : a state of intense fear

10 **2 a** : one that inspires fear : SCOURGE

11 **b** : a frightening aspect (the *terrors* of invasion)

12 **c** : a cause of anxiety : WORRY

13 **d** : an appalling person or thing; *especially* : BRAT

14 **3** : REIGN OF TERROR

15 **4** : violence (as bombing) committed by groups in order to intimidate a population or government into  
16 granting their demands (insurrection and revolutionary *terror*) *synonymy* see FEAR

17 ---**ter•ror•less** \-ləs\ *adjective*

18 ...we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright,  
19 and/or panic.

- 20 E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him  
21 from being harmed. Civil governments are delegated authority to protect us. They have the full time job of  
22 “hating evil” delegated to them. It is delegated to them from their Master, the Sovereign People, through the  
23 United States Constitution and our State Constitutions.

24 **QUESTION: What part of government does the “hating of evil” or produces the “fear” that is characteristic**  
25 **of both “terror” and “hate” which Paul mentioned in Rom. 13:3-5?**

- 26 F. To answer the question of who in government does the hating of evil, we have to look at what part of  
27 government we fear or respect the most.

28 **QUESTION: Would you agree?**

- 29 G. The police and the courts, who are the enforcers of the law, are the *only* part of government that we really  
30 fear, right?

- 31 1. When you see a policeman on the road, don’t you slow down out of *fear* of getting a ticket?  
32 2. When you see people getting tickets or being arrested, don’t you want to know what for so you can reduce  
33 your fear and anxiety that you might be doing the same thing?  
34 3. When people are sentenced to jail, don’t we want to know why so we don’t repeat their mistake?  
35 4. Aren’t law shows popular on TV in part because people want to know how to stay out of trouble so they  
36 can reduce their fear and anxiety. Would you agree?

37 H. Purpose of law

- 38 1. Paul said the purpose of law is to bring about wrath: Romans 4:15: “For if those who are of the law are  
39 heirs, faith is made void and the promise made of no effect, *because the law brings about wrath*”  
40 2. We said earlier that wrath occurs when hatred manifests itself as a behavior.  
41 3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.  
42 4. The purpose of law and the fear it produces in us all is to *prevent harm*, not to *promote good*. The absence of  
43 harm is the *only* public good that law can produce. Romans 13:10: “*Love does no harm to a neighbor;*  
44 *therefore love is the fulfillment of the law.*”  
45 5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness: It is undertaken  
46 for the sole purpose of public protection. That public protection is a satisfaction of the great commandment  
47 to love our neighbor.  
48 6. God and hate: God *hates* the sin but loves the sinner. God also hates not just evil, but evil doers who hate  
49 him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he  
50 loves us as his children and family members. See Mark 3:35:  
51 “*For whoever does the will of God is My brother and My sister and mother.*” [Jesus, in Mark 3:35,  
52 NKJV]

<sup>127</sup> Henry, M. 1996, c1991. *Matthew Henry’s commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

<sup>128</sup> *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville

- a). Not all sins are “evil”. The reason God hates evil is because he opposes anything that either separates us from Him or separates us from each other.
- b). The first Four commandments in the ten commandments are laws that relate to things that separate us from Him. See Exodus 2:2-11.
- c). The last six commandments deal with behaviors that separate us from each other. See Exodus 20:12-17. One of the seven deadly sins is the person who “sows discord among brethren” Prov. 6:19.

I. Police and the courts:

1. By enforcing the law, the police and the courts are “hating” and punishing evil behavior and thereby preventing or deterring future harm to all.
2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so he can be reintroduced into society as a productive member.
3. Most people are afraid of the IRS more than any other part of the government. They are the tax police, aren’t they?

J. In summary, the law enforcement powers of the government are the vehicle that government uses for “hating evil”.

**QUESTION: From where does the government get the authority to write laws? From God? From us?**

A: See Rom. 13:1 “Let every soul be subject to the governing authorities. For there is **no authority** except from God, and the authorities that exist are appointed by God.”

**QUESTION: Where do government enforcement powers come from?**

A: See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to government.

XIII. EXAMPLES OF HATE IN THE BIBLE:

- A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.
- B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.
- C. Joseph’s brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
- D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
- E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
- F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.
- G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

- A. God: Prov. 8:36 “..those who hate me love death”
- B. God’s law, the Bible: See Psalm 119:97, 113, 163, 165.
- C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14, James 2:8
- D. Good. Amos 5:15.
- E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

- A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
- B. Hate and wrath are the instruments of God’s judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
- C. The essence of God is love, not hate.
  1. 1 John 4:8: “He who does not love does not know God, for God is love.”
  2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
- D. When Jesus came and died for our sins, he became the object of and substitute for all of God’s wrath against our sin. By Jesus’ act of love towards us, he pacified God’s wrath. What we are left with is God’s love.
- E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
  1. Our vertical relationship with God.
  2. Our horizontal relationship with our neighbor.

- 1 F. God has only two great and simple commandments and both of them are meant to enhance and edify and  
 2 improve these two types of relationships:  
 3 1. Loving God: See Exodus 20:2-11, Mark 12:29-30.  
 4 2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.  
 5 G. The result of not following God's laws is:  
 6 1. Separation from God.  
 7 2. Separation from society and our neighbor.  
 8 H. The ultimate result of violating man's law is separation from society. The police and the courts and the jails  
 9 put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.  
 10 I. The ultimate result of violating God's law is separation from God. At the final judgment documented in the book  
 11 of Revelation, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell  
 12 is the place of ultimate and final separation from God.

13 QUESTION: The other day I saw a bumper sticker that said "Hate is not a family value?" If God commands us to hate evil,  
 14 is this bumper sticker accurate in the case of Christians?

15 If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

- 16 1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3:  
 17 <http://sedm.org/Sermons/Sermons.htm>  
 18 2. The Kiss of Death:  
 19 <http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm>

## 20 **12. Summary of the Biblical Approach to both Man's Law and God's Law**

- 21 1. The Bible is a law book. That's what God intended it to be, otherwise He wouldn't have called it His ordinances, His  
 22 statutes, His judgments, His precepts, His commandments, His Law. All these are Law terms. Here are some examples  
 23 of God's Law in action, and keep in mind that "commandments" and "His Word" are synonymous with His Law:

24 *Proverbs 28:9: "One who turns his ear from hearing the law, even his prayer is an abomination."*

25 *Prov. 28:4: "Those who forsake the law praise the wicked, but such as keep the law contend with them."*

26 *Exodus 18:20: "And **thou shalt teach them ordinances and laws**, and shalt shew them the way wherein they must  
 27 walk, and the work that they must do."*

28 *Leviticus 18:4: "**Ye shall do my judgments, and keep mine ordinances**, to walk therein: I [am] the LORD your  
 29 God."*

30 *2 Kings 17:37: "**And the statutes, and the ordinances, and the law, and the commandment, which he wrote for**  
 31 **you, ye shall observe to do for evermore;** and ye shall not fear other gods."*

- 32 2. The study of the Holy Bible is the study of the nature and character of God. We cannot emulate God and follow His  
 33 example as His disciples unless we study His law and are in constant communication with Him through prayer and by  
 34 listening to the Holy Spirit. The study of God's law is a transformational experience:

### **Psalm 19:7-14:**

35 *The law of the Lord is perfect converting the soul;*  
 36 *The testimony of the Lord is sure, making wise the simple;*  
 37 *The statutes of the Lord are right, rejoicing the heart.*  
 38 *The commandment of the Lord is pure, enlightening the eyes.*  
 39 *The fear of the Lord is clean, enduring forever;*  
 40 *The judgments of the Lord are true and righteous altogether.*  
 41 *More to be desired are they than gold.*  
 42 *Yea, than much fine gold;*  
 43 *Sweeter also than honey and the honeycomb.*  
 44 *Moreover by them Your servant is warned,*  
 45 *And in keeping them there is great reward.*  
 46 *Who can understand his errors?*  
 47 *Cleanse me from secret faults.*  
 48  
 49



1           Keep back Your servant from presumptuous sins;  
2           Let them not have dominion over me.  
3           Then I shall be blameless,  
4           And I shall be innocent of great transgression.  
5           Let the words of my mouth and the meditation of my heart  
6           Be acceptable in Your sight,  
7           O Lord, my strength and my Redeemer.

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### 9           **Psalm 119:9-16:**

10           How can a young man cleanse his way?  
11           By taking heed according to Your word.  
12           With my whole heart I have sought You;  
13           Oh, let me not wander from Your commandments!  
14           Your word I have hidden in my heart,  
15           That I might not sin against You.  
16           Blessed are You, O Lord!  
17           **Teach me Your statutes.**  
18           With my lips I have declared  
19           All the judgments of Your mouth.  
20           I have rejoiced in the way of Your testimonies.  
21           As much as in all riches.  
22           I will meditate on Your precepts.  
23           And contemplate Your ways.  
24           **I will delight myself in Your statutes.**  
25           I will not forget Your word.

- 26   3. **The purpose of law is to prevent injustice and prevent harm, and cannot be to promote or mandate good or public**  
27 **virtue.** “Justice” in the sense of law is simply the absence of INjustice. It is INjustice that the law is written to prevent  
28 and protect us from. Law is protective, not prescriptive.

#### 29           Law Is a Negative Concept

30           The harmlessness of the mission performed by law and lawful defense is self-evident; the usefulness is obvious;  
31           and the legitimacy cannot be disputed.

32           As a friend of mine once remarked, this negative concept of law is so true that the statement, the purpose of the  
33           law is to cause justice to reign, is not a rigorously accurate statement. It ought to be stated that **the purpose of**  
34           **the law is to prevent injustice from reigning.** In fact, it is injustice, instead of justice, that has an existence of its  
35           own. Justice is achieved only when injustice is absent.

36           **But when the law, by means of its necessary agent, force, imposes upon men a regulation of labor, a method**  
37 **or a subject of education, a religious faith or creed - then the law is no longer negative; it acts positively upon**  
38 **people. It substitutes the will of the legislator for their own initiatives. When this happens, the people no longer**  
39 **need to discuss, to compare, to plan ahead; the law does all this for them. Intelligence becomes a useless prop**  
40 **for the people; they cease to be men; they lose their personality, their liberty, their property.**

41           Try to imagine a regulation of labor imposed by force that is not a violation of liberty; a transfer of wealth  
42           imposed by force that is not a violation of property. If you cannot reconcile these contradictions, then you must  
43           conclude that the law cannot organize labor and industry without organizing injustice.  
44           [The Law, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

#### 46           The Law and Charity

47           You say: "There are persons who have no money," and you turn to the law, but the law is not a breast that fills  
48           itself with milk. Nor are the lacteal veins of the law supplied with milk from a source outside the society. Nothing  
49           can enter the public treasury for the benefit of one citizen or one class unless other citizens and other classes  
50           have been forced to send it in. **If every person draws from the treasury the amount that he has put in it, it is**  
51 **true that the law then plunders nobody. But this procedure does nothing for the persons who have no money.**  
52 **It does not promote equality of income. The law can be an instrument of equalization only as it takes from**  
53 **some persons and gives to other persons. When the law does this, it is an instrument of plunder.**  
54           [The Law, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

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1 "To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on  
2 favored individuals.. is none the less robbery because it is done under the forms of law and is called taxation.  
3 This is not legislation. It is a decree under legislative forms."  
4 [Loan Association v. Topeka, 20 Wall. 655, (1874)]  
5

6 "A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the  
7 support of the government. **The word [tax] has never thought to connote the**  
8 **expropriation of money from one group for the benefit of another.**"  
9 [U.S. v. Butler, 297 U.S. 1 (1936)]

- 10 4. Three types of law are found in the Torah: Moral, civil, and cultic.  
11 5. Because Torah is based on God's eternal character, moral laws are absolute and binding for all men for all time.  
12 6. Believers are free from the law as a system (Rom. 6:14).  
13 7. Believers are free from the civil and cultic laws of Israel (dietary laws, Sabbath laws, and festival laws).  
14 8. A believer must seek to reflect the character of God in his daily life however it is expressed. He is not free from moral  
15 obligation. He is not a legalist because he defends a moral system (His objective model is the Ten Commandments; His  
16 subjective model is Christ).  
17 9. The believer must resist integrating the systems of law and grace. They are mutually exclusive.  
18 10. The believer must be ready to defend his freedom from the cultic laws of Israel.  
19 11. The law tells a man what was right, but it does not empower him to do what was right. Grace, not only tells a man what  
20 is right, but gives him the Holy Spirit to empower him to do what is right.  
21 12. The Bible does NOT say that Christians cannot judge. This is a common misconception. Jesus, in fact, commanded us  
22 to judge righteously.

23 "Judge not according to appearance, but **judge righteous judgment.**"  
24 [John 7:24, Jesus speaking in the Bible]

25 Instead, the bible says that when we judge we must do so **righteously**. The only method of judging righteously is to do  
26 so by the divine authority of Jesus Christ and through the admonitions of the Holy Spirit.

- 27 13. In a court setting, whether ecclesiastical court or secular court, judges who either refuse to exercise jurisdiction they have  
28 or take jurisdiction they do not have amounts to TREASON against either the Constitution or mutiny against God.

29 "In another, not unrelated context, Chief Justice Marshall's exposition in Cohens v. Virginia, 6 Wheat, 264  
30 (1821), could well have been the explanation of the Rule of Necessity; he wrote that a court "must take jurisdiction  
31 if it should. The judiciary cannot, as the legislature may, avoid a measure because it approaches the confines of  
32 the constitution. We cannot pass it by, because it is doubtful. With whatever doubts, with whatever difficulties, a  
33 case may be attended, we must decide it, if it be brought before us. **We have no more right to decline the exercise**  
34 **of jurisdiction which is given, than to usurp that which is not given. The one or the other would be treason to**  
35 **the constitution.** Questions may occur which we would gladly avoid; but we cannot avoid them."  
36 [U.S. v. Will, 449 U.S. 200 (1980)]

- 37 14. The essence of God is love:

#### 38 **Knowing God Through Love**

39 **Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He**  
40 **who does not love does not know God, for God is love.** In this the love of God was manifested toward us, that  
41 God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we  
42 loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us,  
43 we also ought to love one another.  
44 [1 John 4:7-11, Bible, NKJV]

- 45 15. The essence of both "love" and "worship" are OBEDIENCE to God and His laws:

46 "If you love me, keep My commandments. And I will pray the Father, and He will give you another Helper, that  
47 He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him  
48 nor knows Him; but you know Him, for He dwells with you and will be in you."  
49 [John 14:15-17, Bible, NKJV]  
50

51 "But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a DOER  
52 of the work, this one will be blessed in what he does."

1 [\[James 1:25, Bible, NKJV\]](#)  
2

3 *"So then, because you are lukewarm [disobedient and disrespectful, and therefore UNLOVING], and neither cold*  
4 *nor hot, I will vomit you out of My mouth."*  
5 *[Rev. 3:16, Bible, NKJV]*  
6

7 *"Let us hear the conclusion of the whole matter:*

8 *Fear God and keep His commandments,*  
9 *For this is man's all.*  
10 *For God will bring every work into judgment,*  
11 *Including every secret thing,*  
12 *Whether good or evil."*  
13 *[Eccl. 12:13-14, Bible, NKJV]*

14 16. Jesus chose us to be "out of the world".

15 *"If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would*  
16 *love its own. **Yet because you are not of the world, but I chose you out of the world, therefore the world hates***  
17 ***you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me,***  
18 ***they will also persecute you.** If they kept My word, they will keep yours also. **But all these things they will do***  
19 ***to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to***  
20 ***them, they would have no sin, but now they have no excuse for their sin.** He who hates me hated My father*  
21 ***also. If I had not done among them the works which no one else did, they would have no sin; but now they***  
22 ***have seen and also hated both Me and My Father.** But this happened that the word might be fulfilled which is*  
23 *written in their law, 'They hated Me without a cause.'"  
24 *[John 15:18-25, Bible, NKJV]**

25 17. Being "chosen out of the world" implies that we cannot and do not have a legal "domicile" here. The Bible says that the  
26 earth and the heavens belong to the Lord, and not to any man or government or government consisting of men. Psalm  
27 89:11-13, Isaiah 45:12, Deuteronomy 10:14. Domicile is based on whose "territory" we live on. To deny God the  
28 benefits or fruits of His ownership of the Earth, such as the benefits of having citizens and subjects who obey His divine  
29 laws, is to interfere with the ownership of His property. Christians cannot willfully interfere with God's ownership or  
30 control of the Earth without committing mutiny against God just as Satan did. See:

[Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002](http://sedm.org/Forms/FormIndex.htm)  
<http://sedm.org/Forms/FormIndex.htm>

31 18. Obedience to God and His Laws is what sanctifies and separates us as Christians from secular society:

32 *"Come out from among them [the unbelievers]*  
33 *And be separate, says the Lord.*  
34 *Do not touch what is unclean,*  
35 *And I will receive you.*  
36 *I will be a Father to you,*  
37 *And you shall be my sons and daughters,*  
38 *Says the Lord Almighty."*  
39 *[2 Corinthians 6:17-18, Bible, NKJV]*  
40

41 *"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their*  
42 *flesh, and will give them an heart of flesh: **That they may walk in my statutes, and keep mine ordinances, and***  
43 ***do them: and they shall be my people, and I will be their God."***  
44 *[Ezekiah 11:19-20:]*  
45

46 *"Do not love the world or the things in the world. If anyone loves [is a "citizen" or "taxpayer" or "domiciliary"*  
47 *of] the world, the love of the Father is not in Him. For all that is in the world--the lust of the flesh, the lust of*  
48 *the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the*  
49 *lust of it; but he who does the will of God abides forever."*  
50 *[1 John 2:15-17, Bible, NKJV]*  
51

52 *"Adulterers and adulteresses! Do you now know that friendship with the world is enmity with God? Whoever*  
53 *therefore wants to be a friend of the world makes himself an enemy of God."*  
54 *[James 4:4, Bible, NKJV]*

1  
2  
3 **"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble,**  
4 **and to keep oneself unspotted from the world [and the corrupted governments and laws of the world]."**  
5 **[James 1:27, Bible, NKJV]**

6  
7 **"And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should**  
8 **be Mine."**  
9 **[Leviticus 20:26, Bible, NKJV]**

10  
11 **"I am a stranger in the earth;**  
12 **Do not hide Your commandments from me."**  
13 **[Psalm 119:19, Bible, NKJV]**

14  
15 **"I have become a stranger to my brothers,**  
16 **And an alien to my mother's children;**  
17 **Because zeal for Your house[obedience to Your law] has eaten me up,**  
18 **And the reproaches of those who reproach You have fallen on me."**  
**[Psalm 69:8-9, Bible, NKJV]**

19 19. A believer with no knowledge of the law or obedience to the law is like a tree without fruit and is a source of DEAD  
20 faith. We question whether dead faith can produce salvation or glorify the Lord our God.

21 **"Abide in Me, and I in you. As the branch [you] cannot bear fruit [OBEDIENCE, which is ACTION] of itself,**  
22 **unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He**  
23 **who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not**  
24 **abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and**  
25 **they are burned. If you abide in Me, and My words abide you, you will ask what you desire, and it shall be done**  
26 **for you. By this My Father is glorified, that you bear much fruit; so you will be My**  
27 **disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep [DO, not just**  
28 **hypocritically talk about] My commandments, you will abide in My love, just as I have kept my Father's**  
29 **commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and**  
30 **that your joy may be full."**  
31 **[John 15:4-11, Bible, NKJV]**

32  
33 **Faith Without Works [Obedience to the Law] Is Dead**

34 **What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If**  
35 **a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed**  
36 **and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also**  
37 **faith by itself, if it does not have works, is dead.**

38 **But someone will say, "You have faith, and I have works." Show me your faith without your[d] works, and I will**  
39 **show you my faith by my[e] works. You believe that there is one God. You do well. Even the demons believe—**  
40 **and tremble! But do you want to know, O foolish man, that faith without works is dead?[f] Was not Abraham our**  
41 **father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together**  
42 **with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham**  
43 **believed God, and it was accounted to him for righteousness." [g]And he was called the friend of God. You see**  
44 **then that a man is justified by works, and not by faith only.**

45 **Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out**  
46 **another way?**

47 **For as the body without the spirit is dead, so faith without works is dead also.**  
48 **[James 2:14-26, Bible, NKJV]**

49  
50 **But to the wicked, God says:**

51 **"What right have you to declare My statutes [write man's vain law], or take My covenant [the Bible] in your**  
52 **mouth, seeing you hate instruction and cast My words behind you? When you saw a thief, you consented with**  
53 **him, and have been a partaker with adulterers. You give your mouth to evil, and your tongue frames deceit. You**

1 sit and speak against your brother; you slander your own mother's son. These things you have done, and I kept  
2 silent; you thought that I was altogether like you; but I will reprove you, and set them in order before your eyes.  
3 Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver: Whoever offers  
4 praise glorifies Me; and to him who orders his conduct aright [and bases it on God's laws] I will show the  
5 salvation of God."  
6 [[Psalm 50:16-23](#), Bible, NKJV]

- 7 20. It is a sin to have any man or earthly government above us. To do so amounts to idolatry. Consequently, God has not  
8 delegated any authority to us as His fiduciaries and stewards here on earth to authorize governments to enact laws that  
9 conflict with God's Law.

10 "Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'Look, you are  
11 old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations [and be OVER  
12 them]."

13 "But the thing displeased Samuel when they said, 'Give us a king to judge us.' So Samuel prayed to the Lord.  
14 And the Lord said to Samuel, 'Heed the voice of the people in all that they say to you; for they have rejected  
15 Me, that I should not reign over them. According to all the works which they have done since the day that I  
16 brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so  
17 they are doing to you also [government becoming idolatry]."  
18 [1 Sam. 8:4-8, Bible, NKJV]

19  
20 "And when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a king shall  
21 reign over us,' when the Lord your God was your king.

22 .....  
23 And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die; for we  
24 have added to all our sins the evil of asking a king for ourselves."  
25 [1 Sam. 12:12, 19, Bible, NKJV]

- 26 21. The obligation and desire to learn and know and practice the law need not be a recipe for legalism, if it is done for the  
27 right reasons. The right reason for studying and following the law is so that we can learn how to love our neighbor as  
28 God loves him. The purpose of both law and the government is to protect your neighbor from harm. By learning and  
29 following both man's law and God's law, we are implementing and enforcing the second of only two Great  
30 Commandments, which is to love our neighbor as ourself:

31 "Do not strive with [enforce the law against] a man without cause, if he has done you no harm."  
32 [[Prov. 3:30](#), Bible, NKJV]

33  
34 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You  
35 shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up  
36 in this saying, namely, "You shall love your neighbor as yourself."

37 Love does no harm to a neighbor; therefore love is the fulfillment of the law.  
38 [[Romans 13:9-10](#), Bible, NKJV]

39  
40 "With all [our] blessings, what more is necessary to make us a happy and a prosperous people? Still one thing  
41 more, fellow citizens—a wise and frugal Government, which shall restrain men from injuring one another  
42 [prevent injustice, NOT promote justice], shall leave them otherwise free to regulate their own pursuits of  
43 industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum  
44 of good government, and this is necessary to close the circle of our felicities."  
45 [Thomas Jefferson: 1st Inaugural, 1801. ME 3:320 ]

- 46 22. It is our duty as good citizens to learn and know and obey the law:

47 "Every citizen of the United States is supposed to know the law. . ."  
48 [Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869)]  
49

1 *"Of course, ignorance of the law does not excuse misconduct in any one, least of all in a sworn officer of the*  
2 *law. But this is a quasi criminal action, and in fixing the penalty to be imposed the court should properly take*  
3 *into account the motives and purposes which actuated the accused. Applying these considerations, we think the*  
4 *requirements of the situation will be satisfied by a judgment suspending the respondent from practice for a limited*  
5 *time."*  
6 *[In re McCowan , 177 Cal. 93, 170 P. 1100 (1917)]*  
7

8 *"But it must be remembered that all are presumed to know the law, and that whoever deals with a*  
9 *municipality\*643 is bound to know the extent of its powers. Those who contract with it, or furnish it supplies,*  
10 *do so with reference to the law, and must see that limit is not exceeded. With proper care on their part and on the*  
11 *part of the representatives of the municipality, there is no danger of loss."*  
12 *[San Francisco Gas Co. v. Brickwedel , 62 Cal. 641 (1882)]*  
13

14 *"It is one of the fundamental maxims of the common law that ignorance of the law excuses no one. If*  
15 *ignorance of the law could in all cases be the foundation of a suit in equity for relief, there would be no end of*  
16 *litigation, and the administration of justice would become in effect impracticable. There would be but few cases*  
17 *in which one party or the other would not allege it as a ground for exemption from legal liability, and the extent*  
18 *of the legal knowledge of each individual suitor would be the material fact on which judgment would be founded.*  
19 *Instead of trying the facts of the case and applying the law to such facts, the time of the court would be occupied*  
20 *in determining whether or not the parties knew the law at the time the contract was made or the transaction*  
21 *entered into. The administration of justice in the courts is a practical system for the regulation of the transactions*  
22 *of life in the business world. It assumes, and must assume, that all persons of sound and mature mind know the*  
23 *law, otherwise there would be no security in legal rights and no certainty in judicial investigations.*  
24 *[Daniels v. Dean, 2 Cal.App. 421, 84 P. 332 (1905)]*

- 25 23. A person who obeys laws that don't apply to him or her is a person ripe for exploitation and a threat to his own liberty.  
26 You can only know what laws you must obey by reading and learning and knowing the law. The fact that we are not  
27 under the law as Christians should not be used as an excuse to avoid the study of law. Jesus' death on the cross did NOT  
28 repeal any part of the moral laws found Old Testament or relieve us from any part of the requirement to learn, know, and  
29 obey the law:

30 *"And thou shalt teach them ordinances and laws [of both [God](#) and [man](#)], and shalt shew them the way wherein*  
31 *they must walk, and the work [of obedience to God] that they must do."*  
32 *[Exodus 18:20, Bible, NKJV]*

33 *"...it is not good for a soul to be without knowledge,"*  
34 *[Prov. 19:2, Bible, NKJV]*

35 *"My people are destroyed for lack of knowledge."*  
36 *[Hosea 4:6, Bible, NKJV]*

37 *"One who turns his ear from hearing the law, even his prayer is an abomination."*  
38 *[Prov. 28:9, Bible, NKJV]*

- 39 24. In America, we are a society of law and not men, according to the U.S. Supreme Court.

40 *"The government of the United States has been emphatically termed a government of laws, and not of men. It*  
41 *will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested*  
42 *legal right."*  
43 *[Marbury v. Madison, 5 U.S. 137: 1 Cranch 137, 2 L.Ed. 60 (1803)]*

44  
45 *"Those who forsake the law praise the wicked, but such as keep the law contend with them."*  
46 *[Prov. 28:4, Bible, NKJV]*

47 Every American should understand the implications of what it means to live in a "society of law". It means that:

- 48 24.1. Anyone in government asserting any authority over our lives must be willing and able at all times to produce the  
49 statute or regulation that empowers them to ask for the information or cooperation they are seeking.  
50 24.2. We are NOT a society of "policy", and that the "policies" of government agencies not demonstrably founded on  
51 the law are irrelevant.  
52 24.3. The authority of God and His Divine Law is superior to the authority of man's law.

1 "It is better to trust the Lord  
2 Than to put confidence in man.  
3 It is better to trust in the Lord  
4 Than to put confidence in princes."  
5 [Psalm 118:8-9, Bible, NKJV]  
6

7 "We ought to obey God rather than men."  
8 [Acts 5:27-29, Bible, NKJV]

- 9 25. A believer who insists on obeying only God's laws is not a lawless person or a BAD Christian, but is following after the  
10 early Jews, who had a theocracy in which God was their only ruler and who were therefore sanctified and separate.

11 "Then Haman said to King Ahasuerus, "There is a certain people [the Jews, who today are the equivalent of  
12 Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are  
13 different from all other people's [because they are God's laws!], and they do not keep the king's [unjust] laws.  
14 Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they be  
15 destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into  
16 the king's treasuries."  
17 [Esther 3:8-9, Bible, NKJV]  
18

19 "For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save [and protect] us."  
20 [Isaiah 33:22, Bible, NKJV]

- 21 26. We as believers have a choice of what civil law system we choose to live under. That choice is made when we select a  
22 "domicile". See:

Why Domicile and Income Taxes are Voluntary, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

- 23 27. Those Christians who want to be governed only by God's civil law, even in today's society, are guaranteed and protected  
24 in doing so by the First Amendment to the United States Constitution. The method for nominating God's law as your  
25 ONLY law system is described in the document below:

Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001  
<http://sedm.org/Forms/FormIndex.htm>

### 26 **13. Resources for further study**

27 If you enjoyed this document, the following additional related resources may prove useful to you:

#### 28 1. Law Generally

- 29 1.1. What is "law"?, Form #05.048  
30 <https://sedm.org/Forms/FormIndex.htm>  
31 1.2. What is "Justice"?, Form #05.050  
32 <https://sedm.org/Forms/FormIndex.htm>  
33 1.3. The Law, Frederic Bastiat. Classic on the real purpose of law. Must reading  
34 <https://famguardian.org/Publications/TheLaw/TheLaw.htm>

#### 35 2. Litigation tools:

- 36 2.1. Legal Research Sources, Family Guardian Fellowship: Index to all law.  
37 <http://famguardian.org/TaxFreedom/LegalRef/LegalResrchSrc.htm>  
38 2.2. SEDM Litigation Tools Page: Sovereignty Education and Defense Ministry  
39 <http://sedm.org/Litigation/LitIndex.htm>  
40 2.3. Delegation of Authority Order from God to Christians, Form #13.007. Treats the Bible as a covenant, a contract,  
41 a trust indenture, and a delegation of authority order from God to Christians. Christians are trustees and fiduciaries  
42 and stewards of God under both the new testament and old testament law, and become foreign ambassadors,  
43 pilgrims, agents, and officers of the Kingdom of Heaven in a very real sense. This document can be very useful to  
44 Christians in litigation, where it can be used to explain the limits on their delegated authority in dealing with the  
45 government.  
46 <http://sedm.org/Forms/FormIndex.htm>

#### 47 3. God's laws:

- 48 3.1. The Laws of God-SEDM. Found on the Education->The Laws of God menu.



- 1 <https://sedm.org/the-laws-of-god/>
- 2 3.2. *The Institutes of Biblical Law*, Rousas Rushdoony: Excellent book which annotates all of the ten commandments  
3 and all of the scriptural references that support each.  
4 [http://www.amazon.com/exec/obidos/ASIN/0875524109/qid=1065753069/sr=11-1/ref=sr\\_11\\_1/103-5425279-9775055](http://www.amazon.com/exec/obidos/ASIN/0875524109/qid=1065753069/sr=11-1/ref=sr_11_1/103-5425279-9775055)
- 5 3.3. *Bible Law Website*  
6 <http://www.biblelaw.com/>
- 7 3.4. *Laws of the Bible, Warren and Joyce Fennel*: Index of Bible laws.  
8 <http://famguardian.org/Subjects/LawAndGovt/ChurchVState/LawsOfTheBible.htm>
- 9 3.5. *Bible Law Index, Warren and Joyce Fennel*: Index of Bible laws by Warren and Joyce Fennel.  
10 [http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl\\_index.htm](http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl_index.htm)
- 11 3.6. Logos Bible Software: The most comprehensive biblical law research software available.  
12 <http://logos.com>
- 13 3.7. *Holy Bible, Bible Gateway*  
14 <http://biblegateway.com>
- 15 4. Ecclesiastical law and courts:
- 16 4.1. *Sovereignty and Freedom Page, Section 10.6: Ecclesiastical Law and Courts*, Family Guardian Fellowship  
17 [https://famguardian.org/Subjects/Freedom/Freedom.htm#Ecclesiastical\\_Law\\_and\\_Courts](https://famguardian.org/Subjects/Freedom/Freedom.htm#Ecclesiastical_Law_and_Courts)
- 18 4.2. *Word In Action Ministry* (WIAM): An ecclesiastical civil court for resolving church disputes without going into  
19 pagan government courts.  
20 <http://www.wordinactionministry.org/>
- 21 2.1. *By This Standard: The Authority of God's Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.  
22 <http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>
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