

THE PROPER PLACE OF GOD'S LAW TODAY



Towards a Theology of Law

"Know ye not, brethren . . . the law is holy, and just, and good, and spiritual?" (Romans 7)

B r o o k y R S t o c k t o n

THE PROPER PLACE OF GOD'S LAW TODAY

Version 1.1



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September 2024

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Dedication

This work is dedicated to my mentors who lived a holy life in service to Christ – men who wrestled with the proper place of God’s law in their lives and found it.

Preface

Every Christian ought to be on a mission to restore God's law to its proper place in the church and nation.

But, the men have been brainwashed and propagandized to believe in the SCOTUS policy of "separation of church and state" while the State forces its secular religion on society.

Government is not god!

My problem as a pastor was that most people didn't take God's law that seriously – even pitting law against grace. Most would have opted to call God's Commandments "The Ten Suggestions." Those who took it seriously were heckled as "legalists."

Nevertheless, believers have a duty to the gospel and the obligation to hold the church and the government accountable to God's law.

This work is composed of a series of seminary lectures and sermons taught at different times and places as a basis for the proper place for God's law in the Christian life.

Meant for study and thought, this work is not the final word on this subject, but it is a resource on the subject of law (nomos) – a resource opposed to antinomian Evangelicalism.

May the Lord be pleased to use this work to kick start your theological engine regarding the proper place of God's law in this journey called "life!"

Brooky Stockton, ret. pastor and professor of theology.



Acknowledgments

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Disclaimer

This book is not anti-government, but it may be anti-corruption in government.

Because the present political climate is pro-Zionism, pro-lawlessness, pro-censorship, antichrist, and antichristian: and, because government employees and government media is more sensitive than a step-mother about criticism, it is necessary to warn government officials of the this work may offend you. So what? Tuffin' up.

Public Notice

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privacy. By capturing, reading, storing, and filing any publications from or to Nike Insights nunc pro tunc to 1946, you agree to pay me a fee of one million dollars in U.S. gold dollar coin per email stored, filed, retrieved, printed, or catalogued –Brooky R: Stockton, living soul, under the common law of the LORD God.

INTRODUCTION TO A PROPER PLACE OF GOD'S LAW TODAY



American Tragedies



The American legal system is off the rails grinding its way through society smashing and assaulting everything in its path.

The United States' assault on God's Law is nothing but a huge American tragedy.

The First Tragedy: In 1947, in the Supreme Court case *Everson v. Board of Education*, the Roosevelt liberal stacked court created a ruling out of thin air called the doctrine of separation of church and state inferring that any reference to the Bible was a violation of law. In its place they brought in the religion of humanism, atheism, and communism. It became O.K. to form values from the worship of man, but not the worship of God.

The Second Tragedy: In 1963 in the *Pennsylvania v. Schempp* regarding School District of Abington Township, the court ruled that Bible reading in schools was unconstitutional. Suddenly, school libraries were flooded with "dirty books" and pornography. When confronted with the filthy, school boards claimed "freedom of speech;" that is, freedom of speech protected pornography in schools, but not Bible reading in schools. Double standard became public policy. *Rules for thee, but not for me.* Books like "What Girls Are Made Of," a "young adult" novel taught teenagers that f**ing and profanity was acceptable behavior.

The Third Tragedy: In 1980 SCOTUS ruled that posting the Ten Commandments in public school classroom (and court buildings) violated the First Amendment. Suddenly, classrooms were stripped of the last vestige of Christianity and morality. Crime and abortion soared.

The Fourth Tragedy: This liberal nonsense reached its peak in Minnesota after the George Floyd Case (2020) when the Minneapolis City Counsel

decide to defund police ruling that there was no such thing as a crime, and that police were not necessary for law enforcement.

Out of this Pandora's Box came fornication, pregnancy, pornographic books, venereal disease, abortion, Sodomy, lesbianism, transvestitism, "gay marriage," and gender-bender operations to sterilize confused teens.

In Minnesota homicides rose by 30% with no sign of abatement. Overall crime increased by 138%. It is so bad in Democratic states that no one is prosecuted for theft at a Wal-Mart unless the cost of stolen goods is over \$800.

A teenager does not become a thief because he goes to Wal-Mart and steals a few candy bars. The teen steals because he or she is a candy thief. Thievery is part of his / her Adamic nature and so is lying, lust, and disrespect of elders.

Google Reports the factors that may have contributed to the increase in crime include: The depletion of the police force, Anti-police rhetoric, the pandemic, a culture of lawlessness promoted by liberal district attorneys, and the "Ferguson effect."¹

And, the American taxpayer is stuck with the bill for Congress's failure to post the Ten Commandments in classrooms and its promotion of lawlessness.

The law was given to warn people not to steal, covet, lie, and fornicate. God gave His law for the good of man in order to motivate people to put a horse-harness on their lusts. If men do not learn to collar their sinful nature, someone in the legal system will do it for them.

¹ The Ferguson effect is a theory that suggests a community's violent crime rate increases when police become less proactive due to community distrust. The term was coined by St. Louis police chief Doyle Sam Dotson III in 2014 to explain the rise in crime rates in some US cities after the shooting of Michael Brown in Ferguson, Missouri (Google).

In other words, the law is a pound of prevention that frees men from for paying for the cure (Benjamin Franklin). Remove God's law from the public mind and the taxpayer is forced to pay for crime and the punishment of criminals.

This is why the Ten Commandments need to be posted in every classroom in America – to keep America on track. Better to have this species of knowledge in childhood, than to live with a lifetime of regret for sinning against God and paying for an unwanted child, theft, or even murder.

Law and the Reformation

Part of America's tragedies have to be laid at the feet of the church – a modern church that is hostile to law – a permissive church that believes what their government tells them.

A Little Theology Please



The one doctrine that the Reformationists did not define and refine is the place of God's law in the church and the Christian life. Consequently, modern Evangelicals exhibit a spirit of confusion about law in general and a spirit of hostility toward law specifically.

For it is not uncommon to hear a nominal Christian say, "I am not under law; I am under grace" as if they have no duty to the Ten Commandments.

That man is **not** saved by works is a solid doctrine taught by responsible clerics.

But, there is all the difference in the world between being saved by law and being saved in order to keep the law; between the sinner being justified by faith in conformity to law and being made holy by obedience

to the law; between law-keeping for salvation and law-keeping for sanctification.

The Mosaic law was not given to save souls but to produce an orderly society.

The whole idea that the law was given to save men's souls from sin is offensive to Biblical Christians. Men are **not** saved by their own works; they are saved by the works of Christ. Salvation is a gift, not a reward (Romans 3:21-22).

The first prophet in the Bible taught us that we are saved by blood and not by offerings of beans, beets, and broccoli (Genesis 3; 1 Peter 1:18-19).

What man needs in order to inherit the kingdom of God is works in conformity to law. Thus, when a believer sees the cross and trusts Christ as his Savior, the works of Jesus are transferred to the believer's account for justification and then the Spirit regenerates the man (Romans 4:5ff).

Christ came to save sinners, not only from the penalty of sin by faith in His substitutionary work at the cross, but from the power of sin by the working of the Spirit who enables them to obey His Word (Romans 8:4).

While the work of justification involves the substitutionary work of Christ at the cross, the work of sanctification involves man's cooperation with the Spirit to achieve holiness. Sanctification is not substitutionary.

Men are **not** saved by keeping the law; but saved men keep the law!

Obedience to God's law **cannot** save the soul, but obedience to law can sanctify the believer who has accepted salvation by faith. The work of Christ at the cross saves a man from the penalty of sin, but the Holy Spirit saves a man from the power of sin. Justification is obtained by faith – a gift of God (Romans 5:1; Ephesians 2:8-10); but with the help of the Holy Spirit sanctification is obtained by obedience. Man is not saved by his own works, but he is saved “unto good works.”

Once men are saved what is the ruler for holiness? What is the standard of goodness if not the law of the LORD God?

Reformed theologians assert men are sanctified by keeping the law . . . that is, saved men keep God's law and in so doing are made holy . . . and, this is the bump in the road in the minds of antinomian Evangelicals.

Men are saved from sin, but they are not saved from duty to law.

Thus, level one thinkers are prone to quip, "I am not under law, but under grace."

Really? Is grace the opposite of law or is lawlessness the opposite of law?

Consequently, this shallow understanding and appreciation of God's law has led to a permissive church, liberal Christians, and indulgent sinners. Many "Christians" practice legal anarchy because they are doing what is right in their own eyes.

Thus, the brief investigates the place of God's law in the Christian life while seeking to establish a Biblical theology of law – a work challenging the reader to develop a theology of law, to avoid legal anarchy, and to find a place for God's law in one's walk of obedience to the Lord Jesus Christ.

"If you love me, keep my commandments"

and His commandments are in harmony with the laws of Moses because He is the Author and Finisher of the Faith (John 14:15)

Not Under Law but Under Grace

Romans 6:14



Q: What does it mean we are not under law but under grace?

Unfortunately, modern Evangelicals view God's law soteriologically and narrowly rather than as

absolute rules for a civil society; that is, as law for civil authority.

They interpret “not under law” to mean that they are not saved by law, and that once they become a Christian, they has no duty to God's law; no duty to the Ten Commandments; that under grace they have no obligation to Old Testament commands. The average Evangelical appears to be antinomian even hostile to rules or codes defining proper conduct in and outside the church.

God forbid, but this is the Evangelical mindset.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Rich Bitterman in his work, “Understanding the Law of God . . . ” says the law is in place to . . . guide us.” Legionier Ministries chimes in saying, “We are referring to the law of God as **a guide** to what pleases God, as direction for walking in holiness.”

While we do not radically disagree with the above statements, but saying God’s law is “a guide” implies there are other laws and other guides to lead man.

Failure to see NT Commands as law is part of the Evangelical problem. Strictly speaking, His Commands are not a guide, but law; not suggestions, but ordinances; not choices, but a demands; not a range of options, but required duties; not sketchy advice, but absolute imperatives.

A corrective to modern thinking.

-Paul said "the law is holy, and the commandment holy, and just, and good . . . and spiritual" (Romans 7:14). God's law is **not** bad for the Christian. It is good for the church because it is good for all men and all of man's institution.

-The Source of law is the sovereignty and love of the LORD God (Exodus 20:1-2).

-Because the law is a reflection of God's character, and God's character is eternal, then God's law is absolute, permanent, and everlasting. It can't be abrogated, nullified, or rendered void during one's walk on earth.

-Traditionally, theologians have distinguished between strict moral law and cultic ceremonial laws designed to separate Israel from the nations.

-God's law serves as a teacher, exposing our need for Christ and His redemptive work. Recognizing our inability to keep the law perfectly, we turn to Jesus, who fulfilled the law on our behalf so we can be saved by the doing and dying of Christ.

-No man can live without law. At the heart of every true religion is law; and, the heart of Christian law is the Ten Commandments and relevant case law. The law was **not** given to save souls but to create an orderly society based on the rule of law. Moreover, the law reflects the character of God, and defines what is good. If good is not defined by God's law, then what is the standard for good? Man's feelings? Man's opinion? Congress?

-The opposite of law is NOT grace, but lawlessness. A Christians without law is a lawless person or an antinomian man. The opposite of grace is not law, but personal autonomy and permissiveness.

-"By law," the Apostle Paul refers to a system of law like Judaism and not a specific code. In Galatians law would include all Rabbinical rulings; that is, Rabbinical case law shrouded God's law -- a system of law the Jews thought would help them gain merits with God.

-The Jews concluded that law was a mediator between God and man – as a means of salvation. Paul refuted this in 1 Timothy 2:5 asserting that Jesus is the only mediator between God and man. Jesus did not come to save men from law, but from his transgressions of law.

-If there is a problem with Mosaic Law, it was that it told man was right, but it did **not** empower the man to do what was right. This was the

problem with every Jew. They knew the law was good and holy, and worthy of obedience. But, they were powerless to do it because they were "carnal sold under sin."

-The law reveals the sinner's weakness and inability to keep the law of God without Divine help.

"For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, "You shall not commit adultery," also said, "You shall not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker. Speak and act as those who are going to be judged by the law that gives freedom," (James 2:10-11).

-The gospel teaches us that God gives believers His Spirit, not as a substitute for law, but to help them keep the law; that is, no believer should be antinomian or feel he is without resources to comply with law. Under grace, our Lord gives men the power of the Holy Spirit to help them do what the law says.

-The purpose of salvation is not only to save men from the penalty and power of sin, but to give them the power to keep His law -- not for justification, but for sanctification.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, **but after the Spirit.**

-There is all the difference in the world between being saved by law, and being saved in order to keep the law.

In conclusion, "being under law" refers to an economy where one seeks to earn salvation by keeping the law. Being "under grace" refers to a disposition where one is saved by faith in Christ, justified, and then empowered to keep the law because God gives His Spirit to believing men.

Law v. Grace

In Pithy Statements

Psalm 119:97 O how love I thy law! it is my meditation all the day.



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 men and all of man's institutions.

It is quite common in Christian circles to pit law against grace by saying things like, "We are not under law. We are under grace;" or, "We are not saved by law. We are saved by grace;" or "Our family practices love and not law," or "We are not in the dispensation of law, but in the dispensation of grace."

It is a modern heresy to hold a view that the law has no meaning or practical force in society today.

Such a position is quite antinomian and the one possessing it makes himself an enemy of the gospel (1 Timothy 1:8-10).

Any attempt to cling to the Scripture without clinging to law denies it. And, any attempt to understand Western Civilization and its progress apart from Christian law perverts history.

If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding Christian duty.

If the preacher is knotted up in his understanding of law and grace, then the parishioners will be tied to lawlessness and permissiveness.

A society that rejects the law of the Lord God commits suicide.

When the vultures of division, strife, and controversy hover over a nation, it is because one law order is dying and being replaced by another.

Pitting law against grace is a false dichotomy. There is no law without grace, and no grace without law. Such a view is like 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 without the other.

Our Lord Jesus Christ is the Source of law. To reject law is to reject Christ.

The opposite of law is not grace, but lawlessness (2 Peter 2:8; 2 Chronicles 15:3).

The opposite of grace is not law, but permissiveness (Jude 4).

The aim of gospel proclamation is that "That the righteousness of the law might be **fulfilled** in us" (Romans 8:4).

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 thee out of the land of Egypt, out of the house of bondage." Because God is the LORD, the law is a product of His sovereignty; but, because "he brought them out of Egypt . . . bondage," the law is a product of Elohim's love and grace. Because He loved Israel, He gave them His law. Thus, the Source of Ten Commandments is the grace and sovereignty of God.

Jesus fully obeyed the law and corrected the thinking of his contemporaries saying, "Do not think I have come to destroy (nullify) the law, **but to fulfill it**" (Matthew 5:17).

Further, our Lord helps us to fulfill the law by giving us His Spirit.

The tension in Jesus' day was not between law and grace, **but between rabbinical traditions and God's law** (Matthew 15).

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 source of justification. The real conflict is not between law and grace, but between Judaism and Christianity wherein the former proposed that keeping rabbinical amendments was necessary to gain a right standing with God.

Paul firmly rejected Judaistic tradition as a mediator between God and man, but in so doing He did not erect a wall between law and grace 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 loveth another **hath fulfilled the law**" (Romans 13:8).

Likewise, the tension in the Book of James was not between law and grace, but between justification by faith and justification by works; between confessing the law and doing what the law says; between belief that doesn't perform, and faith that works; between dead faith and a living faith (James 2).

John, the apostle of love, did not pit law against grace. He saw obedience to law as the best application of love.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

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.

Orthodox Christianity teaches that Christ obeyed the law, and then died vicariously to pay for the sins of lawbreakers; that is, men are saved by the doing and dying of Christ and not by the doing of man.

If the law is not important, then the death of Christ has no meaning!

Nothing releases death on society more than the failure of Christians to advance the law of the LORD God as the rule for all men and all of man's institutions. The opposite is also true, nothing preserves a society more than when Christians hold men accountable to the Ten Commandments . . . and preach a gospel that saves sinners from the penalty and power of sin.

It is not possible to fulfill the dominion mandate (Matthew 28:18-20) without holding men accountable to God's law and to instruct people about the gospel of grace.

Society is made better when evil is identified and punished according to law, and when souls are saved by gospel proclamation.

Thus, there are two ways to improve society: (1) to hold men accountable to the law of the LORD God, and (2) to save sinners.

But, society is confused when Christians pit law against grace, and when Christians are cold and indifferent toward their own Christian law.

First Principles of Law



There is a battle for our minds and souls, and the government wants to rent space in our little brains so you will do the will of Congress.

Because Americans have the Word of God and live in a nation governed by Congress, the question, "What is law?" is perhaps the most important question a person can ask.

The following principles of law are true of God's Word and also true for men living under a constitutional government.

First Principles of Law

First, there is only One Lawgiver and One Source of law, the LORD God to which all men are responsible (James 4:12).

The Christian man is forbidden to worship (do service toward) another god. Since gods are the source of law, a Christian is not permitted to serve the laws of other gods even if the state presumes itself to be some kind of lawgiver (Exodus 20:1-3).

What law one serves is critical to living accurately.

There are few things more derelict than the notion that Christians are at liberty to choose the law they will serve.

Call it Biblical Law or Common Law or nature's law, there is only One Law-order to which men are ultimately accountable.

What God created and its fixed processes are a law we call "natural law."

What God commands is moral law (e.g. The Ten Commandments).

Because the Lord is eternal and His character does not change, His law is absolute (Malachi 3:6; Psalm 119:89). Historically, Christian law became the foundation of Western Civilization. We call it the "common law."

Law according to Webster, 1828:

"A . . . permanent rule . . . imperative or mandatory . . . or prohibitory; prohibitory, restraining what is forbidden. Laws which enjoin the duties of piety and morality are prescribed by and found in the Scriptures."

Black's Law Dictionary, 6th Edition enjoins the concept of a rule . . . but treats the State as a lawgiver: "a solemn expression of the will of the supreme power of the State."

And, the word "State" can mean a number of things including the "District of Columbia" or a U.S. Corporation; that is, a shift has taken place wherein those with allegiance to the State see the State as some kind of god.

In America, all government is limited by their constitutions. The federal government is a government of states, by the states, and for the states; that is, *the three branches of government cannot create new legal duties for citizens* (Dr. Eduardo Rivera, attorney).

This means law can only proceed from proper authority, and the State is not in authority over a sovereign Citizen endowed by His Creator with certain unalienable rights . . . and the State is not the source of law for the common man. Average Americans are subject to God's law known also as the common law and have no duty to the State (*Hale v. Henkle*, 201 US 43 - 1906).

Therefore, the FIRST DUTY of a responsible soul is not to obey, but to ask, "By what authority . . . ?" (William O Douglas)

In America, we have a government of states. The federal government has a relationship with the states, but it has no Constitutional relationship with individual state citizens unless the citizen volunteers to be governed by the will of Congress.

All law (statutes) created by Congress apply **only** to those subject to the authority of the United States (14th Amendment): Congress, Article III Judges, and government employees. While it has authority over individual employees subject to its control, it has **no** authority over free men – Citizens. Free men have a duty to God and to love their neighbor.

Congress can create “statutes” but that only applies to those subject to its rulings. Moreover, Judges, courts, cops, clerks, lawyers, presidents, majors, or governors do not and CAN NOT CREATE LAW!

James 4:12 There is **one lawgiver**, who is able to save and to destroy:

Though agencies pretend to be lawgivers, the FBI, IRS, and FEMA cannot make laws that apply to average American Citizens. Citizens have no duty to government officers other than to stay out of their way and let them do their duty.

*“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. 478).*

The State can only create codes and regulations that apply to those who have signed a **written** contract with them. IRS pamphlets or phone

statements are not law. Headings are not law. They may reflect what people think the law is, but they cannot be cited as law. Code books and literature may be *prima facie* evidence of law, but they may not be law if not passed, written by proper authority, and recorded in the federal register.

"Because of what appears to be a lawful command on the surface, many citizens, because of their respect for what only appears to be law, are cunningly coerced into waving their rights due to ignorance." U.S. v. Minker , 350 US. 179, at 187.

Second Principle of law: all law must be written or IT IS NOT LAW!

Of paramount importance is to separate presumption from law. More people are controlled by presumption about what they think is law rather than what the statutes actually say.

"Show me the law" means provide me with written proof of law: State law books, statutes, codes, name, titles, page numbers, and date of enactment. The Ten Commandments were written in stone. Jesus could say, "It is written . . ." ***If it is not written, IT IS NOT LAW!***

Nonsense like, "You have to have a driver's license to ride a horse or operate a moving car," or "a license to get married," or "everyone has to pay taxes" or "you have to wear a seat belt" is **not** law. These are beliefs and presumption not law! You can read law books till your eyes pop out and you won't find the above phrases. These are propaganda phrases creating presumptions in the mind.

Thus **the first duty** of a Christian man is not to obey, but to question all claims of a matter being law.

The second duty of a Christian man is to demand to be shown the law in writing, "Show me the written law!"

If it is not in writing, it is not law. For example, many have heard "every man must pay his fair share." But, where is that in law? This is propaganda, not law.

In a *constitutional republic* acts by officials are *legitimate* only if they are consistent with the powers granted by their constitution and restrained by the same. Acts of officials outside the delegated powers of the constitution are *null and void from inception* before a court may rule them unconstitutional.

The right to a writ of *Quo Warranto* (by what authority?) has been preserved by the Ninth Amendment.

A third duty is to discern the difference between beliefs, facts, opinions, presumption, rules, man-made statutes, and true law.

If is not written it is not law . . . and, even if it is written, the legal mind must ask, "To whom was it directed?" "To whom does it apply?" "By what authority . . . ?"

When a police officer says, "You have to obey me" is this law? Where in law does it is written that citizens have to obey a high school graduate in a black gang uniform? When did the inherent holders of political power, WE THE PEOPLE, grant cops the authority to boss us around? Show me the law! Where is it written? To whom does it apply?

Third Principle: all law must be written in complete sentences with properly spelled words. Each sentence in law must have a subject, verb, and object.

Titles, headings, and a list of numbers are not law! Phrases like "Amount owed" or "taxpayer" or "Notice of Lien" is not law, and has no legal effect. Numerals are fictions and not law. If numbers are law they have to be written in word form and in a complete sentence. For example the government can say you owe us \$300 but is that in pesos or Singapore SGD's (dollars) or 3,844, 28000 LRD's (Liberian dollars)?

Fourth Principle: legal words must be defined.

Because government uses "words of art" and redefines common words, Americans cannot rely on definitions from Webster's Dictionary. Law comes to us in legalese with specific and often peculiar definitions.

For example, a cop may say, "You have to have a driver's license!" But, Black's Law Dictionary describes a license as "permission to what is illegal." Since when is operating a motor vehicle illegal? Does a license insure competence or does experience driving produce competence?

Law, as well as theology, is a study of definitions. Look for definitions within sections of codes, within the code, and if one can't be found, look up the definition in an early edition of Bouvier's Law Dictionary or Black's Law Dictionary.

Fifth Principle: all law must be preceded by an enacting clause showing the source of authority to make law . . . and to whom the "law" is directed.

The Ten Commandments is preceded by an enacting clause declaring the seat of authority:

"And God spoke all these words, saying, 'I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery'" (Exodus 20:1-2).

The United States enacting clause is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled" *1 U.S. Code Section 101 - Enacting Clause.

Title 26 is purported to be the Internal Revenue Code, but because it lacks the enactment clause, it is **not** law applicable to non-government employees or those not in contract with the State. **All law must be preceded by the enacting clause or it is not law.**

In the State of New Mexico the enacting clause reads,

"Be it enacted by the legislature of the state of New Mexico."

The traffic code, for example, has been modified by non-elected, non-representatives called "The 4th Branch of Government," and not one "code" has the enacting clause. Therefore, it can be challenged as law.

Moreover, traffic codes only apply to legal persons. NMSA 66-1-4.14 define person as an artificial entity and not living soul.

E. "person" means every natural person, firm, co-partnership, association, corporation or other legal entity;

That is, traffic codes do not apply to living people but to government created entities . . . and that is not you or me!

Ask, "To whom does this law apply?" Most "laws" passed by Congress and State legislators don't apply to Citizens. They apply to government employees, corporations, and businesses contracted with them.

Further, not all laws are law because they contradict fundamental law (constitution). For example, is there any of our nation's three thousand gun laws that "infringe" upon the right to bear arms? Most of them, if not all of them, are null and void because they contradict the Second and Tenth Amendment and Biblical Admonitions to be fully armed.

"The general rule is that an unconstitutional statute, though having the form and name of law, is in reality no law, but is wholly void" (American Jurisprudence, Volume 16, 177).

Moreover, all of Congress's gun laws only apply in Washington D.C.; that is, they do not and cannot apply in the 50 states.

Further, any so-called "law(s)" passed by Congress is *not law if* it is not in agreement with the Word of God, and, the U.S. Constitution. A so-called "law" that contradicts the Bible or the Constitution is in

"reality no law, but is wholly void, and ineffective for any purpose. An unconstitutional law, in legal contemplation, is as inoperative as if it had never been passed" (*American Jurisprudence, Volume 16, 177*).

No one is bound to obey any statute that is contrary to the Ten Commandments, or an unconstitutional law; and, no courts are bound to enforce it.

Robin v. Hardaway, 1 Jefferson 109 (1772)

“The laws of nature are the laws of God, whose authority can be superseded by no power on earth. **A legislature must not obstruct our obedience to him from whose punishments they cannot protect us.** All human constitutions which contradict his cannot protect us. All human constitutions which contradict his (God given) laws, we are in conscience bound to disobey.”

It is neither Christian nor American to comply with unlawful orders by officers acting under color of authority! "Resistance to tyranny is service to God" was a common phrase in early America which confessed, "We have no king, but King Jesus."

Am Jur continues,

"Strictly speaking, an unconstitutional statute is not a "law", and should not be called a "law", even if it is sustained by a court, for a finding that a statute or other official act is constitutional does not make it so, or confer any authority to anyone to enforce it" (Jon Roland).

Sixth, laws of Congress are often limited to the territories they control like Guam, the Virgin Island, Washington D.C., and Puerto Rico.

While the laws of God are good for all men and all of man's institutions, the same cannot be said about Congressional bills.

Even the United States District Court will be a court limited to federal territory and federal property.

“To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards and other needful Buildings;-And To make all Laws which shall be necessary and proper for carrying into Execution the

foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States or in any Department or Officer thereof" (U.S. Constitution 1:8).

"The Congress shall have Power to dispose of and make all needful Rules and Regulations *respecting the Territory or other Property belonging to the United States*; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State" (U.S. Constitution 4:3:2).

That is, what most Americans think is law for them only applies to the District of Columbia or to subjects, states, and territories under their control.

Seventh Principle: there is private law or the law of contract, but this is only applicable if and where there is consent by both parties.

The law of Contract is founded upon the Third Commandment: "*You shall not take the name of the LORD your God in vain;*" that is, keep your word and keep your promises in a legal contract.

A two party contract is private law for those two parties, but it is not law for anyone else. If you sign a contract, it is law for you! (III, IX of the Ten Commandments). If there is no signed, written contract, there is no duty or obligation to perform: "Equity will not aid a volunteer" (Maxim) as it protects the doctrine of choice.

For example, a judge cannot give you an order unless you consent to have your case adjudicated through his court. A Magistrate Court can't order you to do anything unless you consent by showing up.

Saying, "I do not consent" will keep you out of many jurisdictions.

"Just powers" says the Declaration of Independence, "are derived from the consent of the governed." If you do not consent, you have no duty to obey. If a court or cop commands you to do something to which you do not consent, it is no longer an administration of "just powers." It is

tyranny – forced slavery – the attempt to control an individual or group not granted by contract – a violation of the 13th Amendment.

When a person declares something to be law and it is not written, then it is not law! It is presumption, and Christians are forbidden to follow presumption (Deuteronomy 17:13). Presumption is a mortal sin.

Eight Principle: there is only one kind of law mentioned in the Constitution to which We the People are responsible is and that is the “common law” or the laws of the Creator. Period!

No American Citizen is under constitutional law. *The constitution is for the government, not Citizens!* Americans are under duty to God’s law and to common law and that in so far as it is in conformity to God’s law-order.

Any belief that Americans are responsible to obey the Constitution are sailing on the sea of ignorance. Further, any belief that Congress or the State can create laws for Citizens to obey is legal chicanery to make you think politicians are more important than they really are.

Just because something is *legal* does not mean it is *lawful*! Legalizing same-sex unions as a marriage or abortion as a health remedy does not mean these abominations suddenly because lawful. Sodomy and murder are always unlawful because God's Word condemns both.

The definition of the term “LEGAL” literally means “the undoing of God’s Law.” (1893 Dictionary of Arts and Sciences, Encyclopedia Britannica, a dictionary of arts, sciences and general literature / The R.S. Peale 9th 1893).

Does the A.B.A., the I.B.A., or the D.O.J., then, promote & support the “*undoing of God’s Law*”? Yes, they do! Therefore, the legal industry is a charlatan and rebel against true law (Judge Grietz: “Affidavit of Obligation.”)

While our legislators and judges refer to "Congressional law" or "State law," these terms are only idioms for statutes or codes applicable to people in contract with these agencies.

In New Mexico the "law book" is titled, "New Mexico Statutes Annotated." Most all, if not all, are applicable only to those in contract with the State Corporation. But, all men, Christian or non-Christian, are responsible to the law of the LORD God, the Creator of all men. However, where God's law has been statutized, the corporate State may enforce the law of the LORD God.

Ninth Principle, the two most important words connected with law are "duty" and "consent."

Law imposes a duty on those to whom it applies, but it imposes no duty on those outside its jurisdiction.

The government may create a presumption that you have a duty to perform a certain task, but if the statute does not apply to you, you have no duty to surrender to it. The hardest thing for an American to grasp is that neither the State nor Congress has ever passed a law that directly applies to the free man unless it some statute reconstructed upon the common law.

Hale v. Henkel, 201 U.S. 43 (1906)

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.**

Seventh Amendment

"In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-

examined in any court of the United States, than according to the rules of the common law."

Furthermore, America became a nation because it confronted King George for "imposing Taxes on us without our Consent." That is, in America all law and all duty requires the consent of the governed. If you pay income taxes it is because you consent or volunteer to support the government, **not** because there is a law imposing a duty on you to do so!! There is no law requiring the average person to pay the income tax!

Our system is one of "voluntary" compliance. If you do not consent, state statutes impose no duty on you. Thus, the most important phrase you can memorize and repeat is, "I do not consent." In America, you have a right, even a duty to disobey presumptive orders – sometime verbally but most of the time in writing.

You have **no** duty to obey a cop barking out order to you. They are **not** your masters and you are **not** their slave (13th Amendment).

The only exception to the above rule and that is when there is a local emergency that requires our cooperation for safety's sake.

There is an exception to the law of consent. God's law imposes a duty on man and it does not require the individual's consent. All men are duty bound to obey His laws and to injure no man.

Therefore, the most important question you can ask is, "What is law?" If you do not know what law is then you are merely a puppet in the hands of Political Puppeteers and LAW ENFORCEMENT PERSONNEL.

The Value of God's Word



How much is the law of God worth to you?

Let's look at Psalm 19:7-10 and see what value David placed on God's revelation to man.

Psalm 19:7-10 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, even much fine gold:
sweeter also than honey and drippings of the honeycomb.

The Psalmist assigns **six titles** to the law of God. In this psalm the Torah is called "the law (torah) of the LORD," "the testimony of the LORD," "statutes of the LORD," "the commandment of the LORD," "the fear of the LORD," and "the judgment of the LORD."

Seven adjectives are used to define the law: perfect, sure (faithful), right (straight or level like a plumb line), pure (sincere or genuine), clean, permanent and absolute, true (reliable) while being righteous (verb for just) altogether.

Seven effects of seriously interacting with the law of God are stated or insinuated: conversion, wisdom, joy, enlightenment, cleansing, enriching, accurate living, and satisfying to the soul.

The appellation "LORD" is used **six times** to instruct us about the absolute, supreme, unbending authority and Source of law. The sovereign, gracious LORD God is the Source of law and the ONLY Source of law to the Christian man (James 4:12).

The laws of Congress or a state legislature are as important as dust compared to the precious gold and silver in the Torah. Man's statutes are mostly irrelevant compared to kingdom law whose rock is built on God's Word.

The value of God's law is twofold: (1) it is worth more than gold, even though you would never be able to convince modern, secular men this is true, and (2) sweeter than honey. Men love money and they love to eat,

but knowledge of the Bible is of greater value than gold and more satisfying than honey roasted delights to kingdom citizens.

Want wealth? Study God's Law-word.

Psalm 19:11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

Want to be a kingdom citizen? Believe in the gospel of the Lord Jesus Christ and surrender to His authority (Matthew 11:29).

What happens when you spend a generation insisting that God's law is not part of God's gospel, and that God's gospel has nothing to do with politics—but then you still want to talk about righteousness and justice in society? You give up Moses in favor of Marx (Bnonn Tennant).

Want to avoid being a servant to presumption and to live accurately. The answer is in the study of God's Word.

Psalm 119:13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Psalm 119:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Law and Love



The Word of God is a sharp, two-edged sword. The two edges of the sword are law and grace.

In his *Apology of the Augsburg Confession*, Melanthon points out that . . .

"All Scripture ought to be distributed into these two principal topics" (Book of Concord, St. Louis Missouri, Concordia Press, 1957, p. 32).

Edmund Schlink says,

"As the law cannot be preached without Christ, so Christ's work cannot be preached without the law" (Theology of Lutheran Confessions, Philadelphia: Fortress Press, 1961, p. 86).

The opposite of law is not grace, but lawlessness. The opposite of love is not law, but permissiveness. A permissive mother will ruin a child.

The purpose of grace is **not** to free men from God's law, *but to empower men to keep the law* (Romans 8:4). Freedom from Judaism and legalism, Yes; freedom from law and responsible love, No.

The gospel is not glorious to those who have never stood before Mt. Sinai and trembled before the awesome majesty of God's law. But, to those who have seen the lightening and heard the thunder of law, the gospel is as refreshing as a hot bath.

Those who have never felt the sharp condemnation of the law against sin cannot appreciate the sweetness of God's glorious gospel. Rainbows appear after lightning and thunder.

The law was never given as a means of salvation. It was given to produce a healthy and happy society built on the rule of law.

Where neighbors honor the Ten Commandments, you are safe. Neighborhoods that do not respect the Ten Commandments are not safe to be around.

The Ten Commandments are not only good for me, but good for all my neighbors.

The purpose of grace is not to set aside the law but to enable men to keep the law. Pauline opposition to law in Galatians is against Judaism and the

multiplication of rabbinical case law the Jews believed could commend a man to God as well as produce an ideal society.

A society with millions of law is vexing, but a society without law is unbearable.

Every problem in society can be traced to men and governments that reject God's law-order and are a law unto themselves (Psalm 2; 94).

The law is called "the testimony" (Exodus 40:20) because it is a direct witness to the character of the Creator; that is, each commandment reflects the glory of His Majesty.

Jesus is the *subjective* representation of the Divine character; the written law is the *objective* reflection of God's character.

The Ten Commandments were given by *a Sovereign* out of *love* for his people, "I am the Lord thy God (sovereignty). . . which brought thee out of Egypt" (love). Because the law is based on His character and because He is eternal, the Commandments are absolute and binding on all men (Psalm 119: 142, 151, 160).

The law can be summarized under one word, "love" -- love for God, love for one's neighbor.

But, God has **not** left mortals to work out their own interpretation of love. Love is not a feeling, it is goodness in action; that is, law applied. The one who obeys the Ten Commandments will be considered a very loving neighbor.

If you could direct love through *a prism of glass* it would produce a *rainbow of Divine virtues* or ten eternal principles emanating from the character of Christ.

The Laws of Nature and God's Law



"All acts of legislature apparently contrary to natural right and just are, in our laws, and must be in the nature of things, considered as void. The laws of nature are the laws of God; Whose authority can be superseded by no power on earth. A

legislature must not obstruct our obedience to him from whose punishments they cannot protect us. All human constitutions, which contradict his laws, we are in conscience bound to disobey. Such have been the adjudications of our courts of Justice." (cited 8 Co. 118. a. Bonham's case. Hob. 87; 7. Co. 14. a. Calvin's case.); Robin v. Hardaway, 1 Jefferson 109, 114, 1 Va. Reports Ann. 58, 61 (1772) aff'd. Gregory v. Baugh, 29 Va. 681, 29 Va. Rep. Ann. 466, 2 Leigh 665 (1831).

Since there is only one Lawgiver, man cannot make law. Laws are not made, they are discovered. At best, men can only cooperate with the laws of nature. Any man-made "law" opposed to nature is null and void *ab initio*.

This is why protection of abortion, Sodomy, queer unions, gender fluidity, and dissolving sexual identity and the like through legislation can never survive as law because they are contrary to nature. Liberal activism fails on the face because much proposed legislation is at war against the laws of nature and nature's God. And, this is the reason why the Ten Commandments are so regal and righteous. They are written on the hearts of men and in accord with the nature of human relationships.

PERSPECTIVES OF LAW FROM THE OLD TESTAMENT



Defining the word “Religion” Correctly

A Little Reasoning, Please.



What is the definition of religion?

The belief that Christianity is religious and humanism is not plagues society like a bad dream.

Definition: Religion is about man’s fundamental problem which is death; and, it is about the values that follow one’s answer to the problem of death.

Even atheists have beliefs about death and possess values in relation to the same. Thus, all men, even atheists, are very religious! All men have hopes and fears whether they be true or false.

Christians place their hope in Christ believing that He solved man’s fundamental problem through His death and resurrection; Atheists place their hope in science or some other man-made placebo to calm their fear of death.

To limit religion to theism and then ban theism from public debate is a handy liberal strategy to win political debates – a convenient way to stack the deck in favor of a-theists.

It is impossible to separate religion from law because every law represents someone’s values. Thus, Christians need to realize that humanists are forcing their values and their religion down their throats.

Resist it and expose the discriminatory tactic.

A society commits suicide when it abandon’s God’s law and only considers the religious values of atheists in legal debates.

Whoever controls the definition of “religion” controls legal debates. Therefore, every good apologist must take control of definitions.

“But sanctify the Lord God in your hearts: and be ready always to give an answer (apologia) to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

Law and the Character of God



All law is religious! That is every law represents someone’s values.

Moreover, laws come from gods – the highest authority recognized by the advocate of a legal system.

The Ten Commandments and relevant case law represents the values of the LORD God, and therefore the values of the Christian Community.

The Ten Commandments are about God's character.

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 to study God is to study law.

The Law was called “**The Testimony**” (Exodus 40:20)

Exodus 40:20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

The word “testimony” means “witness;” that is, **the law is a witness to God’s character.**

The Law was placed in the ark and the ark was called, “**The Ark of Testimony**” (Exodus 40:5).

Exodus 40:5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

The Ark was placed in the tabernacle and the tabernacle was called, "**The Tabernacle of Testimony**" (Numbers 1:53).

Numbers 1:53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

The tablet of stones, the ark of the covenant, and the tabernacle of testimony were "witnesses" to the character of God.

The Nature of the Law

Because God is righteous and good, the law reflects His righteous character (Psalm 119:142); i.e. His Law is a witness of His righteousness and goodness.

Since God's law flows from His character, His Law defines good and evil (Psalms 119:144; 152).

Because these laws are permanently true, they are the fixed standard of what is right and wrong (Psalms 119:142, 151, 160)!

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

Psalm 119:151 Thou art near, O LORD; and all thy commandments are truth.

Psalm 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.

The Law is holy. Because the law reflects God's holy character, his law is the absolute, permanent, and the everlasting standard for right and wrong (1 Peter 1:15ff). It cannot be nullified, abrogated, or voided by man's sleight of hand.

The Ten Commandments are about absolutes.

The commands are absolute because they are a direct reflection of His eternal righteousness.

Since the LORD God is eternal, and His Commandments reflect His character, His Commandments are not woke and arbitrary but constant and permanent. If they are everlasting, they are the final, absolute, consummate standard of righteousness for all men and all nations.

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

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

The whole idea that man is evolving, that society is changing, and that we have to change with it is nothing but propaganda by a minority seeking to assert their woke, fickle, mortal will over the majority. Every law reflects someone's values, but peace and goodwill to men can only come by Jesus Christ.

To the Law and the Testimony

The Sufficiency of God's Word

Isaiah 8:20



"To the law (torah) and to the testimony (te'uwdah): if they speak not according to this word (dabar), it is because there is no light in them."

This wonderful text expresses the will of God for His people during the eclipse of His presence when He "hideth his face from the house of Jacob" (Isaiah 8:17).

Serving “God hidden” may be the greatest faith-attribute a man can possess.

We need to know how to live accurately when we can't see or feel His presence in our lives. The key to guidance in the darkness is to look into the light of His Word.

Isaiah 8:20 is subject to multiple interpretations and we want to try to get it correct.

The background of Isaiah 8 is the advancement of the Assyrian Empire into the Levant to plunder and enslave -- a judgment of God upon Israel and Judah for their apostasy and the developing fear of invasion. Israel's leaders possessed a powerless, political hope that Syria would be able to withstand the aggression of the Assyrian army to buffer them from Assyria's military might.

The king's cabinet practiced necromancy and advised Ahaz to join the Syro-Ephraimite alliance to fight against the Assyrians.

In this crisis, Isaiah directed Judah to find direction in God's Word – “to the law and the testimony.

First, "to the law and to the testimony" is a positive directive to true people of faith.

It provides a contrast from looking to Syria and to necromancy (19) to looking at God and obeying His law-order.

It is **not** a negative dispatch addressed to the deviant. This directive guides the faithful when they can't discern God's presence in their affairs.

God is addressing Isaiah, his children, and the faithful remnant (Isaiah 8:11-19). The whole context is one that infuses strength and power into those who walk in the light. “Immanuel” is with the remnant (Isaiah 8:10). “God with us” was the hope of the weak Israelite . . . but, that hope could not be seen at this moment.

God opposed the worldlings who proposed making an alliance (confederacy) with Syria. The pronoun “they” in verse 20 refers to the

necromancers, dreams, spiritualists, soothsayers, charlatans, and advisors of the king who put their trust in the dead, blind governments, impotent armies, and brittle, international treaties. Thus, Isaiah announces their fate – darkness, hunger, fretting, and anguish (Isaiah 8:9, 21-22).

The prophet promises enemies of God will be broken – Assyria, Ephraim, and Syria (8:9). No matter what violent (ra'a) schemes the nations plan against Judah, they would be frustrated (8:9)!

“God is with His people” -- “eman’uel” in Hebrew (8:10). Though the future was not yet manifest, Isaiah predicted the rebels, in their darkness, will confess that God’s Word is true (8:20). The Light will dawn and Messiah will introduce the kingdom of God to His people (9:1-6). As history moves toward the climatic invasion of the kingdom of God into the affairs of men, God will be glorified on the earth (11:1ff). A renewed earth is man’s destiny, not clouds in the sky and harps in the hand (Revelation 21).

Second, the "law and the testimony" inspires hope and confidence for all of life.

Ellicott explains,

*“The second clause should be rendered, for them there is no light of morning. The light here is **that of hope rather than of knowledge**. No morning dawn (hope) will shine on those who haunted the caves and darkened rooms of the diviners, the séances of the spiritualists of Jerusalem.”*

But . . . those who do delight in obeying the law have light, hope, and direction.

Third, the "law and the testimony" will triumph over the ideologies of men.

Again, Ellicott has it right:

*“The verse admits, however, of a different construction. As the Hebrew idiom, ‘If they shall . . .’ stands, as in Psalm 95:11; Hebrews 4:3; Hebrews 4:5, for **the strongest form of negative***

prediction, so “if they shall not . . .” may stand here for **the strongest form of positive**. So taken the verse would read,

“Surely **they will speak according to this word**. (i.e., will have recourse to the true Revelation) **when** there is no morning-dawn for them, **when** they look above and around, and see nothing but darkness.” (Ellicott’s Commentary on Isaiah)

Jamieson-Fausset-Brown agree:

“. . . the Hebrew rendered "because" is not this **but "who"**; and **"if not," ought rather to be "shall they not"**; or, truly **they shall speak according to this word, who have no morning light** (so the Hebrew, that is, prosperity after the night of sorrows) dawning on them [Maurer and G. V. Smith]. They who are in the dark night of trial, without a dawn of hope, shall surely say so, Do not seek, as we did, to necromancy, but to the law," &c. The law perhaps includes here the law of Moses, which was the "Magna Charta" on which prophetism commented [Kitto].”



Fourth, following the "law and the testimony" muzzles the desperate cry of the human heart to give into fear.

With advancing Assyrian armies, there was much to make the knees tremble.

The faithful were not to give into fear,

"neither fear ye their fear, nor be afraid"
(Isaiah 8:12).

Believers were called to fear God, not man; fear God, not political conflict with Assyria; fear God, not their armies; and, to fear God, not war.

Isaiah 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

Likewise today! Americans are afraid of alien invasions from outer space, collisions with giant asteroids, over population, global warming, depletion of the planet's resources, imperfect presidents, and nuclear war initiated by maniacs in foreign countries.

The message of Isaiah is don't give into fear of destroyers, but to fear Him that destroys.

If the shoe fits, wear it:

"neither fear ye their fear, nor be afraid." but "let Him be your fear" (Isaiah 8:12-13).

Fifth, being directed by "the law and the testimony" is to walk in obedience to God's law-word.

That the Word of God should be the supreme authority for the Christian man is self-evident. But, the truth is that many Christians follow their feelings, the sentiments of this age, and the wisdom of politicians rather than the prerogatives of the Lord Jesus Christ.

The word *torah* (law) is in the emphatic position in Isaiah 8:20. It is preceded by the Hebrew letter *lamed*. The *lamed* is a directive denoting *direction (towards)*, "to the law and the testimony . . ." The prefix implies *looking, listening, attending, and obeying* the Lord's commandments.

There is only one way to fail in the Christian life, and that is to reject or neglect the law of the LORD God! Selah!

The term "law" in this verse is the Hebrew Word *torah*. It refers generally to the Word of God, and specifically to the law of God (The Ten Commandments). Antinomianism and permissiveness have **no** place in the Christian church. Attention to law is the requisite for holiness; a requisite for faith; and, a requisite for peace. Without Christian law, anarchy and confusion prevail.

The word "testimony" is either a pseudonym for the two tablets (of law) placed in the Ark of the Covenant and matters at the temple (Exodus 40:20). Further, it is an encouragement to being faithful to the duties of a covenant relationship with the LORD (Ruth 4:7).

Sixth, the "law and the testimony" is the ultimate authority for the Christian man.

See verse Isaiah 8:16:

"Bind up the testimony, seal the law among my disciples."

The term "bind" is an imperative, and it is in the emphatic position in the sentence. It is associated with *kneading bread* or vigorously working dough (Exodus 12:24). It is translated "vex" as in "*Vex the Midianites, and smite them*" (Numbers 25:17). The idea here is that Christian men should work, rub, knead, nail, and beat the law of God into their heart and life until the man becomes one with the Word.

The verb "seal" in the second clause is an imperative. As a noun, it refers to a *waxed stamp* on a letter to identify the authority of the message (1 Kings 31:8; Nehemiah 10:2); that is, the Word of God should be regarded as the ultimate authority in a man's life . . . not the shifting, variable opinions of soothsayers and politicians.

To worship God is to honor, revere, hear, study, and obey "the law and the testimony."

Psalm 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

This directive is more than reverencing the Word of God. *It directs the believer to the heart of the Torah which is the Ten Commandments and relevant case law.* Every applicable command in Scripture is law for the Christian life. Paul proclaimed the law as "just," "spiritual," "good" and "holy" (Romans 7:12-14). But, man needs the gift of Spirit to obey; the gift of faith to believe that God's Word is sufficient for all of life!!

While the attention to the law **cannot** save the soul, it acts a compass on this journey we call "life." When men follow the Ten Commandments, they cannot fail for "love is a fulfillment of the law" (Romans 13:8).

Seventh, following the "law and the testimony" may make you an enemy of the State.

So important is following public policy in America, the government considers Christians, homeschoolers, and returning vets as enemies of the State (MIAC Report, 2009). Likewise, in the days of Ahaz.

The prevailing pressure upon the nation was for the people to trust their government eager to form alliances with foreign states (“rejoice in Rezin”).

“Forasmuch as this people refuseth the waters of Shiloah (Pool of Siloam in Jerusalem) that go softly (God’s presence in Jerusalem), and rejoice in Rezin (king of Damascus) and Remaliah’s son (Father of King Pekah in Israel)” (Isaiah 8:6).

This false hope by the anti-Assyrian party was metaphorically and euphemistically framed as refusing *the gentle waters of Shiloh* – a metaphor for the LORD in Jerusalem; and, therefore, being flooded by *the violent, rushing waters of Assyria* (8:6-8) – a metaphor for crushing defeat. This false, idealistic, dreamy trust in Syrian troops to prevail against the Assyrian armies buffering Israel is severely rebuked by the LORD.

Isaiah 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people.

The way of the people was to trust in man and in the military. God shook His hand and wagged His finger to communicate in the most forceful terms that His will did not include Judah joining the Syro-Ephraimite alliance.

Furthermore, the ways of the people are highlighted by the six “woes” pronounced against the people in Isaiah 5:8, 11, 18, 20, 21, 22 as well as their political persuasions in chapter 8.

Two evil “ways” of the people are mentioned in verse 12: (a) those who urged for a “conspiracy” (alliance) with Syria and Ephraim; and (b) the pragmatic formation of political policies based on fear.

Isaiah 8:12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

While verse 12 is a difficult verse to interpret, the background of these events are organized around the formation of the Syro-Ephraimite alliance created by these northern states to resist the imperialistic ambitions of Assyria. Samaria and Syria wanted King Ahaz to join the alliance to fight against the advancing Assyrians. The pro-Assyrian party in the South believed Assyria would help Judah if they did not join the alliance.

When Ahaz refused to join the alliance, both Israel and Syria invaded Judah to pressure Ahaz militarily to join the political union (2 Kings 16:5; Isaiah 7:1).

The pro-Assyrian party in Judah which Ahaz supported saw the alliance between Israel and Syria as a conspiracy or treason by his northern neighbors against him (Isaiah 8:12).

The term "conspiracy" is translated "treason" in 2 Kings 11:14. Ahaz made a treaty with Assyria hoping Assyria would strike Syria and Israel to take the pressure off Ahaz's northern borders. The other party was more optimistic in the sense that the alliance between Syrian (Resin) and Israel created buffer states that stood between Judah and the Assyrian advance.

The fear that motivated these political alliances were the "ways(s)" that God condemned, and that Isaiah ordered King Ahaz to avoid. Judah's true sanctuary was the LORD God and **not** international treaties with Assyria . . . or Syria. He was ordered to fear God . . . not hostile Israel . . . not Syria . . . and not Assyria (Isaiah 8:13-14).

The goal of the Christian life is not to be nice and compliant with the State, but to be holy – to be separated from humanistic pragmatism unto God.

The trend in America today is for men to put their trust in themselves or the opinions of popular media personalities.

There is tremendous effort to encourage Americans (Christians) to rely on the State as some kind of god-like government to protect them from dangers. Americans may disagree with political policies in various

administrations, but they have a hefty confidence in the democratic system.

But, the ways of the movers and shakers in America are perverted. One look at rock stars, rappers, and their lyrics is all the evidence we need of America's demoralization.

Moreover, Americans place tremendous trust in its military . . . but the military seems helpless to stop individual terrorist acts, nuclear development in rogue nations, and the economic war against the petrodollar. In light of international conflicts and the development of the police state, trust in the U.S. government seems pompous and pretentious.

God's word to Isaiah was the exact opposite of the political advice of the his day, and the very message Christians in America need to hear today.

"Do not walk in the way of this people" with their global agenda and trust in the military; and, their promotion of Sodomy, gender identity, Sodomy, lesbianism, radical feminism, socialism, radical inclusion, and doctrines of equality threaded to intersect the needle of political correctness.

It appears Americans feel guilty about their past and easily put their trust in social engineers, state bureaucracies, and legislative bodies hoping that more and more man-made statutes will create the utopian society.

God's directive for His people today is the same as it was in Isaiah's day - in times of midnight darkness when the presence of God is under eclipse we must follow Isaiah's directive: ". . . To the law and the testimony . . ." And, men will seek the "law and the testimony" when they look above and around, and see nothing but darkness.

"The Bible is a government of the people, by the people, and for the people"- John Wycliffe (1320s-1384)

Isaiah's Personal Response to the Threat of War

Isaiah 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

Nutcases advised war. Doom and gloom engulfed the nation. Political experts appeared everywhere.

Isaiah's response to this political crisis deserves notice. He committed himself to wait on the Lord to reveal His remedy.

The verbs "I will wait" and "I will look" are Piel verbs in Hebrew implying intense energy on the part of Isaiah. Waiting for a God you cannot see is hard. It demands all your energies. Oh, how we long to walk by sight and not by faith.

Waiting on "God hidden" may be the greatest faith-attribute a man can possess during a time of darkness.

"hideth his face" is a reference to God-hidden. He hides himself, not from Israel, but from the "house of Jacob" -- a reference to the imperfect man -- a man destined to receive grace in his wrestling match with the angel of the Lord.

The Rule of Law



Isaiah 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us. ... For the LORD is our judge, our lawgiver, and our king.

James 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

If there is no God, there is no source of absolute law other than death and taxes.

"Show me your law, and I will show you your gods" (John Rushdoony).

Woe unto you, lawyers! for ye have taken away the key of knowledge" (Jesus -- Luke 11:52)

"How strangely will the Tools of a Tyrant pervert the plain Meaning of Words!" (Samuel Adams)

In America, laws come from democratic legislatures. Since Americans follow a democratic form of government, politicians are their gods.

A scientist will attempt to make the impossible possible, while a politician will almost always make the possible impossible. Lawyers seem to make it impossible to do anything without their assistance.

"Men do not make laws. They do but discover them. Laws must be justified by something more than the will of the majority. They must rest on the eternal foundation of righteousness. That state is most fortunate in its form of government which has the aptest instruments for the discovery of law," Calvin Coolidge, to the Massachusetts State Senate, January 7, 1914.

The key question throughout this work is this: *What if the enemy of the Christian is not his neighbor down the street, but the State turned traitor against the Law of God and its own Constitution?*

In such a political climate, the gladiator Christian who exercises his unalienable rights will sooner or later find himself in conflict with some government statute. All the apostles were enemies of the State. If you are not on some government hate-list, how can you call yourself a Christian?

Believers, therefore, need to know how to go on the offensive when they are attacked by the Goliath of Government for non-criminal acts. The greater problem in society is not individuals that break the law, but governments that violate their own law; and pastors who will not incriminate the government for breaking God's absolute laws.

"Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for law; it invites every man to

become a law unto himself; it invites anarchy.” *Olmstead v. United States*, 227 U.S. 438.

There is a difference between the rule of law and the rule by law. The former refers to legitimate law that regulates society—law that even the government must obey. Rule by law refers to the raw power of government to advance its control over every aspect of society. When the government practices rule by law and exempts itself from obedience to its own laws, citizens are no longer secure in law.

Defining “Law” Correctly

Opinions of cops are not law!

Jus est ars boni et aequi. Law is the science of what is good and evil.



When asked the question, “What is Law?” government officers give an “off the cuff” reply. Their answer really means: *the law is whatever I think it is. But, cops are not lawyers! They are not Bible students; and, they are certainly not qualified to be judge.*

To study law is to study the character of God. Law is nothing more than applied theology whether that system of beliefs are correct or incorrect.

Licenses

One of the most ridiculous phrases ever uttered is that “you have to have a license to practice law.”

It is even more insane when one realizes the definition of license is

“Permission to do that which is otherwise illegal” (Black’s Law Dictionary, 6th Edition).

Since when did practicing the law become illegal so that one needs to apply for a license to do what is right?

The very nature of the Biblical admonitions to obey God's law contains within it the unalienable right of man to practice law. From the time we get up in the morning to drive through morning traffic, to the time we drive home during rush hour, we are practicing law. Every stop sign is an undisputable reminder that the citizen must practice law. Without the practice of law, society would drift into chaos. Thus, the Biblical word for cultural chaos is "anomia," meaning "without law" or "lawlessness."

Defining "Law"

Most people's view of "the law" is whatever a "law enforcement officer" says it is—yet, none of them are lawyers nor are they competent to testify in court about "the law." Policemen operate under a hierarchy and simply puppet what they are told.

No one has to obey a cop. They are not your masters and you are not their slave. Slavery is forbidden in America, the 13th Amendment.

However, if you have committed a crime you come under their jurisdiction and you are duty bound to do what they tell you!

The study of law can be mind-boggling. With common law, constitutional law, statutory law, criminal law, civil law, corporate law, equity law, commercial law, admiralty law and numerous jurisdictions, it is difficult to know what responsibilities belong to a citizen. To say a person must obey the law is over broad and rather naïve and simplistic.

Thus, the key question becomes, "By what authority . . . ?"

Pharaoh issued an executive order that the midwives were to execute post-birth abortions against Jewish babies, but this wasn't law (Exodus 1).

Nebuchadnezzar passed an executive order that all citizens had to honor his image, but this wasn't law (Daniel 3).

Persia passed a law that nobody could pray to the true God but only to King Darius, but this wasn't true law (Daniel 6:12-28).

The Sanhedrin ordered the disciples to stop preaching in Jesus name, and Peter rebuked them saying his only duty was to obey God (Acts 5:29):

“Then Peter and the other apostles answered and said, ‘We ought to obey God rather than men.’”

Haman charged the Jews with obeying laws contrary to Persia and obtained an executive order to have them charged and executed (Esther 3).

Micah rebuked his nation for following the man-made charter of Omri (Micah. 6:16).

Amaziah, Secretary of Religion under Jeroboam, banned Bible preaching in the King’s chapel – the idolatrous temple of Baal in Bethel (Amos 7:13).

In all of those jurisdictions, God’s people had NO DUTY to obey those “laws.”

So, what is law and what laws do Christians have a duty to follow?

What is usually stated as “law” by policemen or bureaucrats is usually nothing more than a vague, unwritten policy by some State agency. The Constitution mentions the “supreme law” of the land, and if there is a supreme law, then there must be something less than law. Codes, statutes, and ordinances apply to some status of persons, but do not rise to the level of being called “law.” Even the Constitution which calls itself the “supreme law of the land” doesn’t rise to the level of Biblical law.

"For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us" (Isaiah 33:22).

"There is **only** one Lawgiver and one law says James (James 4:12).

"It is a well-established principle of law that all federal legislation applies **only** within the territorial jurisdiction of the United States unless a contrary intent appears" (Foley Brothers, Inc. v. Filardo).

“Men do not make laws, they discover them,” declared Calvin Coolidge.

Criminal laws involve injury to a person or their property. It is not a crime to go over the speed limit . . . but, in some circumstances, it may be unsafe. If you go over the speed limit, you have not committed a crime; that is, something *mala in se*.

Criminal laws that are reflections of the Ten Commandments are true law; that is, the will of God over that which He creates – a law that forbids men of violating the God-given rights of others.

Civil statutes are **not** laws at all but merely codes and ordinances of men that reflect the will of a legislature over that which it creates, namely, corporations and artificial entities.

All individuals are required to keep the Ten Commandments, **but no man is required** to submit to civil laws / codes / ordinances of men unless he contracts to do so.

Martin Luther King said,

“We should never forget that everything Adolph Hitler did in Germany was ‘legal’ and everything the Hungarian freedom fighters did in Hungary was ‘illegal.’”

God’s Law Defined

The Law is summarized in the 10 Commandments (Exodus 20:1-17).

There are 613 commands in the Torah. They can be reduced to ten and even to three virtues.

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

During a day when men were cutting off fingers and testicles to gods, Micah’s revelation was dynamic -- **No god ever required so little from man as YHWH!**

The Law is summarized by three main virtues in the NT (Matthew 23:23):

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

- Faithfulness to God
- Justice toward men
- Mercy toward man

The Law is summarized in two virtues (Matthew 22:34-40)

Matthew 22:34-36 Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second *is* like unto it, "Thou shalt love thy neighbor as thyself."

- Love for God
- Love for one's neighbor

Practically in relation to man, the Law can be summarized under one principle: Do you neighbor no harm!

Every command in the book of Exodus through Deuteronomy can be classified as seeking to teach faithfulness to God, justice in the courts, or mercy towards the unfortunate.

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 | Author of life, Anger, Love |
| 7. No adultery Faithful | Unfaithful, Loyalty |
| 8. No stealing Integrity | Dishonest, Honesty |
| 9. No false testimony | Truth, Lying, Trustworthy |
| 10.No coveting Content | Covetous, Contentment |

Definitions in Relation to “Law.”



To begin to understand law, you will need to know the following terms.

[Note: unless otherwise stated, the following definitions are supported either by a modern or older version of Bouvier’s Dictionary.]

Law: “Generally, law refers to a set of rules that govern persons, corporations, or industry.”

Webster’s Dictionary Definition of Law:

“all the rules of conduct established and enforced by the authority, legislation, or custom of a given community, State, or other group (b) any one of such rules.”

Black’s Law Dictionary:

“That which is laid down, ordained, or established . . . Law, in it a generic sense, is a body of rules of action or conduct prescribe by controlling authority, and having binding legal force . . .Law is a solemn expression of the will of the supreme

power of the State” (6th Edition). But, Black’s is wrong when it says that Law is solemn expression of the will of the State. It may look like law, but if it not supported by God’s Word it is not law. It only has the force of law.

Bastiat:

“Law is the collective organization of the individual’s right to lawful defense.”

Blackstone:

“This will of his Maker is called the law of nature. For as God, when He created matter, and endued it with a principle of mobility, established certain rules for the perpetual direction of that motion; so, when he created man, and endued him with free will to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that free will is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws. . . . Upon these two foundations, the law of nature and the law of revelation, depend all human laws” [\[ii\]](#)

Bible: The key word for “law” is “Torah.” The first usage of the term “torah” is found in Exodus 12:49-

“One law (torah) shall be to him that is homeborn, and unto the stranger that sojourneth among you.”

Torah means “instruction.” Later, the first five books of Moses became know as “the Torah.”

See how the law of God is a reflection of His character:

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

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

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

The Ten Commandments are a reflection of the character of God. Because God is righteous, His law is the perfect, objective standard of righteousness and goodness. Because God is eternal, His law is absolute and unchangeable. Because God lays a claim on all men by virtue of His creative order, His law is not only for Christians, but for all men and their institutions.

Stockton:

“Law is a universal fixed principle so associated with the character of God that it is binding upon all men that if so violated would injure the prerogatives of God or the rights of men. Law is also the collective conscience of legislature known as “codes,” “ordinances”, and “statutes” are “laws of men” which apply toward a specific class of people, but in reality do not rise to the level of Divine Law.

For “there is one lawgiver” (James 4:12).

Contract law

Another class of law is private law – the law of contract – set of laws binding on the parties of a formal agreement.

Blackstone makes an interesting distinction between *compact or agreement* and *law*. A compact proceeds **from** us; a law is directed **to** us. The language of a covenant is “I will.” The language of law is “you shall” or “you shall not.”

Perhaps the best way to understand law is to look at three words:

Agreement and Trespass and Remedy.

All law is based on an understanding of these three words. Every five year old after a couple of sessions on the playground understands this intrinsically. Every worker in America that sweats out his duty understands these three words. Every manager trying to hold on to his job is acutely aware of these principles.

Essentials to Know About Law



It is not easy to obey good laws any more than it is to resist bad ones.

Because a Christian is called to do both, He needs to chart his course before he sets sail on the high seas of citizenship. Consider the following as you seek to walk with a good God in an evil world.

Know that there is Only One Lawgiver.

Your foremost responsibility is to obey Him, and in obeying Him you will be no threat to rights of other men; however, you may be a threat to the plans of evil men.

Isaiah 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

No free government now exists in the world unless where Christianity is acknowledged, and is the religion of the country . . . Its foundations are broad and strong, and deep . . . it is the purest system of morality, the firmest auxiliary, and only stable support of all human laws . . . Christianity is part of the common law (Undegraph v. The Commonwealth, 1826).

“The Bible is for the government of the people, by the people, and for the people,” (John Wycliffe).

Know your Conscience is more Important than Man-made Laws.

It was because of this principle that Justice Jackson was able to effectively prosecute the Nazi criminals at Nuremberg. Even the government recognizes one must be true to the dictates of one’s conscience. House Document 103, 86th Congress, 1st Session Passed by Congress of the United States on July 11, 1958, passed the following:

Put loyalty to the highest moral principles above loyalty to persons, party, or Government department.

Romans 13:5 Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience ' sake.

You conscience may not always be correct, but truth is greater than your conscience. For this reason, you must educate it.

A new convert explained the difference between herself as a believer and her friend who was not a Christian. "I am of the Word; you are of the world," she said.

The Word of God is greater than our conscience and we must submit to it.

Know the Source of your Rights.

Rights come from God. The most important Statement in our historical documents is in the Declaration:

"We are endowed by our Creator with certain unalienable rights."

It is God who gives us the right to life, liberty, and the duty to own property. We are free to do anything we wish in this life as long as we do not infringe on the rights of others. And, no legislative body can take away rights without treading on the Law of God.

Know the Purpose of Government.

The purpose of government has been effectively defined in the Declaration:

" . . . that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness" (The Declaration).

The purpose of government is not to provide a welfare for the people, or to take care of the poor, or to educate children. It is to protect God-given

rights. We have a moral duty to peaceably and respectfully protest government action that fails to protect our rights. Because the fathers were suspicious of our government going astray they outlined a peaceable means of protest in the First Amendment.

“There are only two things that stand between the people and government tyranny – our Constitution, and our will as a free people to protect and defend it” (Shultz, Memorandum of Law, 9.11.13, p. 24).

“Resistance to tyrants is obedience to God,” (Benjamin Franklin).

“We must obey God rather than men,” (Acts 5:29).

“But government even in its best State is but a necessary evil” [Thomas Paine, “Common Sense” (Feb. 1776)].

Know that in America Sovereignty Resides with the People, not the Government.

The Founding Fathers believed they were kings and sovereigns in post-revolutionary America – not because they felt that way, but because they had a legal right to say so.

On September 3, 1783, the king of England ceded his sovereignty to the American people, to the colonies, and to their posterity. Because America had no king, sovereignty was ceded to WE THE PEOPLE. For the first time in history a nation was created without a king where the citizen had no one over him but God and conscience.

“Under our system the people, who are there {in England} are called subjects are here the sovereign . . . Their rights, whether collective or individual, are not bound to give way to a sentiment of loyalty to the person of a monarch” (United States v. Lee, 106 U.S. {Supreme Court} 196, at 208).

“When the {American} Revolution took place, the people of each State became themselves sovereign” (Pollard v. Hagan, 44 U.S.212 (1845)).

“Sovereignty itself is, of course, not subject to law, for it is the author and source of law; but in our system, while sovereign powers are delegated to the agencies of government, sovereignty itself remains with the people, by whom and for whom all government exists and acts. And the law is the definition and limitation of power,” (Yick Wo v. Hopkins, 118 U.S. 356, 370 (1886)).

“People of the State are entitle to all rights which formerly belonged to that King by his prerogative” (Lansing v. Smith (1829) 4 Wend. 9, 20).

This means that WE THE PEOPLE are sovereigns in the political sense and not subjects; that the President of the United States of America is not a sovereign, but a public servant.

While we should respect our servant, we are not bound to treat him as a king, nor are we obligated to act like servants!!

The danger, however, is that the servant acts like a king (a dulocracy).

This means, under our form of government, the legislature is **not** supreme. The United States government is **not** supreme. The role of government is **not** to protect its own interests, but the rights of the people. Government gains its authority by the “consent of the governed” and its purpose is to protect the life, liberty, and property of sovereigns.

This means WE THE PEOPLE must apply Biblical passages differently than NT peoples who were subjects of kings.

The American Christian must learn to see himself as a master and not a subject; the government officials as servants, not masters.

Know the difference between the rule of law and rule by law.

In saying the “rule of law,” we are correctly describing a lawful maxim directly founded in the common law of the people; that is, *that each man might acknowledge the Law of God and his duty to submit to a higher authority than his own desires.*

In referring to “Rule by law,” we are describing a legalistic dominion not unlike what was in ancient Rome and also among the Nazis; that is, legal dominion – the role of a tyrant. There is all the difference in the world between good people submitting to good laws and an imperialistic government that creates statutes to control and manipulate its citizenry.

Psalm 94:20 Shall the throne of iniquity have fellowship with thee, **which frameth mischief by a law?**

The best example of a government “which frameth mischief by a law” is the U.S. CONgress.

In America’s culture wars, we are seeing a rule by law when officials order the Ten Commandments to be taken down from court room walls, or when school administrators forbid teachers to say “Merry Christmas,” and when Christians are ordered to remove nativity scenes from the public square. These extreme man-made statutes are examples of the attempt to amputate Christianity by a rule by law.

Further, when politicians exempt themselves from their own laws we have a national emergency.

A traveler arrived in a village on the day a child was born to the mother of savages. A crowd of soothsayers, magicians, witchdoctors, and quacks armed with rings, hooks, and cords hovered over the infant.

“This child will never smell the perfume of a peace pipe unless I stretch its nostrils.” Another said, “He will never be able to hear unless I draw his ear lobes down to his shoulders.” A third stated, “He will never stand upright unless I bend his legs.” The last said, “He will never learn to think unless I flatten his skull.”

“Stop,” cried the traveler. “God’s creation is good. Do not bind the child with ropes and fetters. Let the child be free and he will grow to be a strong, healthy lad.” Bad government is like the witchdoctor that seeks to bind the free born. Away with the rings, the chains, and the hooks. Let men live free.

Know that the “second” highest law in the land is the Constitution.

WE THE PEOPLE OF THE UNITED STATES, as political Sovereigns², in order to secure the blessings of liberty, did ordain and establish a Constitution – the Constitution of the united States of America – As the HIGHEST LAW IN THE LAND. The Supreme Law of the land is the United States Constitution.

Chief Justice Marshall said in 1803 in *Marbury v. Madison* 5 U.S. 137 *anything repugnant to the Constitution is null and void.*

Marbury v. Madison, 5th US (2 Cranch) 137, 180,

“we find this principle: All laws, rules and practices which are repugnant to the Constitution are null and void.”

I am sorry to strip your prejudices away from you, but the highest law in the land is **not** the Constitution, **but** the law of God. God’s law is not only for Christians, but for all men and all their institutions!!

Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Know that the U.S. Constitution was designed to limit government.

² The use of the term “sovereign” does not infringe upon the sovereignty of God. Only God is sovereign in a true and spiritual sense. However, the term “sovereign” is used in a political sense in relationship to freedom. No man has the authority to rule another without his consent. In this sense, America was built on the belief that free people are sovereign in relationship to one another and government.

Every word in the Constitution was created to restrain bureaucrats from infringing upon the rights of the people. However, there is not a single instance where the Constitution limits the rights of man.

The government of the United States is of the latter description. The powers of the legislature are defined and limited; and that those limits may not be mistaken, or forgotten, the Constitution is written. To what purpose are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time, be passed by those intended to be restrained? The distinction between a government with limited and unlimited powers is abolished if those limits do not confine the persons on whom they are imposed, and if acts prohibited and acts allowed are of equal obligation. It is a proposition too plain to be contested, that the Constitution controls any legislative act repugnant to it; or, that the legislature may alter the Constitution by an ordinary act (*Marbury v. Madison*).

“The conventions of a number of the States having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And, as extending the ground of public confidence in the Government, will best insure the beneficent ends of its Constitution”
(Preamble, Bill of Rights).

Know the issues of jurisdiction.

What is law? To most people, law is what the police officer uses when he pulls them over.

“The Law” is any system that creates or recognizes rights, duties, or obligations and provides a forum to seek a remedy. Statutes are made for evil people without a conscience and for “artificial entities” or “legal fictions,” that have no conscience. God’s law is for men of conscience (1 Timothy 1:8-10).

Law is styled in many different jurisdictions as common law, equity law, admiralty/Maritime law, private law, international law, federal law, State law, family law, corporate law, labor law, civil law, and many more.

In order to understand what law applies to you, you must understand *jurisdiction*. Just as you have no responsibility to obey the laws of Russia, you have no responsibility to submit to laws outside of your jurisdiction. Laws applicable to Americans must be published in the Federal Register and be preceded by the proper enacting clause.

There is a difference between criminal law and civil law.

Criminal law is binding on all men.

Civil law is entered into voluntarily. When the Bible commands Christians to submit to law, it is speaking about common law or criminal law, not civil law.

Know that indulgence to government is a form of idolatry.

We must harden our hearts to the false notion that government is sovereign. Government is not our God, it is our servant. The hope of this country is not in a government of men, but in the living God who sustains us.

Isaiah 40:15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

All nations [including the United States] before him are as nothing; and they are counted to him less than nothing, and vanity.

When Paul says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work", Paul was totally unaware of the American system of jurisprudence. He is addressing the Cretans who were "always liars, evil beasts, slow bellies" (Tit. 1:12)—a people who had not yet learned to submit to God and His law. He is contrasting paganism, which disregarded the rule of law, with Christianity, which acknowledge the rule of law.

Becoming godly involves being a good citizen. Good citizenship begins when we submit to the rule of God and acknowledge His Lordship (Romans 10:9). If we are to enjoy freedom, we must respect the rule of law as well as resist those who seek to gain legal dominion over people with a rule by law.

[i] Martin Luther King, "A Letter from the Birmingham Jail", April 16, 1963.

[ii] Blackstone, (Internet Resource: "William Blackstone Commentaries on Law", Geocities.com.

Mischief Thru Law

Psalm 94:20



"Shall the *throne of iniquity* have fellowship with thee, which *frameth mischief (amal) by law?*"

Isaiah 10:1

Woe unto them (Congress persons and legislators) *that decree unrighteous decrees*, and that write grievousness (amal) which they have prescribed;

We live in a jural society that prides itself in the rule of law.

But, nothing could be further from the truth. Our nation's leaders do not believe in the rule of law.

Rather, civil rulers presume to know what is best for you and I and, therefore, seek to rule us by law while exempting themselves from their own statutes; e.g., you can't lie to Congress, but Congress can lie to you. We aren't permitted to make money, but Congress can print money with impunity.

Take a look at the following “laws” designed not to punish criminals, but to control people:

It's Illegal

In New York children must be vaccinated or they can't attend pre-school.

In Boulder Colorado students were warned against dressing up as Cowboys and Indians.

Long Island banned footballs at recess because football is violent.

In Detroit you have to obtain a license to walk your dog.

Rhode Island banned a boy from school because he had a key chain with a miniature toy gun on it.

In Georgia one high schooled banned hymns and religious songs at graduation.

In New York City the mayor ordered people to take the stairs instead of the elevator so they could get exercise during the day.

In Tennessee you can go to jail for unauthorized baptisms.

A European the court ruled it's illegal to wear a cross to work.

In Illinois it's against the law to have sex with the dead, but the dead can still vote.

In Fremont Nebraska it's illegal to bring rosary beads to school because the rosary is a gang symbol.

In Dearborn Michigan you can't use your garage for anything but housing your car.

In Los Angeles you can't put fake grass in your front yard because it's not a football field.

In San Juan Capistrano the city outlawed the wearing of flip-flops in city parks.

In Coraopolis near Pittsburg you're not allowed to hoot and howler.

In D.C., the liberal left forced the Washington Redskins to change their name because it was offensive.

A city in Massachusetts banned Thanksgiving because it is insensitive to indigenous people.

In Carrizozo New Mexico it is illegal for women to go out into the public unshaven.

In Alaska it's illegal to push a moose out of an air plane.

In 2020, the New Mexico governor (Michelle Grisham) put on the mantle of a dictator and ordered churches closed, restaurants to shut down, six foot distancing between people, and mandatory face diapers, and forbid families from gathering to celebrate Thanksgiving, Christmas, and birthdays.

In 2021, Congress enacted gender-bender rules for the legislature abrogating the use of he or she, men or women, boys or girls, male or female, Mr. or Mrs., husband and wife, etc.

In 2021, Congress, consistent with its gender-bender program, denounced "Mr. Potato Head," and Dr. Seuss.

It's Legal

After reading some of these codes and statutes you begin to wonder if insanity is not a prerequisite to hold political office.

As entertaining as these Nanny State "laws" have become, it is not amusing when politicians pass law to kill babies, to shield baby butchers, to protect the production of pornography, to promote same-sex unions, to tax and confiscate the wealth of the American family, and to ban praying in Jesus' name because it is not in conformity to the new world religion.

War is being declared on Christian law! Think of all the "mischief " (amal) Roe v. Wade (legalized murder)) or Everson v. Board of Education 330 U.S. 1 (1947) (separation of church and state) has caused.

Someone asked a pastor why God created BAR attorneys. His answer was, "So used car salesmen would have someone to look down on." And,

speaking of lawyers, "What is the difference between a vacuum cleaner and an attorney on a motor cycle? The answer is the vacuum cleaner has the dirt bag on the inside. Not to demean lawyers, but their reputation is well deserved. 98% of the lawyers make the other 2 % look bad.

"Can the throne of iniquity have fellowship with thee who doeth mischief through law?" That is, can these wicked legislators and BAR attorneys who have declared war on God's law order by attacking Christianity and by promoting atheistic humanism through legislation have any claim on the God of the Bible?

The answer, of course, is that it is easier to shove a camel through the eye of a needle than for a politicians and attorneys to enter the Kingdom of God.

Observations about the word "mischief"

Mischief comes from the "throne of iniquity" which refers to wicked rulers; i.e., kings, rulers, and politicians committed to moral anarchism by creating their own, man-made legal system.

The term "throne" refers to their power; and,

The term "iniquity" refers to the character of their administration. It is the word "havah" in Hebrew and is translated "deadly pestilence" in Psalm 91:3 (ESV and NASB); and, "wickedness" in Psalm 5:19; "plots destruction" in Psalm 52:2 (ESV).

The source of mischief is politicians -- plotters of destruction who smash freedom and dismantle human rights through delusions of law, statues, and codes.

*The word "mischief" is the Hebrew word "amal." It primarily refers to "trouble" or "labor" or "toil." The main idea is that of labor or **work**. Legislators pass statutes making **you work for them**.*

Take for example, a Form W-4 -- which is the "Employee's Withholding Allowance Certificate" (2014) with an OMB number 1545-0074. Consider the definition of "employee" from Title 26:

26 U.S.C. Sec. 3401(c) Employee

For purposes of this chapter, the term "employee" includes [is limited to] an officer, employee, or elected official of the United States, a State, or any political subdivision thereof, or the District of Columbia, or any agency or instrumentality of any one or more of the foregoing. The term "employee" also includes an officer of a corporation.

What's happening? Are you an "officer" or "elected official" of the United States?

These forms are perfectly legal, but when you sign them you are making a sworn statement under penalties of perjury that you are an employee of the United States Government.

In so signing, you consent to be treated as a government employee whom Congress has a right to tax; that is, you're volunteering to be classified as an employee of the U.S. Government. And, it's all perfectly legal.

In Deuteronomy 26:7 the word "amal" (mischief) is translated "toil" -- a reference to the slavery imposed on Israel during their captivity in Egypt. Amal is the word used for the trouble caused by Pharaoh when he taxed Israel then conscripted their labor as permanent slaves in the Empire. Pharaoh was the first tax man. The "task masters" are called "tax collectors" by rabbis.

Isn't this what legislators do -- pass laws taxing our income, confiscating our labor, and making us slaves of the Nanny state?

In Judges 10:16 the word "amal" (mischief) is translated "misery." It refers to Israel's servitude to tyrant governments. The tyrant kings conquered God's people, taxed them into poverty, and then made them permanent slaves to the State. Failure to pay tribute resulted in capital punishment or declaration of war.

In Exodus 21:22, the word "amal" (mischief) refers to an untimely miscarriage resulting in the death of a baby or mother. It is translated "harm" in the ESV.

In Psalm 7:14 the word "*amal*" (mischief) is translated "pregnant with mischief." It is talking about fascist legislators who birth new statutes to control society and its wealth.

In Isaiah 10:1 the word "*amal*" (mischief) is translated "grievousness." The context is about godless rulers who passed decrees that oppressed the "needy," robbed the "poor," and made spoil of "widows" and the "fatherless." Before us are the kings, advisors, and judges of the nation who devised schemes to enslave people, steal from their fellowman through color of law, and foreclose on people's property by clever statutes and contracts.

Sound familiar? Jewish communism is not new.

As an example of legislative mischief just consider the creation of the Federal Reserve and Roosevelt's laws introducing paper currency (FRNs) to the nation in the 1930s. Henry Ford once said "It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning".

In conclusion, the purpose of this message is to make Christians aware of the mischief politicians do through legislation.

First, changing law is evidence a nation has changed its gods.

Since gods are the source of law, reversals in morals means a nation has changed its religion. While Christianity was at one time the foundation of law in this country, atheistic, evolutionary humanism is the new god on the block. "Laws" that permit mothers to murder their babies and statutes that redefine marriage to include same-sex unions is indicative that we are in a moral revolution bowing down to the gods of chaos.

Second, man cannot create law. Laws are discovered, not made.

You cannot find law in American courts; you can only find statutes, procedures, and rules. Legislators do not pass laws; they pass codes or bills. There is no law in the court because there is no Bible in the

courtroom. There is only One Lawgiver and that is the Lord Jesus Christ (Isaiah 33:22; James 4:12).

So, let us never forget the legal carnage left behind by legislators and the burdens they place on men by passing more and more "laws." As best we can, we must oppose and resist all legislation designed to rob men of rights, and making us pull oars on the government's galley.

There is good news, however. The word "*amal*" (mischief) is used in Isaiah 53:11, and it is translated "travail" of soul." It refers to our Lord's anguish as our "Sin-bearer."

Isaiah 53:11 He shall see of the *travail of his soul*, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

On the cross the Savior toiled alone to pay for our sins on Calvary. Let us never forget the "*amal*" (mischief) of our Lord. Let us remember his labor and the burdens He lifted by his toil at the cross. He came the first time to defeat sin and death. He will come a second time to thrash his enemies and to crush those who do "*amal*" (mischief) through law (Hebrews 10:13). Bless the Lord, oh my soul!

PERSPECTIVES ON THE REFORMATION



Luther and the Law



In exposing the heresy of selling indulgences to ignorant Catholics by the Roman Catholic Church (RCs), Martin Luther became a champion for justification by faith; but he was an confused, even an adversary for the restoration of law to its rightful place in the Christian life.

This brief, while standing with Luther on justification by faith, advances the proposition that God's law was never given for the purpose of justification. Rather, it was given (1) to establish a civil society based on the rule of law; and, (2) that it is a standard of holiness in the pursuit of sanctification. To synthesize justification and sanctification was the error of Newman and the RCs.

Unwittingly, however, Luther contributed to the breakdown of the rule of law in society.

Luther is clear about the work of Christ in justification, but strangely fuzzy about the work of the Spirit in sanctification.

He failed to understand that that the opposite of law is not grace, but lawlessness; that the opposite of sanctification is not justification, but corruption.

The purpose of grace is not to set aside the law, but to enable men to keep the law. By law, we are not referring to Judaism and its case law, but the Torah and its case law. Jesus honored the law (Matthew 5:17), but he showed contempt for Pharisaical legal traditions (Matthew 15).

Men are not saved by law, but they are saved so they can keep the law.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," (Romans 3:20).

Men are not saved by good works, but they are saved so they can perform good works (Ephesians 2:8-10). There is all the difference in the world between *being saved by law* and *being saved so one can keep the law (The Ten Commandments)*. The law is a reflection of the character of God, and when we keep God's law, men can see Christ in us! Law-keeping, therefore, is evidence one is born again.

"Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. This is how we know that we love the children of God: by loving God and carrying out his commands. In fact, this is love for God: to keep his commands. And his commands are not burdensome," (1 John 5:1-3).

Men are justified by faith alone, *sola fide*; but they are not sanctified by faith alone, they are sanctified by works in conformity to law by the help of the Spirit.

While men are not saved by law, there is no salvation without law. Christ's work at Calvary is not only a testament to grace, but a testament to law (Romans 3:21). If there is no absolute God with one absolute law, there was no reason for Christ to die for our sins. He died for our sins because law required it (Romans 3:24-31). If the law required His death, and his death garrisoned the law, then why do modern pastors believe the gospel nullifies the law? Is not this apostasy?

We are saved by the doing and dying of Christ grounded on His obedience to law, alone: but, we are sanctified by the Holy Spirit Who requires our consent and cooperation to keep God's law.

Luther understood that a man is not saved by law for justification, but he never understood the place of law in the Christian life for sanctification. He was so eager to explain how a man is not saved by law that he dismissed the fact that the Holy Spirit empowers a man to keep the law (Romans 8:4). Consequently, Luther and many of his modern followers became antinomian (against law) even to the point of destroying church

property in the name of Jesus. What? No wonder the Roman Catholics called Luther the "wild boar in the vineyard" (Pope Leo X).

It is true we are not saved by law, but it is also true we are not saved from law. Without law society has no glue to hold it together. *Everyman does what is right in his own eyes (Proverbs 21:2).*

"The purpose of Christ's atoning work was to restore man to a position of covenant-keeping instead of covenant-breaking."
(R. J. Rushdoony)

Rushdoony points out three forces that moved Luther away from a theonomic view of the Law. One was the Anabaptists, obviously the major concern of this study. Another was his views on Natural Law.

Let us look first at Luther's view of Justification by Faith, which Rushdoony assesses:

Luther saw both the law and sin as abolished and declared that, "To the extent that I take hold of Christ by faith, therefore to that extent the Law has been abrogated for me." This is antinomianism, and alien to St. Paul (Rushdoony, p. 674).

In 1529, Luther in the *Small Catechism*, gave a sounder view of the law, but his brief statements therein could not undo the damage of his more extended attacks on the law. Too often Luther felt that the only way to establish the doctrine of justification by faith was to deny works and sanctification.

He wrote on August 1, 1521, to Melanchthon,

"Sin cannot separate us from God, even if we commit murder and fornication a thousand times a day."

With saints like this, the world has little need for sinners (Rushdoony, p. 652).

Because his view of law was totally salvic and not civic, Luther did not understand that the law was given to produce an orderly society -- to free

men and to bind criminals; to guide governments that would protect the rights of man. If God's law is not the standard government action, then what is?

"Luther denounced God's law in favor of statist law." -- *R.J. Rushdoony*

Rushdoony stated Luther held that the law of Moses binds only the Jews and not the Gentiles.

"We will not have Moses as ruler or lawgiver any longer."
(Sermon of 1525).

Thus, Luther became antinomian setting his followers adrift on the sea of lawlessness without a rudder to steer their ship.

Earnest Kevan, in commenting on the origin of antinomianism, noted that

"Antinomianism was the theological contrary to Puritanism in its doctrine of the Law of God in Christian experience. Apart from its early appearance in New Testament times, and in Valentinian Gnosticism, the formal rise of antinomianism has usually been associated with Johannes Agricola, sometimes called Islebius, an active leader in the Lutheran Reformation. In his search for some effective principle by which to combat the doctrine of salvation by works, Agricola denied that the believer was in any way obliged to fulfill the moral Law. In the Disputation with Luther at Wittenberg (1537), Agricola is alleged to have said that a man was saved by faith alone, without regard to his moral character. These views of Agricola were denounced by Luther as a caricature of the Gospel, but in spite of this, the Antinomians made repeated appeal to Luther's writings and claimed his support for their opinions. This claim, however, is based merely on certain ambiguities in Luther's expressions, and general misunderstanding of the Reformer's teaching.²

Kevan to the contrary, the "ambiguities in Luther's expressions" rested in very serious ambiguities in Luther's thinking (Rushdoony, 651-652).

The movement of the church so charted is from victory to defeat.

Luther himself began with victory and ended in defeat, a self-tortured, guilt-ridden, and bloated man. He who had been the hope of the Christian poor had been denounced by them as Herr Luder, Mr. Liar, decoy, law scoundrel, or carrion. Luther could rightfully plead that his was not a theology of social revolution, but he had raised false hopes among the peasants. "Sola Scriptura" was his standard: the word of God alone. This to the people meant not only justification by faith but also the sovereign law of God. To that law they appealed, and Luther denounced God's law in favor of statist law. (Rushdoony, p.658-9)

[Note: Many modern pastors follow Luther's footsteps believing the law (Torah) only applies to Jews; that Christians have no duty to the Ten Commandments; but, that they are duty bound to obey the secular state based on Romans 13:1-5 -- a view that leads to the graveyard of nations.]

Main Source: Main Source: *A Theonomist Looks at the Reformers*,
<https://vftonline.org/VFTINC/anabaptists/13-2Rush.htm>

The Council of Trent



No sooner was the Reformation off and running, that the Counter-Reformation was launched in the Roman Catholic Church (RCs).

Luther was correct in insisting that man's keeping of the law had nothing to do with the promise of justification; that men were saved by the doing and dying of the Lord Jesus Christ. If there was an error with Luther, it is that he did not research the place of the law in the Christian life and the church.

Consequently, Pontiff Paul III organized the Council of Trent (1545) to countered Luther and his protestors. In opposition to justification by faith alone the Council came up with the following:

Canons Concerning Justification

Canon 1. If anyone says that man can be justified before God by his own works, whether done by his own natural powers or through the teaching of the law, without divine grace through Jesus Christ, let him be anathema.

Canon 2. If anyone says that divine grace through Christ Jesus is given for this only, that man may be able more easily to live justly and to merit eternal life, as if by free will without grace he is able to do both, though with hardship and difficulty, let him be anathema.

Canon 3. If anyone says that without the predisposing inspiration of the Holy Ghost and without His help, man can believe, hope, love or be repentant as he ought, so that the grace of justification may be bestowed upon him, let him be anathema.

Canon 4. If anyone says that man's free will moved and aroused by God, by assenting to God's call and action, in no way cooperates toward disposing and preparing itself to obtain the grace of justification, that it cannot refuse its assent if it wishes, but that, as something inanimate, it does nothing whatever and is merely passive, let him be anathema.

Canon 5. If anyone says that after the sin of Adam man's free will was lost and destroyed, or that it is a thing only in name, indeed a name without a reality, a fiction introduced into the Church by Satan, let him be anathema.

Canon 6. If anyone says that it is not in man's power to make his ways evil, but that the works that are evil as well as those that are good God produces, not permissively only but also propria et per se, so that the treason of Judas is no less His own proper work than the vocation of St. Paul, let him be anathema.

Canon 7. If anyone says that all works done before justification, in whatever manner they may be done, are truly sins, or merit the hatred of God; that the more earnestly one strives to dispose himself for grace, the more grievously he sins, let him be anathema.

Canon 8. If anyone says that the fear of hell, whereby, by grieving for sins, we flee to the mercy of God or abstain from sinning, is a sin or makes sinners worse, let him be anathema.

Canon 9. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.

Canon 10. If anyone says that men are justified without the justice of Christ, whereby He merited for us, or by that justice are formally just, let him be anathema.

Canon 11. If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.

Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.

Canon 13. If anyone says that in order to obtain the remission of sins it is necessary for every man to believe with certainty and without any hesitation arising from his own weakness and indisposition that his sins are forgiven him, let him be anathema.

Canon 14. If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected, let him be anathema.

Canon 15. If anyone says that a man who is born again and justified is bound ex fide to believe that he is certainly in the number of the predestined, let him be anathema.

Canon 16. If anyone says that he will for certain, with an absolute and infallible certainty, have that great gift of perseverance even to the end, unless he shall have learned this by a special revelation, let him be anathema.

Canon 17. If anyone says that the grace of justification is shared by those only who are predestined to life, but that all others who are called are called indeed but receive not grace, as if they are by divine power predestined to evil, let him be anathema.

Canon 18. If anyone says that the commandments of God are, even for one that is justified and constituted in grace, impossible to observe, let him be anathema.

Canon 24. If anyone says that justice received is not preserved and also not increased before God through good works, but that those works are merely fruits and signs of justification obtained, not the cause of its increase, let him be anathema.

Canon 30. If anyone say that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out ... that no debt of temporal punishment remains to be discharged ... before the gates of heaven can be opened, let him be anathema.

“By works” the Council of Trent means “works in conformity to law.” While Luther separated human works from justification, the RCs merged faith and works making law-keeping necessary for salvation.

The Lutherans and Protestants reacted to RCs by antinomian statements like you can be “a Christian while you are an adulterer, a fornicator, a swill-belly, full of pride, avarice, usurious practices, envy, revenge, malice, etc. and mean to continue in these sins.”

While Luther did his best to correct these abuses among Lutherans, the bridge between law and grace collapsed. Antinomianism, in various forms, prevail even unto this present hour: “we are under grace, not under law!”

Luther: “For Christ has gained for us not only grace (gratiam), but also the gift (donum) of the Holy Ghost, so that we obtain from Him not only forgiveness of sin, but also the ceasing from sin (Councils and Churches St. L. Ed. XVI, 2241 f.)”

In contrast to Luther, RCs do not believe men are saved by human works, but they still insist that human works in conformity to law are necessary for salvation causing Catholics to focus on good works so they can go to heaven.



Ignatius of Loyola, the great Counter-Reformationist, emphasized Christ’s work in the heart as a means of salvation. In his thinking the locus of salvation was in the heart and not at Calvary. Faith in the heart and one’s experiences with God became the means of salvation.

Consequently, the Reformation did not come up with canons on the proper place of God’s law in the church leaving Protestantism adrift on the sea of lawlessness without oars to navigate

their boat.

This work along with many others is an attempt to clarify the proper place of law in the Christian life (for sanctification) without denying sola fide, justification by faith alone.

Test Your Theology



Answer (a) or (b) whichever you think is most Biblically correct?

One:

(a) God gives a man right standing with Himself by mercifully accounting him innocent and virtuous

(b) God gives a man right standing with Himself by actually making him into an innocent and virtuous person.

Two:

(a) God gives a man right standing with Himself by placing Christ's goodness and virtue to his credit.

(b) God gives a man right standing with Himself by putting Christ's goodness and virtue into his heart.

Three:

(a) God accepts the believer because of the moral excellence found in Jesus Christ.

(b) God makes the believer acceptable by infusing Christ's moral excellence into his life.

Four:

(a) If a Christian becomes "born again" (regenerate and transformed in character); he will achieve a right standing with God.

(b) If a Christian has a right standing with God by faith, he will experience a transformation in character.

Five:

(a) We achieve a right standing with God by faith alone.

(b) We receive a right standing with God by faith which has become active by love.

Six:

(a) We achieve right standing with God by having Christ live out His life of obedience in us.

(b) We achieve a right standing with God by accepting the fact that He obeyed the law perfectly for us.

Seven:

(a) We achieve a right standing with God by following Christ's example by the help of His enabling grace.

(b) We follow Christ's example because His life has given us right standing with God.

Eight:

(a) God first pronounces that we are good in His sight, then gives us His Spirit to make us good.

(b) God sends His spirit to make us good, and then He will pronounce that we are good.

Nine:

(a) Christ's intercession at God's right hand gives us favor in the sight of God.

(b) It is the indwelling Christ that gives us favor in God's sight.

Ten:

(a) Only by faith in the doing and dying of Christ can we fully satisfy the claims of the Ten Commandments.

(b) We can satisfy the claims of the Ten Commandments by the power of the Holy Spirit. [1]

Source: (Questionnaire: Are you Catholic or Protestant? Brinsmead, "Verdict Magazine," a.k.a. "Present Truth," circa 1972)) All the answers are A. except questions 4, 6, 7.

The Five Solas



Ephesians 2:8-9 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

The contest between God and man, Cain and Abel, the true Gospel and a fake gospel rages on. It has many titles: Calvinism v. Arminianism, Reformation Theology v. Catholic Theology, Christianity v. Judaism.

Whether this battle is couched in terms between Arminians and Calvinists or Catholics and the Reformers, the cause of the conflict is always the same.

Is the work of Christ at Calvary sufficient to save a man or must man add something to the sacrifice to activate salvation?

There is something about man that just can't accept the pure grace of God. Mankind seems hardboiled on substituting beans for blood (Genesis 4) . . . building steps up to God's altar (Exodus 20:26). . . offering strange fire to God (Leviticus 10:1-2) . . . wearing wool and sweating with the sacrifice (Ezekiel 44:18) . . . adding a catalyst to ignite grace . . . synergizing his own works with the works of Christ to claim salvation; mixing law and grace for justification.

It is the duty of Christians to call Lazarus forth and to unwrap the living from the grave clothes and to strip away the fig leaves belonging to Adam's race. We need to do all we can to prevent ourselves from exchanging our birthright for a mess of porridge.

The stumbling block on the road to Zion seems to be over the word "alone."

The Roman Catholic Church has always believed, and still do, that men are justified by grace through faith in Christ. What Rome does not believe is that justification is by grace *alone*, through faith *alone*, because of Christ *alone*. According to Rome, faith must be activated through love; faith must produce works that please God; faith must change the heart; and, that man must change in order to be accepted by God. How much change, nobody knows.

Biblical Christians insist that Christ is the Great Savior that saves man from his sins (Matthew 1:21); that salvation is of the Lord (Jonah 2:9). He is not the greater Helper that assists men to produce life changes that causes God to accept man. He is the Savior that saves men from their sins.

Those Pretenders wearing the figs leaves of Adam include in part Catholics, Arminians, Amish, Mennonites, General Baptists, Free Will Baptists, First Christian Churches, the Churches of Christ, the Seventh-day Adventist Churches, the Nazarenes, the Salvation Army, and the Wesleyan Methodists. We would call them all "good people."

It is this word "alone" that seems to start a bar room brawl. The word "alone" in Latin is the word *sola*. The emphasis on Sola Scriptura, Sola Fide, Solus Christus, Sola Gratia, and Sola Dei Gloria ignited the fires of the Reformation.

Dr. James White states the conflict so well, "The issue has never been the necessity of grace. It has always been the sufficiency of grace!"

The great question is and always has been about sufficiency. Catholics insist Calvary is *necessary* for justification; but, but the Reformers insisted that faith in the cross is *sufficient* for man's salvation.

Let's take a look closer look at the Five Solas:

Sola Scriptura:

Biblically educated Christians insist the Holy Scriptures are sufficient for faith and practice (Isaiah 8:20). The Pretenders believe that "all truth is

God's truth;" that the Christian can rely upon the canons of the church, dreams, voices, revelations, religious experiences, psychology, and academic disciplines to build up a holy faith that pleases God.

The Reformers said no to these adhesions and insisted that Scripture alone is the inspired Word of God and the infallible rule of faith for the Church of Jesus Christ. Religious experiences and feelings are not to be trusted (Isaiah 8:19-20; 2 Timothy 3:15-17).

Solo Christo or Solus Christus:

Biblically taught believers understand that Christ is the Savior, the only Savior, and that men are saved by the doing and dying of Christ; that faith in His life and death is all that is needed for a man to gain acceptance before God; that no amount of change or assistance from another can save the soul. It is not Christ plus something else. His blood alone cleanses the moral leper. He "is the way, the truth, and the life, no man comes to the Father" except through Him (John 14:6; Matthew 1:21; Romans 5:8; 1 Peter 1:18-20; 2:24;).

The Pretenders insist that man is not totally fallen; that he can lift himself up by his own bootstraps; that he can open his own dead mind, blind eyes, and deaf ears to God; that prayers to Mary the "Mother of God," the holy saints "that hear us" assist in man's salvation; that the indwelling, regenerating Spirit of God that changes one's character is necessary in order to effect justification.

European people in the 16th century were drowning in a sea of idols trying to swim toward islands dedicated to minor deities called "the saints."

Even the young Luther, in 1505, in the midst of the thunderstorm that threatened his life, prayed to Saint Anne. As a lightning bolt struck just feet away from him, in fear of his life, he shouted, "Save me Saint Anne and I will become a monk." Saint Anne being the patron saint of miners, it seemed natural to him to pray to her to save him from impending death. But, his studies in the Scripture lead him to see *Solus Christus* and this delivered him from all the idols offered by Rome.

Sola Fide:

The Biblical mind believes a faith that looks outside of self to Christ and His work at Calvary is sufficient to save the soul. Like snake-bitten Israelites that had to take their eyes off their wounds, off their snake-bite potent, and off their snake-bite doctors and look at the brazen serpent in the middle of the camp to be healed, so the Christian looks away from all the Pretenders to Christ and Christ alone for salvation (Numbers 21; John 3:14).

While faith in Christ regenerates the soul, that change never becomes the basis of being justified by God. The believer has an anchor of soul in heaven that assure him that the faithfulness of Christ is totally sufficient to save his soul (Romans 3:21-22; 4:1-5; 5:1; Hebrews 6:9).

The Pretenders seem quite busy erecting religious-industrial plants that manufacture traditions of men, human philosophies, high priest psychologists, clerical absolution, penances, indulgences, pilgrimages, prayer to the saints, rosaries, and charitable causes to assist man in his search for salvation. The Reformers threw these practices in the trash bin insisting on "Faith alone" as the means of salvation. It was not faith in the heart producing love that saved man, but faith in Christ and His work at Calvary that saved the soul.

Yes, men must believe in Christ to be saved; but, it is God that causes the blind man to see and the deaf man to hear. It is God that unchains the will from the shackles of sin freeing it to choose Christ.

Recently, a firefighter saved a wild rabbit from dying in a fire in Los Angeles and the media honored his compassion (12/7/2017). Was he unjust for not saving all the rabbits? If we used Arminian thinking, we would condemn the firefighter because he didn't save the whole herd. Likewise, God is not unjust for saving some and not saving others.

Do not hear what is not being said. Sola fide is not faith in faith. The Christian man is not a fideist that believes claims without proof. Man is depraved. Sin has impacted all of his being, but sin does not make a man nonhuman or strip away his ability to look at the evidence and separate fact from fantasy. There is no room in true Christianity for blind faith or

credulity. We follow the facts and the rules of logic. The Christian faith is grounded on the historical fact that Jesus died for our sins and literally, tangibly, physically rose from the grave. He is risen! "You ask me how I know He lives?" -- Because eyewitnesses of his resurrection wrote what they saw, heard, felt, and touched for us to investigate and believe (1 John 1:1-4).

Sola Gratia:

The Reformers insisted that God provided all that was necessary to save believing men. They concluded that salvation was totally by grace apart from any contribution by man. They called it "sola gratia." They insisted that man was saved entirely by works – His works – by faith (a point of trust) in the doing (positive righteousness) and dying of Christ (payment for sin).

Sola Gratia was so important to the Reformers; they saw it as the pivotal truth that separated the true gospel from all the false gospels circulating in Europe.

The question is this: Is grace able to save or is it merely an aide with man's will being the final deciding factor?

The first use of grace is in Genesis 6:8 and the last use of the term is found in Revelation 22:21; that is, God's grace is the grand theme and conclusion of the Christian faith; and, it is sufficient to save the soul.

The Reformers preached grace – a grace that actually saves the soul. *Sola gratia* meant "grace at the start, grace to the end, grace in the middle, grace without fail, grace without mixture, grace without addition, grace that allows no boasting, grace that precludes all glorying but in the Lord" (Reformation Theology).

Our primary text states:

"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God" (Ephesians 2:8-9).

The Savior's work is summed up under the term "grace." Grace "alone" saves the soul. Faith is the way man receives salvation. The verb "have

been saved" (sesos'menoi) is a perfect passive participle. The perfect informs us of a past action with present results; that is, that the grace of God saved the soul; that the believer was saved, is saved, and is now in a state of enjoying that salvation. The passive voice informs us the subject of the sentence (you) is acted on by the passive verb. Grace saves the believing man!

It is here that we must understand the difference between *monergism* and *synergism* regarding salvation.

Monergism, which comes from a compound Greek word "mono" which means "alone" and "ergism" that means "to work." Thus, "to work alone," is the view that God alone effects our salvation. *Synergism* means "to work together." It refers to a cooperation between two or more agents to produce the combined effect of salvation that could not be achieved by the sum of their individual efforts.

All the Reformers were *monergists*, believing that God's grace is the provider of salvation even enabling the blind to see and the deaf to hear so they can receive His salvation. Catholics and Arminians are synergists believing man must do something to merit God's salvation. These Pretenders believe grace is necessary for salvation; that it is one of the ingredients that bakes a happy cake, but they can't seem to grasp the sufficiency of grace; that *sola gratia* saves the soul.

Thus, the reformed mind sees the doctrines of Arminians as a toll road leading pilgrims back to Rome.

These two views were heavily debated in the early 17th century when followers of Arminius published The Five Articles of the Remonstrance (FAR), a document stating where their theology differed from that of Calvin and his followers. See the Synod of Dort: Calvinism v.

Arminianism

The pivotal point in this debate is between the Calvinistic doctrine of unconditional election vs. the Arminian doctrine of conditional election. If one believes election is unconditional, then one will tend toward a monergistic view of salvation. Conversely, if one holds to a view that

election is based on God's foreknowledge of who would believe in Him, then one tends toward the synergistic view.

We see this tension in the early church. At the Jerusalem counsel in Acts 15:24 where a Jewish synergistic sect within the church sought to subvert souls, "saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment" (24).

Notice three important words:

The word "subvert" (*anaskeuazo*) means "to pack up baggage and to carry it to another place;" that is, these Judaizers sought to haul immature Christians back to the nest of Judaism.

The word "must" implies a *necessity*. The apostles believed in the necessity of faith (Acts 16:30). These Judaizers believe in another necessity besides the cross – that circumcision *needed* to synergize with grace to affect salvation – a cursed gospel.

Next, notice the word "freely" (*dorean*) in Romans 3:24 "Being justified *freely* (*dorean*) by his grace through the redemption that is in Christ Jesus." "Freely" is the same word translated "without cause" in John 15:25 -- "they hated him *without cause* (*dorean*)."

Pretenders don't believe in free grace. They insist man must do something to cause God to save the man. They insist there must be another cause that saves man outside of Calvary -- a cause within man.

Pretenders look for a cause in man why God saves the man. The Reformers saw the cause of salvation resting in in God alone. He loves us not because of who we are or what we do, but because of Who He is – a God of love (1 John 4:7ff).

"So then, it is not of him who wills or of him who runs, but of God who shows mercy," Romans 9:16.

"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace," Romans 11:6.

Moreover, in the Catholic mind *it is grace in the heart* that saves man. Their emphasis, therefore, is upon *change* and *transformation* and *being born again*. The Reformers insisted *the locus of grace* was at Calvary . . . not the human heart. (See the Locus of Grace)

Moreover, Catholics stumbled over the fact that God justifies the wicked when the wicked man seeks protection at the cross (Romans 4:5). In the Catholic mind, God can only justify the righteous. Only after the man is made righteous did God justify the man; that is, *regeneration* became the *basis* of justification. Not so with the reformers. Regeneration was important to Reformers, but not the reason God saves the man. Justification precedes regeneration; God declares a man right with God first (justification), and then proceeds to make the man righteous second (regeneration) (See the Upside Down Gospel - <https://sedm.org/Forms/17-Theology/CorrectingTheUpsideDownGospel.pdf>).

See: A Test supra: Are you Roman Catholic or Protestant in your Theology?

Thus, *sola gratia* for *solie Deo gloria* became the rallying cry of the Reformers who sought to extract themselves from all the idols, formulas, and catalyst offered by Rome.

Soli Deo gloria ("glory to God alone"):

Because Catholics lit thousands of candles to Mary and prayed to a plethora of dead saints in their search for salvation, people needed to awakened to the massive confusion caused by Medieval Catholicism The Reformers rediscovered the true gospel and taught *sola Scriptura*, *solus Christus*, *sola Fide*, and *sola Gratia* glorified God and not man.

God will not share His glory with another (Isaiah 48:11). In advocating the true Gospel of Grace man receives the benefits of salvation, but God gets all the glory . . . "that we might be to the praise of His glory" (Ephesians 1:12).

While we are saved unto good works, we are not saved by our good works. Saved by grace, all service to Christ is rendered graciously and

thankfully. Service does not save us, but it does beautify us. It is esthetic, not pragmatic.

Yes, Christians should obey Christ. Yes, Christians are committed to God's law-order. But, there is all the difference in the world between being saved by the law and being saved in order to keep the law.

[A side note needs to be added. The Five Solas apply to *the judicial wonder of justification, being declared righteous and treated as such* by the Court; that is, the day a man sees and believes that Christ is his substitute, Savior, and Lamb.

Sanctification, on the other hand, follows one's justification (Romans 3-5). It is a lifelong process of becoming holy in word and deed. In sanctification, a man cooperates with God in the pursuit of holiness (Romans 6-8; 12-16). There is nothing substitutionary about sanctification. It is not "let go" and "let God." Justification rests on the work of God for man alone; sanctification requires the regenerate man's effort to be holy while he seeks the power of the Spirit to be holy. The Reformers separated justification from sanctification and insisted that sanctification is not the basis of justification. The Catholic counter-reformation could not separate justification from sanctification. Thus, sanctification (being made holy) became the foundation of justification (the hope of being declared holy some day). The question that could not be answered was, "How holy does a man have to be to be declared just before God? The Reformers, of course, saw Christ as their righteousness.].

Thus, Biblical minds advance to the *Five Solas* because the Lord and the Lord alone is exalted in the progress of redemption. Arminians side with Rome seeking a place for man on the Victor's Stand. While they bow a knee to Christ, the Reformers fell on both knees before their Champion. The Pretenders use Him as a crutch; those who understand sola Gratia see Christ as their whole wheel chair.

Theology and Law

Old Testament Theology: Stockton's Unedited Lecture Notes



GOD'S HOLY LAW is a major revelation in the Old Testament. If we are going to major on the majors and minor on the minors, a life time study of God's Law is essential to the Christian walk – not for justification, but for sanctification.

Importance

Judge Sargus' concurrence in the October 9, 2002 *Adland v. Russ* decision acknowledged that "the Ten Commandments, which played a most significant role in the development of positive law and western civilization, may be displayed on public property in the context of their historical significance"(307 F.3d at 490).

To deny the importance of the Ten Commandments upon Western Civilization is to deny the development and progress of society. Challenging inclusion of the Ten Commandments in a historical and cultural practice is denying their historical significance to American law and culture.

Theological Issues

When it comes to the subject of law, the Christian community largely suffers from bi-polar movements. The radical Messianic community seeks to re-vitalize food laws, Sabbath laws, and Jewish festivals to the neglect of the Breaking of Bread.

Antinomian segments of Christianity bifurcate the O.T, and the N.T. resulting in moral anarchy and ethical relativity in the church. Good Christians have retreated into a private practice of religion.

Gone are the days when the Black Regiment applied Scripture to the politics of the day. Wycliffe said, the Bible was meant to be "a government of the people, by the people, and for the people." If God's

law is not the standard for ethics and government, then what is? The Christian must steer his boat through the theological fog to attain a clear and balanced view of God's law. If God's law is not relative today, then the church proclaims the death of God among men.

Continuity vs. Discontinuity: What commands are continuous in this dispensation, and what commands are discontinuous?

Throughout history Christians have run the gamut of the theological spectrum of application of the law to their nation's laws.

Theonomists generally believe that every aspect of God's law has application for the Christian life while the antinomians have abandoned nearly every aspect of the law including the Ten Commandments as applicable to Christian living.

Many pastors seem to pick and choose what they will apply to the church without a yard stick to measure application; e.g., some Christians will not eat pork; others insist that Sabbath keeping is obligatory. But, they love to apply the laws of tithing to the church. We must ask what commands from God's law apply to Christians today and on what principle is that decision to be made?

Private religion vs. public religion: Many Christians will insist that they should keep the Ten Commandments privately as part of the personal religion, but do not believe that the society has a duty to the Ten Commandments. Do you want to live in a neighborhood where a few Christians keep the Ten Commandments, but the majority of people lie, steal, and kill? No! Society is made better when the entire neighborhood keeps God's laws.

Pietism is the fervent application of the OT ethical laws to one's personal ethics, why then would this same segment of Christianity place no onus on the non-Christian community to know and honor the Ten Commandments?

We must ask, "if God's law is not the standard for society then what law is the canon of law for mankind?" If God's law is not the standard for all

men, then we live in a multiple universe with multiple laws; that is, everything is relative and nothing is absolute.

The Historical Background

Source: The prologue not only introduces us to the Ten Commandments, but also to the First Commandment. The Source of God's law is Father Yahweh (YHWH) and He introduces Himself as the LORD thy God which brought thee out of Egypt; that is the term "LORD thy God" declares God's sovereignty, authority, self-existence, and absoluteness.

Because He is LORD, He has the right to be their Lawgiver. Secondly, the phrase "which brought thee out of Egypt" declares God's grace and redemptive love; that is, the Ten Commandments are a product of sovereignty and grace.

Time: The law was given at Mt. Sinai three months after the exodus sometime around 1445-1450 BC. Israel stayed another ten months at the foot of the mountain after they received the law

Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect...

Purpose: The Law was given to reveal the character of God. His character is partially portrayed in the Law and God's character is the basis of right and wrong, of morals, of ethics, of conduct, and regulations for the health of the community (Leviticus 19:1-3).

Designed result: In obeying the law, Israel became a "special treasure;" hence, a nation distinct from all others, a model for the international community, and a leader among nations. But, as Israel abandoned the law, immorality increased, and Israel became the pariah of the nations.

Covenant: The people of Israel entered into an agreement with God; a compact or contract. The terms were simple: obey and be blessed; disobey and be cursed (Leviticus 26). Clean clothes were worn that day as a formal, external show of respect as God spoke directly to the people (Exodus 19-21).

Parts of the Law:

The Decalogue (Exodus 20): The Ten Commandments (also called the Decalogue) were given to Moses, the great leader of the Hebrews, over 3,000 years ago after the Hebrews were delivered from slavery in Egypt.

The main body of case law (Exodus 21ff; Leviticus, Numbers, and Deuteronomy). While the Law of Moses is made up of over 600 rules, the Ten Commandments were a succinct list of rules on which all case law is developed. They are recorded in two chapters of the Hebrew Scriptures (specifically the Torah): Exodus 20 and Deuteronomy 5).

Though the law was given to Israel through Moses, it applies to all men in all nations because it reflects the eternal righteousness of God.

PERSPECTIVES ON THE TEN COMMANDMENTS



Introduction to the Ten Commandments



As we come to the Decalogue of the Law, we need to realize the importance of the Ten Commandments.

The Ten Commandments became the cornerstone of Israel's Constitution, the magnet of the Torah, the nectar on which every Jewish pious mind gladly

digested.

For 2000 years Christians have feasted at this same table. Western Civilization is deeply rooted in the soil of the Ten Commandments, and they are the moral pillar on which the Founders of our nation initiated a Revolution in 1776.

Nowhere in history is there a more concise, poignant, succinct description of right and wrong. The Code of Hammurabi does not hold a candle to the loftiness of the roaring fire of the Ten Commandments. Plato and Aristotle are crude humanistic luminaries compared to the noon-day Sun of God's law.

Careless Congress

Unfortunately, the virtue of the Ten Commandments are under attack by humanistic men even going so far as Congress forbidding the posting of the Ten Commandments in the classroom lest students "*read them, meditate upon them, respect them, or obey them*" (Stone v. Graham, 1980; Ring v. Grand Forks Public School District, 1980; Lanner v. Wimmer, 1981).

How is that workin' fur ya?

Benjamin Franklin advised his contemporaries, "*An ounce of prevention is worth a pound of cure.*" But, Congress and SCOTUS decided Americans needed to pay for the cure rather than provide for the preventions.

Benjamin Rush stated, "The only foundation for a useful education in a republic is to be laid in (the Christian) religion"

Somewhere in the United States debt of \$35.81 trillion Americans are paying mega-bucks for the cure and Congress's refusal to post the Ten Commandments on classroom walls.

Why do Americans pay so much in taxes for punishing crime and pay so little for their prevention by instructing students on the laws of God?

"Let divines and philosophers, statesmen and patriots unite their endeavors to renovate the age by impressing the minds of men with the importance of educating their little boys and girls, of inculcating in the minds of youth the fear and love of the Deity... and, in subordination of those great principles, the love of their country... in short, of leading them in the study and practice of the exalted virtues of the Christian system" (Samuel Adams, in a letter to John Adams, Oct. 4, 1790, in *The Writings of Samuel Adams*, ed. Harry A. Cushing, Octagon Books, New York, 1968, 4:343.)

Tom Dole³ asks, "who were the wiser divines, philosophers, and statesmen, the U.S Supreme Court justices of 1980, or the two Benjamins who were our Founding Fathers?"

Lord, turn Your hand upon us,
and purely purge away our dross,
and take away all our mixture,
... restore our judges as at the first,

³ <https://www.ginoskohouse.com/index.php/what-america-needs/190-how-s-that-cure-workin-for-ya> -- Retrieved 10-28-2024.

and our counselors as at the beginning.
Then wisdom and knowledge
shall be the stability of our times,
and strength of salvation:
the fear of the LORD is our treasure (Isaiah 1:25-26; 33:6).

Rufus King, a signer of the Constitution and a framer of the Bill of Rights said,

"The law established by the Creator, which has existed from the beginning, extends over the whole globe, is everywhere and **at all times binding upon mankind** . . . This is the law of God by which He makes His way known to man and is paramount to all human control."

Congress has grievously sinned against the American people by proscribing the reading of the Holy Scriptures in public schools encouraging youthful sins which subject people to the judgment of God from which Congress cannot protect them – the greatest tragedy of them all!!

"For the soul that sinneth shall die" (Ezekiel 18:20).

"it is appointed unto men once to die, but after this the judgment" – (Hebrews 9:27)

Importance of the Ten Commandments



The Ten Commandments are not just for religious folk, but for all men and all of man's institutions.

As the *Anderson* court noted, the Ten Commandments is at one and the same time, a secular symbol and an ecumenical symbol. See *Anderson*, 475 F.2d at 33. See also *A*.

Powell Davies, The Ten Commandments 126 (1956).

The "Ten Commandments," while a sacred text to some and an ethical code of conduct to others, is also **a Pillar of Stability** in the history of the development of Western law. Because they have generally been characterized in history as a "religious text" does not change its value and contribution to secular history.

Sadly, there are Christians who believe the Ten Commandments are no longer applicable to them since they are under grace and not under law. This segment of antinomian Christianity has not only enfeebled the visible church, but has aided secular forces in resisting the publication of the Ten Commandments in public schools.

Jesus Christ is not only Lord to Christians but Lord over all men and all public officers. The issue is not whether Jesus is Lord, but will the church and governments recognize him as such.

Few things are more derelict than the notion that God's law applied only to ancient Israel and has no appliance to modern men. If God's law is not the standard for right and wrong today, what is? Is man the measure of man or is God the measure of man?

If the sinner is more comfortable sinning because of atheistic creeds, what shall the righteous do?

Overview of the Ten Commandments



Let us take a look at the amazing Commandments and marvel at their brilliance.

The Ten Commandments are from the Creator. "And God spoke" (20:1) indicates that the law did not come from Moses nor did it come from man, it came directly from Elohim to the house of Jacob. The Law

was a revelatory gift given by the infinite-personal Spirit to a people whom He loved. And, it is our privilege to read about them. The fact that the text uses “Elohim” (God) shows us the universal application of the Ten Commandments.

The Ten Commandments are pure truth! No man is able to receive pure truth without preparation, protection, and responsibility. For this reason the people had to prepare themselves by washing, changing clothes, and abstaining from normal sexual relations to receive God’s law. Pure truth requires a pure heart and a willingness to act on that truth.

The whole nation heard God announce His laws. Seeing the lightening, hearing the thunder, making sense of the fire, and hearing the law for the first time, men and women trembled with terror. They came to Moses begging him to silence the thunder of God’s law.

The Ten Commandments are about God’s character. These commands are not drawn out of thin air, but illuminate who God is and what He is like. The whole basis of law resides in the character of God. Every command reflects some attribute of its Creator. The commands are immutable because they are based on God’s eternal character. If He is eternal, His commandments are permanent. ***If they are permanent, they are absolute:***

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

Psalm 119:151 Thou art near, O LORD; and all thy commandments are truth.

The Ten Commandments are not a private matter demanding something from the Christian but leaving other men to do as they please. The law is valid for the Christian because it is valid for all. God’s law is not only right for me, but for all my neighbors, and all governing bodies.

The Ten Commandments are about the nature of true religion. Religion is the source of law, and in Israel’s economy, the Lord God was the Source of law. “Thus saith the LORD God” is His enacting clause as it defines the authority by which commands are issued.

The first five of the Ten Commandments include “the Lord thy God” and detail man’s responsibility to God: the second five are connected by the word “Thou” and detail man’s responsibility to man – duties which can be defined as “do you neighbor no wrong.” The first five have explanations, and the last five commandments need no explanation.

The fact that YHHW uses the term “thy God” in verse two indicates that Israel existed in a dynamic relationship with the Creator God and that these law apply to all nations.

Any religion that separates duty to God from duty to man is a false religion.

The Ten Commandments reflect a fundamental truth: that in following God one must love his fellow man and respect his life and property. Under God’s law, religion is taken into the market place and into the filthy streets where men live, lust, and conduct business.

The Ten Commands in conjunction with the Shema⁴ teach that there is One, absolute, unchanging God . . . and one absolute unchanging law!

He is the infinite, personal, virtuous triune Spirit who created the world, the God of the Bible, the God of Israel, and the Father of the Lord Jesus Christ. If he is the one true God and has revealed himself in history, then all other religions are false. There is one Lawgiver, Father Yah! And, therefore, there is one law, one source of law, one interpretation of law, but many application of the law [James 4:12].

James 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

The Commandments are given to create fear and to awaken obedience. The fear of God is the essence of sanity and common sense. It is insane not to keep the Ten Commandments, and a person who has no fear of God is an anarchist at best and pathological criminal at worse.

⁴ Shema = Deuteronomy 6:4-6.

If for no other reason, Israel kept the Ten Commandments out fear of punishment. Moreover, the Commandments are motivated by love and therefore lead to prosperity, happiness, and respect of other nations. He is their Savior and He chose them. Sane men keep the Commandments out of love and thankfulness to Him for their deliverance. Anarchy is the way of the insane.

The Ten Commandments testify to evil within men. Eight of the commandments are prefaced negatively, "Thou shall not . . ." The negative addresses man's energetic depraved nature. In love, God is saying to man, "Don't hurt yourself or others."

The reason God says, "Thou shall not. . . ." is because man's nature is bent to embrace those prohibitions (Romans 3:10-19).

In other words, there always will be men who give free expression to their Adamic nature to defraud other men of life, liberty, and property.

Freedom from sin takes eternal vigilance.

The Ten Commandments are about goodness within man. Two commands are framed positively. Positive commands address the goodness within man. Though flawed and cracked, man is still made in the image of God.

Positive commands address the need for an aggressive course of obedience. These require positive energy on the part of all men to obey the commands. Obedience to positive law requires regeneration of the soul and a God-conscious, spiritual life.

The Law is about human freedom. The Law was given to a free people. It did not make them free! Freedom was the result of God's redemptive work through the shed blood of the lamb and the power of God's deliverance at the Red Sea.

However, man's obedience to law frees all men from fear of being robbed and mugged. Free people obey the LORD God, not evil man.

The Decalogue begins with, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:1-2).

The verb "am" is not in the original text. It should be read, "I, the Lord thy God which brought thee out of the land of Egypt . . ." If God had used the verb "am," He would be establishing his existence. But, the fact that he does not use the verb indicates that God is establishing the fact that He is the *Source of Israel's law and Israel's freedom.*

Furthermore, He brought them out of the house of bondage speaks of the love and goodness of God. When men accept responsibility to obey His law, the result is freedom amplified. Rejection of His authority marshals in an era of slavery.

To assume that men are free to worship the god of their choice is to negate the Christian faith. If the religion of a society be false, then the death of society will be true (Leviticus 26:23-24). If the nation is omnistic, then the nation is polluted with idolatry.

The Law did not make God's people free, but it was the means to maintaining that freedom by placing the responsibility of freedom upon the back of every individual in the nation. People bearing tattoos testify to the death of God and the rise of autonomous man.

The purpose of grace is not "freedom from law," but the power and resources of the Spirit to enable men to keep the law (Romans 8:4). There is all the difference between being saved by keeping the law, and being saved in order to keep the law! Saved men beam in on God's law-order.

Israel was redeemed out of bondage "to preserve us alive" and Moses commanded them to fear the LORD "for our good always." There is no room in the Church to set aside the law in favor of the antinomianism and the spread of personal autonomy. Law and grace are not enemies, but companions in the heart of God.

The nation spent hundreds of years in slavery. What was going to prevent Israel from becoming slaves again? Because of their ignorance of evil and deception by despots, they sunk into slavery in Egypt. Only a vivid, clear, poignant understanding of right and wrong and the vigorous defense of liberty could the nation, or any nation for that matter, become a free people.

Within a few decades, Israel's sins multiplied and the nation's freedoms eroded. Within 800 years after giving the Ten Commandments, the nation found themselves enslaved again to foreign powers.

In America, we have witnessed the rapid depletion of liberties. The nation is trillions of dollars in debt. It has to borrow money from the IMF to stay afloat. It has mortgaged land and wealth to survive economically. The average American is 30 years in debt and works 6 months out of the year as indentured servants to pay the interest on the nation's debt. Rights are turned into privileges. Licenses of all kinds are now required for what use to be common rights. Americans are in up to their necks in administrative regulations. Every statute created robs Americans of freedoms. The present condition of debt sureties to the United States, Inc. is evidence Americans have forsaken God's law.

The Ten Commandments are about the Responsibility of Freedom: The first five Commandments include the word "Lord" indicating man's responsibility to Divine authority. The Law treats men as Sovereigns, that is, free men. But, Freedom and Sovereignty demands responsibility. Not only must a free man take steps to protect his own freedom, he must accept responsibility for protecting the rights of others. Freedom can only be constructed on the foundation of human responsibility. Because Americans have forsaken individual responsibility to live under God's law, they are now controlled by a police state that wouldn't recognize the constitution if it slapped them in the face.

The Law is about the principles of protecting life, liberty, and property. God laid on the shoulders of every Israelite the duty to protect their neighbor's God-given rights: "Thou shall not murder;" was designed to protect their neighbor's life; "Thou shall not steal" and "thou shall not covet" to protect their neighbor's property; and, "thou shall not lie" was designed to protect their neighbor's liberty; and, thou shall return thy neighbor's ox.

When a nation operates under the norms and standards of law, the result is individual prosperity, freedom, and happiness. When a nation adopts the Ten Commandments as the standard of right and wrong truth, morality, and freedom reign. The Sun shines and men prosper in its light.

The Ten Commandments are about Private Property and the Right of Privacy. Any attempt to *invade* the privacy or property of another is destructive to human freedom. The Third Amendment makes a clear distinction between private property and public property.

The Law is not about socialism or the rule of the majority over the minority; that is, it does not support government confiscation of property and the redistribution of wealth for the alleged good of society. Socialism is completely destructive to human freedom and human dignity. Redistribution of wealth is a form of robbery-- stealing from one to give to another.

The Ten Commandments are about economics and the principles of capitalism. The right to work, to own property and to make an honest profit, originate with the Ten Commandments. Mankind has a right to sound money which value does not change because of legislative decrees. These are rights given by God, not privileges given by government.

For this reason we reject socialism, communism, Stalinism, and the Keynesian theory of economics. Every attempt to redistribute wealth without consent by unlawful taxation, fraudulent currency, court seizures, and government initiated inflation programs is a violation of the Tenth Commandment.

The Ten Commandments are about the institution of the family. God established three institutions: the family, the government, and the church.

The government has no authority over the family or the church.

The family is protected by *the* principles in the Decalogue. Three commandments preserve the man-woman relationship, the Father-son relationship, and the mother-child relationship. When a society forsakes the Ten Commandments as its guiding light, it abandons the family cracking the foundation upon which healthy nations are built.

The Ten Commandments form the principles of right to life, war, and personal defense. One of the objectives of the Decalogue is to create a

stable population, a stable economy, and a stable environment where freedom can flourish. Life and property must be aggressively defended against evil men who do not respect life and property.

A personal policy of self-defense in an evil world is absolutely essential to liberty.

Psalm 149:6 *Let the high praises of God be in their mouth, and a twoedged sword in their hand;*

The law requires two duties of a man: *obedience and enforcement.*

To obey a law means to enforce it in one's own life AND ONE'S COMMUNITY. In Israel, every man was part of the posse committatus endowed with a responsibility to keep law and order.

Obedience requires that every man seek enforcement of the law. Thus, this law requires the police power of every citizen. It is our Christian duty to come to the defense of a godly law-order. Law and order are the responsibilities of all good men.

The Nature of the Ten Commandments



The Ten Commandments are about Justice in the Court. Men have conflicts. Disputes must be settled outside of vigilante justice. The means of settling disputes is sworn testimony in matters of law governed by men of integrity (Judges). God placed a premium on truth, and commanded men and women to take oaths in His name in order that truth might condemn the guilty and set the innocent free (Deuteronomy 6:13).

The Ten Commandments are about personal morality. All success worth having is based on the principles of Christian conduct. Success means that

I have played by the rules and won. What joy is there in being a champion if one has to lie, cheat, and steal to win the game?

Before a man accepts the challenge of life, he needs to decide the principles by which he is going to live and conduct business. The principles of purity, honesty, contentment, and integrity are essentials in the business world. Would you do business with a car salesman that has no commitment to truth or honesty and will do anything to make a buck? Or, would you rather do business with a man who will not lie to you or cheat you to make an honest wage?

The Ten Commandments are about Common Law. The commandments regarding human relationships can be reduced to two principles: (a) do not hurt people, and (b) do not defraud people. Because God's laws can be reduced to simple principles, the Ten Commandments became the basis of Common Law in England and in the original Colonies. One of the principles that came out of Common Law was that even Kings have to submit to God's law. Our Constitution and way of life is thoroughly based on Common Law (The Magna Carta).

The Ten Commandments are about health. God commanded man to rest. We are not built to go 70 mph seven days a week thirty-one days a month three hundred and sixty-five days a year. Man needs to stop, slow down, and give his entire being a chance to recuperate. Without health, we have nothing. But, health laws are limited, and thus, the ability to regulate mankind through health laws are limited.

The Ten Commandments are about Covenants. The Decalogue and the subsequent laws became the basis on which the blessings of God were mediated to God's people under the Old Covenant. If they obeyed, they were blessed. If they disobeyed, they were cursed.

Under the terms of the New Covenant, the principles of the Ten Commandments are etched on the souls of believers (written in the heart). The Holy Spirit creates in them a nature that desires to do what the Ten Commandments subscribe (Jeremiah 31:33; Hebrews 8:10).

There is one weakness with the Ten Commandments. It told a man what was right, but it did not empower a man to do what was right. This was

the most frustrating thing about the law in Judaism (Romans 7:1-14). It was not until Christ came and inaugurated the New Covenant by his shed blood and the Holy Spirit descended on Pentecost that men experienced the powers of regeneration and the power to keep the law (Romans 8:4).

Only through a vital, dynamic relationship with Jesus Christ can men find the desire and the will to apply the Commandments to all of life.

In conclusion, the Ten Commandments are fundamental to appreciating all that is virtuous in society. A thorough knowledge, a vigorous defense, and an aggressive promotion of the Ten Commandments are essential for correct living and a stable society.

The Purpose of The Law



The law was given as an accurate, but partial revelation of the character of God in history in the midst of a fallen world. His character is the center of truth that God wanted men to know about Himself (Deuteronomy 10:1-5; Exodus 40:20-21; Numbers 1:53). Given historically to Israel, this objective law also reveals man's moral flaws and

cracks (Galatians 3:10ff). It has no life producing qualities (Romans 7), but it does define right and wrong in a fallen world. Furthermore, it becomes the expression of what God demands and will accomplish in His work in history.

If the law is the objective representation of God's character, Jesus is the subjective representation of God's character. Want to know what God is like, look at His law. If you want to understand God's character in action, inspect the life of the Lord Jesus Christ.

The Name of the Law

The Law was called “The Testimony” (Ex 40:20).

Exodus 40:20 And he took and put **the testimony** into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

The Law was placed in the ark and the ark was called “The Ark of Testimony” (Exodus 40:5).

Exodus 40:5 And thou shalt set the altar of gold for the incense before the **ark of the testimony**, and put the hanging of the door to the tabernacle.

The Ark was placed in the tabernacle and the tabernacle was called, “The Tabernacle of Testimony” (Numbers 1:53).

Numbers 1:53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of **the tabernacle of testimony**.

The Nature of the Law



The Law is eternal. God’s righteousness is everlasting (Psalms 119: 42). Since God’s law flows from His character, His Law is forever the standard of righteousness (Psalm 119:144; 152). Because they are permanently true, they are absolute (Psalms 119:142, 151, 160)!

Psalms 119:142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

Psalms 119:151 Thou art near, O LORD; and all thy commandments are truth.

Psalms 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

The Law is holy. Because the law reflects God's holy character, his law is the holy, supreme standard for right and wrong (1 Peter 1:15ff).

The Names of the Law



Testimonies: a witness of God's character.

Statutes: means "engrave"- notes the permanent, absolute, everlasting character of God's law.

Judgments: means "verdict"- the Law declares God's values and His decisions on disputable issues.

Commandments: means "enjoin"- these proclaim God's authority and will for all mankind.

Charges: means "watch"- His law declares man's responsibilities and duties to God.

The Negative Structure of the Law

The Ten Commandments are generally preceded by negatives: "thou shall not . . ."

They are in the negative because man's character is adverse to God's character. The Law represents normal, holy behavior; but man's character is abnormal and unholy. The Law is stated in the negative because that is the direction man's character will lead him unless he throttles the

impulses of his Adamic nature; that is, the negative nature of law means man must restrain his sinful impulses.

Positive commands require spiritual energy; that is, man must dig deep and employ the totality of his strength to obey.

Two Parts to the Law



The Ten Commandments were initially spoken verbally by God to Israel and then put on stone tablets. Later, the expanded Law was given to Moses and passed on to Israel (Exodus 20:18-21; 21:1). The Torah contained two types of laws:

Direct Reflections:

These laws are sometimes referred to as the moral Law. These laws are like the “Sun” whose brilliant rays beam directly to earth. They are eternal, permanent, and absolute because they reflect the direct and true nature of God. Men have an earthly responsibility to model the nature of God and will, therefore, be held accountable for their obedience eternally (Micah 6:6-8; Leviticus 19:15-18, 33, 34; Deuteronomy 10:14-22; Matthew 7:12; 22:34-40; 23:23).

Indirect Reflections:

These laws do not mirror God’s character directly, but like the moon, illuminate the source of all light. These laws contain:

- Indirect expressions of God’s righteousness (Leviticus 19).
- Instruction examples of God’s righteousness (Leviticus 19).
- Ceremonial practices (Leviticus 1-9; 23-24).
- Cultic practices (Leviticus 11:11-15).

- Civil laws that provided the framework for the nation’s judicial system.

Consequently, the “indirect reflections” are not “morally binding” for all ages, for all men. But they do contain shadows and examples and illustrations for men in this dispensation.

The cultic laws made Israel distinct from the other nations and kept her from merging socially with her immoral neighbors.

Ancient religions of the Near East built temples for their gods. In the holy of holies they would place a statue- an icon of their god. But in YHWH’s temple, no icons were allowed. In the Holy of Holies was the Ark. Inside the ark was the stone tablets. On the tablets were words- words that represented the character of God. As worshippers reflected on these words, they understood God better.

Reflections on the Ten Commandments

A Double Edged Sword



The law is a product of (1) sovereignty – “I am the LORD thy God”; and (2) and love – “I brought you out of Egypt. The LORD is sovereign and supreme, and He is also loving and merciful. Consequently, the law is a product of God’s goodness; that is, His law is good for all men!

Because the Ten Commandments are a reflection of God’s character and God’s character is eternal, the Commandments are absolute, immutable, and unalienable from the life of a healthy society.

Supremacy: “You shall have no other gods before me.”

The first commandment teaches the supremacy of the LORD God and secures the Divine Right to our allegiance. It commands our devotion to Him. Literally, “There shall not be to you any gods *other than me* (אֱלֹהִים)” (Genesis 31:5). The command forbids polytheism, omnism, and idolatry. It also requires love and devotion to YHWH.

This command means there is one absolute God and one absolute law. It sets forth the truth of *monotheism*. Israel was delivered from pluralism in Egypt. Serving the Egyptian pantheon of gods was standard practice. All were considered a road to life. An Egyptian could care less which god a man served as long as he did not criticize his own god and the way he worshiped. The First Commandment impugned polytheism and set forth the truth of one God, one way to God, and one way to worship Him.

Gods are the source of law for every society. Rushdoony said *show me a nation's source of a law, and I will show you the nation's gods*.

This command charges man to employ all his energy to recognize and protect the nation's source of law – the LORD God – to not allow it to be abandoned, altered, compromised, or be replaced by the statutes of paganism.

Israel collapsed, not because it disobeyed its leaders, but because it followed its leaders into paganism.

Since religion is the source of law, the First Commandment protects the nation's legal system. *God is addressing man's soul*, the place where idolatry begins. The second commandment deals with overt idolatry. Israel did not decide to build a calf in the desert. The calf-concept was in their soul when they left Egypt. Their bodies were free, but their thinking was deeply rooted to Egyptian polytheism.

Few things are more amiss than to think we live in a multi-universe with multiple gods and multiple laws or that we can worship the god of our choice.

Thus, true Christianity will always be at war with omnism – the belief in and toleration of all religions.

In this case, the true God must be in his true position in a true heart for the soul to be truly free.

Weak theology, weak doctrine, and weak understanding of God are weaknesses exploited by Satan. The notion that all religions are good and that they all lead to the same God are like saying it does not matter what planet you live on, all are the same. There is only one planet in our galaxy that supports life, and there is only one God in the universe that creates life.

Since gods are the source of law, this law forbids men from nullifying His law by leading His people to surrender to the statutes of pagan nations: Egyptian law, Babylonian law, Roman Law, Admiralty law, Maritime law, Buddhist Monastic Law, the law of Psychology, and Congressional statutory law.

God's law forbids self-law. Few things are more derelict than the notion that men are free to choose their own laws and follow their own principles.

If men deny there is one God and one law, the only alternative is imperialistic law (by government) forced on the weak by the strong.

Because the LORD is sovereign and supreme, we should fear God. Since He is the source of law, and the One and only Lawgiver (James 4:12), He has the right to command our allegiance.

In the beginning God gave the earth to families, not governments (Psalm 24:1). The First Commandment forbids governments from playing god -- from seeking to be the source of all law, morality, power, dominion, authority, health, and welfare.

(2) Loyalty: "You shall have no idols"

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth

generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments (Exodus 20:4-6).

Because the LORD God is faithful and trustworthy, He commands us to be faithful to Him and His law-order (Deuteronomy 7:9).

“To bow down” (לִשְׁתַּחֲוֶה) is a Hishtaphel verb related either to the Hiphil (causative) or Hithpael verb form (causative to one’s self). It is a physical act that is a product of an enslaved soul!

“To serve them” is a Hophal (passive) meaning man must resist enslaving systems and refuse to be captured. Freedom takes eternal vigilance. Freedom is best preserved when men serve the one and only true God. “Thy God” implies a powerful relationship between the Creator and His people.

This Commandment demands we know the truth about God. A.W. Tozer said men perform according to their theology whether it be right or wrong. He was correct. Men live consistent with their God-concept. If men view God as weak, uninvolved, asleep at the job, or as One who winks at sin, they will wink at sin. If men view God as a strict, vengeful, severe, and austere, they will act without mercy. If men see God as a happy-go-lucky Santa Claus grandfather figure, they will tolerate evil and be permissive parents. If one is to live accurately, it is paramount that one know the true God and possess an accurate view of Him

If the First Commandment secures our spiritual devotion to the LORD God and His law, the Second Commandment challenges our practical, earthly application to the supremacy of the LORD, His unique character (spirit), and His absolute law.

This Commandment forbids the manufacturing of idols associated with primitive cultures. The First Commandment shows us *Who to worship*; the Second Commandment shows us *how to worship*. God is spirit and they that worship Him must worship Him in spirit and truth (John 4:24). Ultimately, God calls men to worship Him by faith and not by sight. Perhaps, the most important faith challenge is to serve a God-hidden (Isaiah 8:15-20).

In every society, "gods" are the source of law. To determine the god of a nation, look at its source of law. "Other gods" refer to man-made substitutes for the true God – imitations found in the seats of government.

Not only does the LORD forbid the literal worship of idols and images, He forbids men making gods out of government by asserting their own law system above the Torah, serving their own lusts, or worshiping the true God in any manner they please (Leviticus 26, 1-2).

This Commandment reveals the truth about man's evil nature. Man has a fetish to worship power figures, power forces in nature such as the Sun or moon or thunder or lightening, and power symbols like bulls and lions which humans tend to personify. There is a rabbit's foot up every man's sleeve.

Thus, this law forbids tattooing and marking of the body with idolatrous symbols and all tattoos are idolatrous (Leviticus 19). People that sport a tattoo provide visible evidence they are idolaters – pagans under self-law. Moreover, the tattoo is a symbol of the highest value that person had at the time of obtaining his mark – that is the idol he place above God.

This law, however, does not forbid art work, painting or sculptures. There is a difference between symbols of the faith and idolatrous forms which pretend to be true representations of the living God.

(3) Faithfulness: "You shall not take the name of the Lord your God in vain."

The LORD God calls us to depend on Him because He is faithful and true (1 Corinthians 10:12-13). Likewise, He calls us to be faithful and true to our promises.

All of life is religious. There is no such thing as separation of church and state. Everything men do flows out of their belief system whether Christian or secular.

This Commandment taught Israel to honor God's name; to take oaths in His name; and, to keep promises by His strength for His honor.

It forbids the individual Israelite from using God's name in a trivial way in the mundane affairs of life as well as trivializing official oaths. His glorious name is to be exalted and honored among men. The psalmist declared, "Holy and reverend is your name" (Psalm 111:9). Jesus taught us to pray, "Hallowed be Thy name."

Likewise this Commandment forbids swearing, cursing, and profanity.

The word "vain" means "falsehood," and can be translated "waste," "disorder," "empty," or "vain." This Commandment prohibits the employment of God's name for empty and vain purposes.

This Commandment urges faithfulness to oaths and contracts. The LORD orders pious men to take oaths in his name and to keep their agreements even though contracts may be difficult to fulfill (Deuteronomy 6:13).

Likewise, since our word is our bond, we must do our very best to honor His name and seek His glory among men by fulfilling our promises. At stake is the honor of God's name whom we serve. All of life is religious. Our word is our bond. When we pledge our word, His honor is at stake.

Oath taking is a means of honoring the LORD God. A man who takes an oath says *I believe the LORD God is; that He hears my testimony; and, that He will judge me severely if I lie in His name* (Deuteronomy 6:13).

The Jews at the time of Christ found a way to circumvent this commandment in order to evade judgment by using subtitles other than HaShem in their oaths – like "I swear by His altar."

Jesus condemned pseudo oaths. When Jesus forbid taking an oath, he did so on the principle that the Jews were taking daily oaths over trivial and unimportant matters. Furthermore, they were not taking these oaths in HaShem, but by subtitles of sacred things such as the throne, the gold in the temple, or the hair on one's head. None of which had any capacity to hear and judge (Matthew 5:35).

Traits of an Oath

- A formal asseveration of truth.
- A confession of the omniscient, omnipresent triune God (YHWH).

- An invocation that calls upon the living God to be present and bear witness to the conscience that what is said is in accord with truth.
- An imprecation in which the testifier asks God to be the Revenger of all lies, binding himself deserving of divine punishment if he should swear falsely.

The oath is an act of worship whereby the testifier affirms the existence of God, the One who knows and owns the truth, and the One to Whom all are accountable. By placing one's hand upon the Holy Book with the other lifted toward heaven honors the One Who is in heaven and testifies to His existence as Judge of all mankind.

Christians are not permitted to swear an oath to an unknown, undefined god; but, they are permitted to swear in the Name of the LORD God and His Son, the Lord Jesus Christ.

(4) Holiness: Keep the Sabbath day holy.

God is holy, and He calls men to be holy (1 Peter 1:15). Isaiah heard the Seraphim repeat the term "holy" three times: "holy, holy, holy is the LORD God Almighty" (Isaiah 6:1-6). Likewise, the Spirit commands our attention to the supremacy of the LORD God.

Keeping the (First-day) Sabbath signifies freedom under God and liberty under law. God loves freedom. His law is limited. Therefore man's law and the beckoning of men must be limited. Life is more than a do-list. Man is not permitted to make himself a slave to work, money, business, or necessity. "Be slaves to no man" or to a business or to a government (1 Corinthians 7:23; 16:1-3).

Furthermore, the Spirit calls men to be holy . . . and wholly devoted to the Lord; to rest and obey Him, and to not allow themselves to be driven by the pressures in society.

The Hebrew word (שַׁבָּת, shabbat) means "rest" or "cessation" (Lamentations 1:7). The word "remember" is a Qal infinitive. *Remember* is a mental activity. The word "holy" literally means "to set apart."

Israel was commanded to remember and to rest on the Saturday Sabbath. The Jewish Sabbath (shabbat) is from Friday evening till Saturday evening (6:00 PM-6:00 PM).

The first Sabbath was kept by God in Genesis 2:2-3. He rested on the seventh day, not because he was tired, but because His creative work was finished.

When man was created on the sixth day, he received the benefits of God's six day creation. The creation rest was God's gift, an act of grace to man.

The Sabbath was a reminder to the Jew that they also had received all things by grace. Israel was prepared for this command by virtue of the fact that manna did not fall on the Sabbath. On this day, Israel was commanded to cease working and to remember God's grace to them, that is, they had STOP DOING and to START THINKING and PRAISING. The subject of their meditation was creation and their redemption from Egypt.

Forbidden were reaping and ploughing (Exodus 34:21), pressing wine and carrying of goods (Nehemiah 13:15), bearing burdens as in a job (Jeremiah 17:21), conducting business to earn shekels (Amos 8:5), opening markets (Nehemiah 13:15), and collecting manna (Exodus 16:26).

In Christian thought, there are two Sabbaths: (a) the day of rest on earth, and (b) God's salvation rest in heaven (Hebrews 4:1-7).

The second rest is an eternal Sabbath which can be enjoyed the minute one becomes a believer (Matthew 11:28).

Because Christ rose from the dead on the Sunday, Christians have hollowed the first day of the week or "the First-day Sabbath). Since the eternal rest is inseparable from Christ's resurrection and since Christians enjoy eternal rest now, Sunday became the Christian holy day or the First-day Sabbath (Acts 20:7). In one sense, the Jews worked and then rested on the 7th day. The Christians rest on the first day, and then work.

Interestingly, the key duty for the Christian is remembrance of God's grace through the Lord's Supper.

In Christian thought, the 4th Commandment is completely different from the other Commandments in the sense that the other Nine Commandments are a direct reflection of God's character, whereas, the 4th Commandment is an indirect reflection of God's character. There is nothing inherently moral, right or wrong, about keeping Saturday sacred. But, there is something moral, right or wrong, about "thou shall not kill." For this reason, I classify the 4th Commandment as part of the cultic laws of Israel that ended with the consummation of the Jewish age and the inauguration of the Christian age. I offer the following in support of this view:

Christ is the end of the law (Romans 10:4), that is, He fulfilled the law and completed its requirements.

All the commandments are repeated in the NT epistles as mandatory requirements for Christian living except the 4th Commandment.

Why are Christians **not** commanded to keep the Saturday Sabbath?

Because the Sabbath law was a part of the Jewish cultic codes, holy days, food laws, new moons, etc. that ended with the death of Christ (Galatians 4:1-13).

However, this does not mean that believers have no duty to such an important Commandment. Since the Christian has eternal rest by virtue of Christ's work on the cross, and since Christ rose from the dead on Sunday, it is very fitting for the Christian to rest on Sunday and to remember Christ and his accomplishments.

Though Christians meet on Sunday and generally use Sunday as a day of rest, strict Sabbatical laws and their punishments do not apply or carry over into the Christian era. The Christian is free from the law as a system of rewards and punishments or as a mediator between God and man (Romans 6:14).

Paul declared Christians free from Israel's cultic laws (Romans 6:14; Galatians 4:5; 5:1, 18) . The Gentiles never were under Jewish cultic laws (Romans 7:1ff; 1 Corinthians 9:20; Galatians 3:23)

Moreover, all health regulations and ceremonial statutes are case law that fits under this commandment.

(5) Respect for Authority: “Honor your father and your mother.”

The LORD is the sovereign source of Authority. He rules the world in righteousness. All de jure authority proceeds from Him; all de facto authority originates with sinful man and anti-Christ governments operating under color of law.

There are three institutions in the Bible: family, government, and church. This command promotes and protects the family. God calls men and women to take dominion, and to do so, one needs specific, limited authority. It is not true that power corrupts, and power corrupts absolutely. Authority is good if a man uses it to build his family or business.

This command assumes the wife accepts the duty love and obey her husband. All commands towards husbands and wives in the New Testament are case law under the Fifth Commandment.

The command in Leviticus 19:32 for youth to “rise up before the gray-headed and honor the aged, and you shall revere your God; I am the LORD” is case law for the Fifth Commandment.

The command promotes obedience by children to their parents, and for older adult children to honor and provide for their aged parents. The command does not say, “Parents honor your children.”

This is the foundation of the family. It is so important, it contain a promise.

The word *honor* is the Hebrew word *kabad* (כָּבַד). It means “to give weight” and can be translated “obey” or “respect.” This Commandment lays the Biblical principle that respect for authority is foundational life and happiness. The duty of learning to respect authority is the responsibility of parents as well as children. When children are young, children honor their parents through obedience (Ephesians 6:1). Older children honor

their parents by respecting them throughout life and by financial support in old age.

The father is mentioned first because he has the responsibility to lead the family. The wives as well as the children are commanded to honor, fear, and respect the head of the home (Ephesians 5:33; 6:1-2). Likewise, children are commanded to honor the mother as they honor the father. Two observations need to be made: (a) Honoring the mother by the children on the same level as the Father is what separates the Christian and Islamic values. In Islam, only the father is to be honored. Mothers are second-rate citizens in Islamic culture. God's Word exalts motherhood. For this reason love and respect generally flourish in Jewish and Christian homes; Second (a) though a mother is to be honored, she is not the co-head of the home. In Biblical thinking it is the father who is in authority and has the ultimate responsibility to govern his family. The father, not the mother is the key figure in the family. Matriarchal rule in the family and in the State is completely unbiblical (1 Corinthians 11:1-3).

This is called the "first commandment with promise" according to Paul. The word "that" is a particle of preposition that introduces a purpose clause. That is, this is the first commandment that promises a reward for obedience, and the lack thereof threatens a long and happy life in the land. Respect involved words and deeds, and those that failed to respect their parents were severely punished under God's law.

A stubborn and rebellious son was to be stoned (Deuteronomy 21:21).

Whoever struck his father or mother was to be put to death (Exodus 21:15).

Whoever cursed his mother or father was to be put to death (Exodus 21:17).

Biblical law does not promote the idolatry of a youth-worship culture.

Biblical law promotes respect for elders. Likewise, commands like, "rise up before the aged" and "do not boil a kid in its mother's milk" is case law to the 5th Commandment (Leviticus 19:32 & 14:21). God places the duty

of honoring senior citizens upon youth. The LORD places the duty to lead upon adults. Parents can't lead without followers.

In the times of Christ, Pharisees found a way around honoring parents by pronouncing *corban* over their wealth.

Corban, a Hebrew word adopted into the Greek of the New Testament, was left untranslated. It occurs only once (Mark 7:11). It means *a gift or offering consecrated to God*. Anything over which this word was once pronounced was irrevocably dedicated to the temple. Land, however, so dedicated might be redeemed before the year of jubilee (Leviticus 27:16-24). Our Lord condemns the Pharisees for their false doctrine, inasmuch as by their traditions they had destroyed the commandment which requires children to honor their father and mother, teaching them to find excuse from helping their parents by the device of pronouncing "Corban" over their goods, thus reserving them to their own selfish use.

The whole basis of authority stems from this Commandment: submission by wives to husbands (Ephesians 5:22ff); obedience of children to parents (Ephesians 6:1-2); respect for employers (1 Timothy 6:1ff); respect for authority (Titus 3:1-2; Romans 13:1ff); respect for church leaders (Hebrews 13:17); and, respect for all men (1 Peter 2:17).

(6) Respect for Life: You shall not kill (murder).

Because the LORD God is the Creator of life, we must respect life (John 14:5).

This Commandment prohibits murder . . . revenge killings . . . and government assassinations. It is designed to protect freedom and specifically the right to life.

The Hebrew word for execution is *muwth* (מָוַת) in Exodus 1:16 and *harag* (הָרַג) in Deuteronomy 13:9. The word for slaughtering an animal is *tabach* (טָבַח) in Exodus 22:1. The word for homicide or unintentional manslaughter is *ratsach* (רָצַח) (Numbers 35:6) and this is the word used in the Sixth Commandment. The term is used eight times in Scripture and always refers to killing a man whether with intent or without intent.

“Thou shall not kill (תִּרְצַח)!” refers to murder, not capital punishment nor killing that takes place during war (Numbers 35:16, 18, 21, 21).

A court issued execution is not murder. And, a declaration of war is nothing more than a writ of death upon lawbreakers in another nation.

This command not only prohibits men from recklessly taking another life, it places a duty upon men to protect life . . . not only the life of others but our own life; i.e. this contains the right and duty of self-defense. This is a “God-given” right that cannot be taken away by the swipe of a pen in the hand of a government officer.

The rule of law requires two things from men: obedience to law and the enforcement of law. God's law is not a private matter. It is not for us to obey and others to ignore. All men are charged to love their neighbor, and those who do harm must be brought to justice and to make restitution.

Thus, it is every man’s duty to enforce the law and to see that it is enforced in the apparatus of the State; i.e. this law provides the foundation for principle of *posse comitatus*.

For this reason, the Sixth Commandment lays the grounds for government. The pious who pray, “Thy kingdom come” is praying that God’s law with its penalties against trespasses, including the death penalty, may be restored among men by righteous authority.

This Commandment protects life and property; health and prosperity. The whole purpose of government is to protect the rights of man and when a regime fails in its duty to protect life and liberty, it must be replaced (The Declaration).

This command establishes the institution of government as an apparatus of justice. Government has a limited duty to protect life, and a direct duty to administer justice to victims of crime and to punish lawbreakers. While this Command calls men to respect life, it does not call them to make an idol out of life. Both the saving of life (mercy) and the taking of life is a duty of a man (justice). Careless, reckless, or intentional, acts of murder are forbidden.

Capital punishment for capital crimes is not murder. Both the saving of life and the taking of life are duties of men. In Biblical law, the act is the intent. Coercion against evildoers becomes the inescapable duty of godly magistrates. Without righteous authority citizens become victims of unrighteous coercion.

Murder is either (a) carelessness that results in death, or (b) acts of passion, and (c) premeditated murder. Murder includes the following:

- Manslaughter (Exodus 21:12): The unjustifiable, inexcusable, intentional killing of a human being without deliberation, as opposed to accidental homicide.
- Premeditated murder (21): murder with forethought.
- Intentional tort [6]: The intent or purpose to injure (Examples: Strike a father or use of a lethal weapon (Deuteronomy 35:15))
- Reckless homicide (21:22): A death due to the neglect of responsibility.
- Abortion (21:23-24), either by reckless homicide, or premeditated murder.
- Neglectful homicide (21:29): Death due to carelessness and neglect.
- Suicide (Job 27:8; Psalm 31:15; Ecclesiastes 8:15): These Scriptures indicate that it is God who gives life and has the right to take away life.
- Anger (Mathew 5:21):
- Acrimony (Matthew 5:21ff): harsh speech

Murder must be distinguished from manslaughter or an accidental death which we call an act of God (Numbers 35). Accidental deaths are tragic, not only to the family that loses a loved one, but to the one guilty of manslaughter. God's compassion reaches out to those guilty of manslaughter and provided protection for them. Inclusion

- Accidental homicide (Exodus 21:13). An Act of God.
- Justifiable homicide such as capital punishment done by an appointed executioner.

- *Homicide se defendo* or self-defense (Exodus 22:1-3).

War is an aggressive, application of capital punishment against those who violate human rights.

Murder must be distinguished from declarations of war (Exodus 17:16; Numbers 31:17; Joshua 6, 11-12). In an evil world, bad men must be killed to protect freedom. Bad things happen in war, but killing the enemy is not one of them.

Murder must be distinguished from capital punishment. God ordained capital punishment as a means of deterring crime; that is, putting fear into the hearts of others. Capital crimes included some of the following in Exodus:

- Homicide (Exodus 21:12)
- Disrespect to parents (21:15, 17)
- Kidnapping (21:16)
- Accidental or intentional abortion (21:22)
- Sexual perversion such as bestiality (22:19).
- Idolatrous acts (Exodus 22:20).

The law of anger: In the times of Christ, Pharisaical tradition restricted the law of murder to the act itself. This narrowing of the law of murder relieved many of guilt. Christ, however, restored the law of murder to its original borders and included anger within its boundaries (Matthew 5:21ff). In other words, anger and name calling and fighting precede crimes of passion and are likewise denounced in the command, "Thou shall not kill." Murder reaches the heart and mouth before it reaches the hand and the gun.

There is good news about anger: Anger is a virtue of God (Exodus 4:14). Furthermore, God commands man to be angry (Ephesians 4:26).

There is bad news about anger: Angry men can sin (Ephesians 4:26). For this reason, anger must be guarded by not feeding it and by not allowing the Devil opportunity to exploit injustice (Ephesians 4:29-31). There are at

least three causes of anger that needed to be watched: (a) injustice (Proverbs 15:1), (b) imitation (Proverbs 22:24), (c) frustration (Proverbs 17:24).

The law of self-defense: Self-defense is necessary in an evil world. A man is allowed to defend his property and his life with lethal force (22:1-2), but he was not allowed to use unrestrained lethal force to defend his property or dignity (21:8).

We respect life, but we are not permitted to make an idol out of life. Christians soldiers can be brave and daring in battle because they worship God and not self. Jurors can hand down a death sentence toward a condemned criminal with a clear conscience knowing this is their duty before God.

(7) Purity: "You shall not commit adultery."

The LORD is faithful and pure (Psalm 12:6; James 3:17); likewise, He demands purity and faithfulness from His covenant people. Thus, the duty of faithfulness is laid upon all. Marriage is held together, not by feelings, but by faith; not by love alone, but by law. Subjection to a husband is not based on his superior talents, but law. Loving one's wife is not based on her cute attributes, but character forged on the anvil of Biblical principle.

The wonder of marriage is created by the sexual union between a man and his wife. Marriage must follow His rules or end up on a reef. The conjugal union that binds a man and a woman as one can be the very act that destroys that union. Extra-marital intercourse garrotes marriage and strikes a death-blow to the covenant bond.

This Commandment not only forbids adultery but it is also a summary of all sexual prohibition including fornication, incest, lust, concupiscence, fraud, bestiality, pornography, and homosexuality. Remember, the Ten Commandments are condensed version of the 613 commands in the Torah, as well as a summary of all sexual misconduct in the Scripture (Exodus 22:19; Leviticus 18; Deuteronomy 22:13-30; 24:1-4; Proverbs 6:20-35; 7:1-27; Matthew 5:27-32; 19:1-12; Ephesians 4:17-19; 5:3-14; 1 Thessalonians 4:3-8; Hebrews 13:4-5).

Further, God has promised to judge fornicators and adulterers (Matthew 19:1ff; Hebrews 13:4-5). All sexual prohibitions condemned in Scripture are case law belonging to the Seventh Commandment (1 Corinthians 6:9ff).

Fornication is particularly serious because it involves harm to the whole man (1 Corinthians 6:12-20).

This Commandment protects marriage against sexual energies that would destroy it. One man seeking the good of one woman, and one woman seeking the good of her man is the will of God. Men and women are free to marry whom they choose, but unrestrained coupling not only kills marriage, but releases death upon society; that is, a nation is not built on individuals, it is built on families. Destroy the family and you destroy the nation. For the sake of the family and the sake of the nation, this law requires faithfulness to the marriage contract.

So serious was adultery that God ordered the adulterer and adulteress to be put to death (Deuteronomy 20:10; 22:22). Adultery is one of two grounds righteous grounds for divorce (Matthew 19; 1 Corinthians 7).

Sex is God's gift to married couples (Genesis 2). The prohibition of adultery includes all unlawful sexual prohibitions: rape (Deuteronomy 22:25), incest (Leviticus 18), bestiality (Exodus 22:19), fornication (1 Thessalonians 4:3), premarital sex (Hebrews 13:4), consorting with prostitutes (Proverbs 7), and homosexuality and lesbianism (Romans 1:21ff).

(8) Honesty: "You shall not steal."

The LORD is a great-giver and not a terrible-taker. All that we enjoy comes from Him. He does no man wrong.

This command is designed to protect property. Every man has a responsibility to be engaged in an occupation of common right, to own property, and to manage what he owns.

This command prohibits not only general theft, but fraud, false advertising, embezzlement, borrowing things without returning them,

kidnapping, hijacking, burglary, pilfering, extortion, pocket-picking, shoplifting, fleecing, vandalism, graffiti, lying on tax returns, failure to fulfill a contract, get-rich-quick schemes, gambling, and malfeasance of all kinds. Neither individuals, companies, nor the government is above this law. Man is a genius at figuring out schemes to defraud others of their property through the appearance of legality.

The opposite of stealing, is earning money. We could state the command positively: "Thou shall make money and increase your wealth." For this reason the Bible condemns sloth and encourages wealth creation (Proverbs 10:4, 10:15; 12:11, 24; 14:1, 23, 24; 16:26, 18:9; 21:5).

Furthermore, this command not only encourages wealth creation, but it mandates honest business practices (Proverbs 16:11; 20:10, 23).

God commands men to take dominion of the earth, but stealing is a perversion – a breaking of the rules. The thief, instead of exercising power under God, desires to be God. Stealing is a drift toward totalitarian power. This Commandment not only prohibits individuals pilfering from their neighbors, it forbids governments from stealing from the people.

Moreover, this law proscribes Christians from stealing from the Lord's servants by micro-giving to the church.

The difference between Roman Catholicism and the Puritan Ethic is that Puritan saw stealing as wrong; R.Cs. permitted stealing if a man was suffering from hunger or deprivation.

The whole principle of capitalism is based on this verse. The Founding Fathers reasoned that (a) private ownership of property was a God-given right and that no man or no government could deprive a man of his property without due process of law, and (b) that man has a duty to engage in fair business practices to make a profit, and that (c) self-interest was a noble, infused motive by virtue of man being made in the image of God.

Socialism is a humanistic idea, not a Christian value. Communism asserts that the rich profit from the poor and that wealth lies in capital resources.

The theory of communism may be summed up in a single sentence said Karl Marx: “Abolition of private property.”

Pitting the poor against the rich is a well-known scheme of politicians – as seen in the First Income Tax law of 1894 – a law that declared unconstitutional by SCOTUS in 1895.

The truth is that the rich do not profit because they steal from the poor, but because they provide products helpful to mankind.

Capitalism is the belief that wealth is created, not by exploiting the poor, but through productive enterprises, that is the production of goods and services. Wealth comes from the creativity of the people, not from the resources themselves.

The command is stated negatively, because human nature tends to covet and steal men’s property. Humanism, socialism, and communism have one error in common. They all believe that man is good, but his environment is bad – that inherently good man will flourish in a positive society where wealth is redistributed. The Biblical mind understands that utopian perfection cannot be achieved in a fallen world; that self-interest is inherent in man and that the free enterprise system affords man the most opportunity to act as a responsible steward by creating wealth through multiplication of goods and services to other human beings.

This command tells us that government does not have a right to own your property, nor does the government have a right to interfere with industry or contracts, nor does the government have a right to charge you for the right of owning private property.

The sanctity of private property is one of the most basic, fundamental rights of mankind. This command forbids unlawful taxation on property, the redistribution of wealth through a graduated tax system, socialism, Marxism, communism, and forcefully taking property for public use (The Third Amendment; Fifth Amendment)

The 8th Commandment not only teaches us the right of private property, but the right to defend private property.

Not only must a man not steal from others, he must **not** let others steal from him or defraud him of his own property. This command charges men to be alert to con-artists, scammers, pick-pockets, and thieves.

In an evil world, self-defense and a strong military are a necessity. Shammah the son of Agee the Hararite made it into David's hall of fame because he defended a small field full of beans from Philistines who wanted to confiscate the harvest. His companions fled. It was only a little beans—just a bean tax collected by the External Revenue Agents from the Bureau of External Revenue Services of Philistine Affairs. There was just one problem. The bean field was outside Philistine Jurisdiction.

Shammah stood his ground and risk arm and limb to protect God's bean field. It is a lot easier to let people steal from you than it is to defend what is rightfully yours or that which belongs to others. We must remember that America can only be the Land of the Free as long as it is the Home of the Brave.

The whole principle of Christian stewardship is derived from this verse.

Ultimately, we are not owners of property, but stewards responsible for managing what God has given us and using for his glory. Giving and tithing will always be voluntary acts motivated by love for the gospel and for the indigent (Luke 16: Acts 2:44-46).

(9) Truthfulness: "You shall not bear false witness against your neighbor."

The LORD God is a God of truth and He requires that men conduct all of life in truth – and all court proceedings in truth (John 4:24; 14:5)

This is a command for the courts and their judicial process. Truth conforms to reality. Lies are a fiction. Therefore, this Command protects the institution of marriage and justice in the courts. Without truth, perversion rules society.

First, we must understand the term "neighbor." It does not mean the person next door as much as it means "fellow citizen."

Second, the word “false witness” refers to lies / perjury against a neighbor. This would include such sins as lying, gossip, slander, false accusation, defamation, calumny, scandal, libel, vilification, deprecation, blasphemy, belittlement, disparagement, slurring, backbiting, maligning, “throwing mud,” and ad hominem reasoning.

No man is safe and freedom cannot be maintained when men feel free to enslave his neighbor by destroying his reputation. Bearing false witness is theft of a different kind. It robs a man of his reputation, honor, and respect among men. For this reason the LORD commanded false witnesses to receive the punishment the person they falsely charged (Deuteronomy 19:18-21).

This Commandment is designed to protect the reputation of leaders: “You shall not revile a ruler of thy people” (Exodus 22:28).

The Commandment provides an environment for objectivity. In an evil world, men will do unscrupulous things and evil men must be identified and confronted. At the same time, innocent men must be protected. This Commandment does not forbid a valid accusation or complaint against a fellow citizen. But, the means of confrontation is all-important. For this reason, a man cannot be charged without a written, signed complaint and a signed warrant or without probable cause in this country. A man’s reputation is preserved by the 4th and 5th Amendment of the United States Constitution.

However, the Ninth Commandment is not an absolute command. It primarily refers to oaths in court. In a sinful world, you don't owe the truth to people in power who will abuse the truth. When you take an oath in Christ's name, keep it. Integrity demands it. But, in everyday life a legalistic grasp on truth can destroy you. It takes courage to lie to a politician who will abuse his power if you tell the truth. See Abraham and Midwives’ courageous lies to Pharaoh (Genesis 12: Exodus 1).

Furthermore, the ninth Commandment warns the Christian not to be deceived by lies, advertising campaigns, propaganda, and the preaching of Mary Poppins’s utopian-ideals espoused by political liberals, Jews, and communists.

(10) Contentment: "You shall not covet."

The LORD God is a God of peace and contentment . . . Who has declared war on enemies of His law-order (Romans 16:20).

The word "*covet*" does NOT refer to desires, **but to action-plans**. It forbids the application of clever, sophisticated *schemes* and *strategies* of powerful men and governments to finagle, steal, cheat, swindle, defraud, extort, tax, and to scam honest men of their houses, money, servants, wives, or possessions. It condemns a fraudulent use of law for dishonest gain and the unlawful seizure of private property by clever, powerful government officers.

This is law: Do your neighbor no harm.

This is love: Do your neighbor no harm. If you do not injure your neighbor or his property you are a good neighbor.

Consequently, the purpose of law is the restitution of God's law order and the betterment of society through law and love. As there is no law without love, there is no love without law. Love and law are two edges of the same sword.

This Commandment is designed to create liberty in the human mind and heart. Unless the heart is free from covetousness, no man's property is safe! God is commanding his people to guard their heart, to control their affections, and to monitor their thought life. All behavior stems from thought and desire. We would do well to learn from Achan's confession (Joshua 7:21ff): I saw; I coveted; I took; and, I hid.

The Scripture is a double-edged sword. On one side you have a sharp law that protects, guides, and dispense justice within society; on the other side you have a crisp, sharp gospel that not only saves sinners, it forgives and restores mortals to a right relationship with God and men.

Law defines love and when the church re-imposes law upon it members, the church grows in love. Likewise, when the church proclaims Christ as King and His law-order, the church grows in holiness and service to mankind.

This Commandment reveals the beauty of Christianity. Only Christianity can create a free society. Democracy will not work where Christianity is not respected. There is not enough policemen in the world to restrain a non-Christian society. Only Christianity places a policeman over the human heart. For this reason, freedom can only be obtained by Christian people.

In Summary, the Ten Commandments are designed to protect human freedoms and to create a happy, orderly society. Truth is the custodian of freedom. Only when men bind themselves to truth and to the God of truth will life, liberty, and property be protected among men.

Posse Comitatus and God's Law



Latin for Power of the county: *Referred* at Common Law to *all males over the age of fifteen on whom a sheriff could call for assistance in preventing any type of civil disorder.*

The notion of a *posse comitatus* has its roots in ancient English Law. It grew out of a citizen's traditional duty to raise a "hue and cry" whenever a serious crime occurred in a village, thus rousing the fellow villagers to assist the sheriff in pursuing the culprit. By the seventeenth century, trained militia bands were expected to perform the duty of assisting the sheriff in such tasks, but all males age fifteen and older still had the duty to serve on the *posse comitatus* when required.

In the United States, the *posse comitatus* was an important institution on the western frontier, where it became known as the *posse*. At various times vigilante committees, often acting without legal standing, organized posses to capture wrongdoers. Such posses sharply warned first-time cattle rustlers, and usually hanged or shot second-time offenders. In 1876

a four-hundred-man posse killed one member of the infamous Jesse James gang and captured two others (Online Dictionary).

Furthermore, a strong military made up of courageous young men who are willing to defend the life, liberty, and property of men, women, and children is essential to the survival of a moral nation; that is, the military must have the moral high ground. War is against criminal nations, and not against those with a different form of government. There is not warrant in Scripture to fight wars for democracy.

We know the Commandment, "Thou shall not kill," does **not** prohibit declarations of war or capital punishment against nations in rebellion against God's law order. The Command refers to malicious or careless murder.

The whole idea that a nation can be secure without a military is nonsense or that a non-violent response to aggression is the proper response to terrorism is more nonsense. Non-violence is admirable in certain situations, but there is a time and place when life and liberty must be defended to the death.

War will continue till the return of Christ. This is not to say that bad things do not happen in war. They do! But, killing the enemy is not one of them

PERSPECTIVES OF LAW FROM THE NEW TESTAMENT



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 is no God, then there is no ultimate right or wrong (Psalms 119:142). If we are a product of Time + Chance, then it doesn't matter what you do. Monks and murderers will all end up in the same place – dead, dead.

But, if there is a God, then it matters what people do for He has the power to hold all men accountable for their words and deeds. Thus, law and responsibility and judgment are fundamentals of Christian thought that has improved every society where the gospel is proclaimed.

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, the truth of man's bondage in sin, and his ultimate accountability to God (Galatians 3:19, 22; Romans 7:9-14; 2:5-6).

3. The righteousness of God (expressed in the law) is what God demands of men and will be accomplished 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 salvation (Romans 6:13). However, believers look to the law as an

expression of the character of God to see what God wants to accomplish in them (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 whether in the Torah (the objective standard of righteousness) or in the Living Torah, Christ, the subjective standard of righteousness.

The Law and the Sabbath



Among the Adventists and the Messianic communities, we are seeing a renewed zeal to keep the seventh-day Sabbath (shabbat). Since many are being attracted to these groups, we need to have a clear understanding of what the Scripture teaches about the Sabbath.

The New Testament is the final authority on the Old Testament (Hebrews 1:1-3). That which was binding in the O.T. is not necessarily binding in the Christian era.

The New Testament nowhere commands Christians to observe the Sabbath nor does it command believers to keep the Sunday as a Christian Sabbath. All of the Ten Commandments are repeated in the N.T. except the 4th Commandment indicating that the Christian has a responsibility to obey all but the Sabbatical requirement.

“Throughout the New Testament we do not find a single place where we Christians are commanded to celebrate the Sabbath”

(Plass, E. M. 1959. What Luther says, an anthology. Saint Louis: Concordia.).

There is no Biblical record requiring anyone to keep the Sabbath until the time of Moses. Neither is there an account of God requiring anyone to keep the Sabbath except Israel.

Genesis contains no ordinance requiring man to observe God's Sabbatical rest. God rested on the 7th day, not because He was tired, but because His work was finished (Genesis 2:2-3).

In the Noahic Covenant, God repeats His command for men to multiply on the face of the earth, but Noah was not given a command to keep the Sabbath. When God made a covenant with Abraham, he was told to walk before God and be perfect (Genesis 17:1), but keeping the Sabbath was not one of the requirements.

The Sabbatical requirement was given to Israel (Exodus 20:7; Deuteronomy 5:12-15). The law required the mental activity of "remembering," and it was patterned after God's creation rest for the purpose of making Israel reflect on their redemption out of slavery by blood and by power.

There is no evidence God required other nations to observe the Sabbath. Though Israel's prophets often chided surrounding nations for their sins, breaking the Sabbath was not one of them. Only Israel was punished for breaking the Sabbath.

Orthodox Judaism before and after Christ required its people and Gentile converts to keep the Sabbath. Circumcision and Sabbath keeping were requirements for proselytes. Jesus also kept the Sabbath as a requirement for righteousness (Matthew 5:20), but he did not necessarily comply with rabbinical tradition that engulfed Sabbatical law.

When Jesus' disciples were chastised by the Jewish authorities for breaking Pharisaical laws, Jesus parceled out valuable lessons regarding the Sabbath (Matthew 12:1-13).

He taught them the following: (a) acts of necessity take priority over Sabbath regulations; (b) priests desecrated the Sabbath every Sabbath by working in the temple. They worked twice as hard on the Sabbath because more sacrifices were offered on this day; (c) acts of mercy take priority over Sabbath rituals, that is, servicing the needs of men and animals are more important than a Sabbatical rest; (d) by teaching these principles, Jesus placed Sabbath laws on the same level as other ceremonial laws, i.e., they are not absolute and morally binding like the laws against murder or stealing or lying.

Jesus placed the 4th Commandment on the same level as Israel's cultic, ceremonial laws which served as a tutor to the nation until Christ came to suffer and to die (Matthew 12:1-13; Galatians 4:1-4). Having totally fulfilled the law (Romans 10:4), Christ released the believing Jew and Gentile proselyte from any obligation to keep the Sabbath or to be circumcised (Galatians 4:1-5:4; Colossians 2:16-17).

Paul taught the age of Christ and the Spirit superseded the traditions in the age of Moses and the Torah. The Law acted as a custodian until the Savior entered the world (Galatians 3:19, 24, 25; 4:1-4). The word "redeem" in Galatians 4:5 uses the term *exagorazo*. It means *to take out of*. Jewish believers were bought and released from ceremonial law and Rabbinical case laws.

The problem with the law is that it told men what was right, but did not provide the power for men to keep the law (Romans 7).

Since the Spirit enables men to keep the law by nature (Romans 8:1-4), Christians are released from any obligation to Israel's cultic and ceremonial laws and are no longer under its supervision (Acts 10:15; Romans 6:14; Galatians 3:25; 5:18).

This does **not** mean, however, that Christians do not have a responsibility to keep moral standards of righteousness or the other nine commandments. And, you would think the Sabbatical law which had the death penalty attached to it would have some application to the New Testament Era. And, it does.

Paul considered himself under moral obligation to the law of Christ (1 Corinthians 9:20-23). Christians are responsible to do what is right and to vigorously keep the other nine commandments because they are direct reflections of God's character (Psalm 119:142, 151-152). The Sabbath law is not part of God's moral laws nor is it a direct reflection of God's character. There is nothing morally right or wrong about resting on a Saturday, or Sunday, or Wednesday. But there is something morally wrong about lying and stealing.

Paul taught that the Old Covenant and its ceremonial requirements for Israel were superseded by the superior administration of the Spirit under the New Covenant arrangement (2 Corinthians 3).

Paul taught that the Torah law with its ceremonial regulations (the Sabbath) were designed to isolate Israel from the Gentile nations until Christ appeared. These regulations which caused great hostility between Jews and Gentiles were broken down and abolished by the Christ's redemptive history (Ephesians 2:14-15).

The Torah laid three ceremonial requirements on the O.T. Jew: circumcision, Sabbath keeping, and food laws.

In Paul's letters, there is evidence that Judaizers opposed the gospel by insisting that Jewish and Gentile believers submit to Israel's cultic laws.

In order to preserve the gospel, Paul confronted the legalists:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ (Colossians 2:16-17).

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain (Galatians 4:9-11).

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind (Romans 14:5).

We learn that Paul never wrote to Gentiles about Sabbath keeping except in a negative way. He wanted them free from Judaism's binding restrictions (Galatians 1:5). It is astonishing to observe that Paul wrote so many letters to Gentiles who had no background in Sabbatarianism -- letters which had so many practical instructions on righteous living only to observe the fact that Paul did not mention any requirement to keep the Sabbath!

We conclude from Paul's controversy that any return to Israel's cultic laws, feasts, and rituals including the Sabbath requirement is a denial of the gospel. This does not mean, however, that Christians should not study the O.T. and be refreshed by its shadows of Christ.

Historically, we observe the following from Christian history:

(a) Early Jewish-Christian observance of the Sabbath actually hindered the mission of the gospel (Acts 2-5);

(b) The gospel broke beyond the borders of Israel into Samaria precisely because Phillip and the Apostles ignored Israel's cultic laws (Acts 8).

After the gospel spread into the Mediterranean world and the Gentiles found life apart from Jewish law, the gospel was again threatened by Judaizers, members of the Synagogue of Satan, who required Gentiles to submit to Torah's ceremonial laws. The move to compel Gentiles to be circumcised and to keep the Sabbath was a step backward. This theological issue was severely debated. Freedom won, and the gospel flourished (Acts 15).

(c) In an age when the Roman world did not keep a day of rest, there is no evidence that the Christians suffered persecution because of the Sabbath;

(d) The apostles did everything within their power to liberate Christianity from Sabbath laws, food laws, and Jewish rituals: Baptism, head coverings, and the Lord's Supper are the only ordinances recognized by

the church unless you include Paul's reference to the First-day Sabbath in Acts 20:7.

(e) The N.T. is not concerned about holy days any more than it is concerned about holy places; (f) a study of heresy in the early church reveals that heretics were Sabbatarian and that thriving Christianity was non-Sabbatarian.

The Gentile Christians were free to choose the time and place of their own assembly. They were not bound by O.T. instructions on this matter (Acts 2:42; 20:7).

The First Day Sabbath



Having discussed Paul's resistance to Sabbatarianism, let us look at Paul's mention of the "first day Sabbath" in 1 Corinthians 16 as if the practice of honoring Sunday as a day of worship was a rule in the first century.

1 Corinthians 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

GNT 1 Corinthians 16:2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

Acts 20:7 And upon the first day of the week (First-day Sabbath), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Since Sabbath breaking had such a harsh penalty in the O.T. and was fiercely enforced, it would make since this practice would have some type of application in the N.T.

The “first day Sabbath” rule appears to have been a solid practice in the church requiring voluntary “rest” regulations on Sunday---but, without capital law enforcement. Some theologians believe that the “first-day Sabbath” is a restoration of the original Sabbath. If this be so, then Christians have a duty to honor the “Lord’s Day”⁵ – not in a legalistic, punitive way but in celebration of our Lord’s accomplishments.

The phrase “on the Lord’s day” and “day of the Lord” are equivalent in English, but not so in Greek (Revelation 1:10). In Greek (ἐν τῇ κυριακῇ ἡμέρᾳ). the word “Lord” is in an adjectival position, but when Scripture refers to the “day of Jehovah” the word “Lord” is in the genitive.

In 1 Corinthians 11:20, Paul refers to the “Lord’s supper” (κυριακὸν δεῖπνον) where again the word “Lord” is in the adjectival position. The use of “Lord” as an adjective implies something instituted. In the latter, it is the supper; in the former, it is a day. The general consensus is that the “Lord’s Day” refers to Sunday. The day Jesus rose victorious from the dead proving that He is indeed Lord. Thus, keeping the First-day Sabbath became a traditional ordinance of the church.

In Christian thought, there are two Sabbaths: (a) the day of rest on earth, and (b) God’s salvation rest in heaven (Hebrews 4:1-7). The second rest is an eternal Sabbath which can be enjoyed the minute one becomes a believer (Matthew 11:28).

Because Christ rose from the dead on the Sunday, Christians have hollowed the first day of the week, but they have not generally applied Sabbatical restrictions and punishments to it. Christians could meet on Monday, Thursday, or any day of the week and fulfill their mission.

Since the eternal rest is inseparable from Christ’s resurrection and since Christians enjoy eternal rest now, Sunday became the day Christians

⁵ The Seventh Day was God’s Day of Rest, but it was also man’s first day on earth. When Adam sinned, he disrupted God’s day of rest as well as his own rest. Thus, the First-day Sabbath is a restoration of the original First-day Sabbath.

worship (Acts 20:7). In one sense, the Jews worked and then rested on the 7th day. The Christians rest on the first day, and then work.

Interestingly, just as the Jew *remembered* his redemption from slavery on the Saturday Sabbath (Deuteronomy 5:12-15), the Christian *remembers* his redemption by the blood of Christ at the Lord's Supper (1 Corinthians 11:24, 25); and, remember His headship over them through the ordinance of head coverings (1 Corinthians 11:1-16).

Since the Christian has eternal rest by virtue of Christ's work on the cross, and since Christ rose from the dead on Sunday, it is very fitting for Christians to worship on Sunday and to remember Christ and his accomplishments. But, this is **not** a moral requirement **nor** should Sabbatical laws be applied to this day as Sabbatical laws were applied to Israel's holy day. In fact, Christians who claim the Bible designates Sunday as a Jewish Sabbath are clearly in error.

Our Lord reminded us that man was not made for the Sabbath, but the Sabbath was made for man (Mark 2:27), that is, a day of rest and reflection was designed for man's benefit and health. Whether a Christian rests on Sunday, Monday, or Friday, it is essential that he take a break from his labor. Furthermore, it essential that believers stop and reflect on the good things God has done for them. Sunday worship fits this purpose.

The O.T. Sabbath was not a day of worship as much as it was a day of rest and reflection – synagogues were a late development in Jewish history. The N.T. First-day Sabbath developed into a day worship and rest but without legal entanglements.

History teaches us the futility of trying to synthesize Judaism and Christianity. Judaism never broke beyond the borders of Israel, but Christianity by virtue of the fact that it was freed from Torah restrictions has extended itself to every corner of the globe not only to win new tribes to Christ, but to win each new generation to the Savior.

We conclude, therefore, that (a) the ceremonial-cultic laws of Israel ended with Christ; i.e., there is discontinuity regarding Sabbatical statutes; and (b) The Gentile-Jewish church was never Sabbatarian in keeping Saturday as a day of rest; and (c) that Sunday is a First-day Sabbath and that it has

application to N.T. living; but, it does not carry with it O.T. punishments. Those who return to Sabbatical laws in the Torah and attempt to apply these to the church today deny the gospel and hinder its mission to reach the world for Christ.

[1] The Teutonic forbearers were nature worshippers. The chief god was Woden; hence Wednesday. Woden married a goddess name Frig: hence we get Friday. Thor was the god of lightening; hence, we get Thursday. The Sun and Moon gave us Sunday and Monday (Maurer, B.A. (1951). The Ten Commandments will not budge. Saint Louis, MI: Concordia.

[2] Cross-reference with Deuteronomy 7:9. "God punishes the sin of the fathers in the children to the third and fourth generation in relation to those who hate Him, and shows mercy to the thousandth generation in relation to those who love Him The words neither affirm that sinning fathers remain unpunished, nor that the sins of father are punished in the children and grandchildren without any fault of their own" (Keil-Delitzsch, The Pentateuch, p. 117).

[3] A mince word is a substitute for a curse word such as dang and darn.

[4] The phrase "on the Lord's day" and "day of the Lord" are equivalent in English, but not so in Greek. In Greek (ἐν τῇ κυριακῇ ἡμέρᾳ), the word "Lord" is in an adjectival position, but when Scripture refers to the "day of Jehovah" the word "Lord" is in the genitive. In 1 Corinthians 11:20, Paul refers to the "Lord's supper" (κυριακὸν δεῖπνον) where again the word "Lord" is in the adjectival position. The use of "Lord" as an adjective implies something instituted. In the latter, it is the supper; in the former, it is a day. The general consensus is that the "Lord's Day" refers to Sunday. The day Jesus rose victorious from the dead proving that He is indeed Lord (Stockton's Commentary on Revelation 1:10-11).

[5] While the Christian is not under Israel's cultic laws, he is under command to do what is right however it is expressed. Nine of the Ten Commands are direct reflections of God's character and are in immutable. The believer is required to do what is right whether it is objectively stated in the Ten Commandments or subjectively observed in the life of Christ. Generally speaking, every command in the New Testament is God's will

for the believer. Every expression of righteousness is God's will for the believer. The cultic laws, however, were designed to hem the Jews in and to separate them from surrounding nations until Christ entered the world. There is nothing morally right or wrong about keeping a particular day holy. The cultic laws are indirect reflections of some attribute of God, but they are not direct reflections of His character. There is nothing essentially right or wrong about keeping Thursday, Saturday, or a Sunday holy. For this reason, Christians have never felt obligated to keep Israel's Sabbath. But, they have fought to keep a day of rest and they have fought to keep Sunday a holy day.

[6] Tort (Latin): to twist, wrest aside. A private or civil wrong or injury whether civil or criminal. The invasion of a legal right of another (Black's Law Dictionary, 6th Ed., p. 1489).

[7] There is a difference between self-interest and selfishness. Self-interest is a natural, noble concern about one's personal welfare. Capitalism is based on the principle that economies flourish when men are motivated by self-interest rather than by the good of the community as advanced by communism. In fact, it is impossible to do anything apart from self-interest. Selfishness is a perverted self-worship that deprives others for the purpose of self-indulgence.

[8] Noebel, D. (1991). Understanding the Times, Manitou Springs, CO: Summit Press, p. 677.

[9] The reader should note that the duties laid on the Gentiles such as "not eating blood" was derived from the Noahic Covenant, not the Law. Abstaining from idols and fornication is a moral requirement beholden to all men for all time without specificity and restriction to the Torah.

Source: Stockton, Old Testament Theology Lecture Notes

Marriage Under Law



Marriage is good and not evil (Genesis 2:18):

But, it is not good to be alone. Loneliness has its own path of thorns.

Genesis 2:18 And the **LORD** God said, It is not good that the man should be alone; I will make him an help meet for him.

Marriage is God's remedy for loneliness and his norm for most people.

The word "help meet" is the Hebrew word "ezer." He created the woman to be man's helper, not the man to be the woman's helper. Hear what is being said, not what is not being said. Yes, a good man will honor his wife and serve her in many, many ways during the course of marriage. But, the man was not made for the woman and her ambitions. She was made to serve her husband and his lawful ambitions.

Marriage is a contract to live together as man and wife.

A mature couple does not need a marriage license from the State to get married, but they do need to enter into a contract / covenant to live together as man and wife.

A covenant a contract to live together as man and wife, the difference being that in a covenant, God is part of the contract as its Lawgiver and Sustainer.

A Biblical marriage is covenantal wherein the man and woman commit to living together under God's law.

A "civil union" is also a marriage contract wherein permission to marry is obtained by the state. In civil marriages, the couple has a duty to State law. A Biblical marriage is a God-given right to contract and requires no permission from the State. *In fact, mature Christianity seeks **NO** permission from the government to do that which is ordered under Christian law.*

Without a contract, there was no *lex scripta* (written law) for marriage in the ancient world.[1] The N.T. calls the contract a "yoke." No contract; no marriage!

2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers:

"If a man take a wife and do not draw up a contract with her, that woman is not a wife" -- Code of Hammurabi, 128.

In marriage, the woman is equal with the man in stature, but not in authority.

Adam said about Eve that she is "*bone of my bones and flesh of my flesh.*" She shall be called 'woman' because she was taken out of man.

The word for "man" here is "*ish*" and the word for "woman" is "*isha.*" Both man and woman are part of the "*anthropos*" we call "humanity" or "mankind." But, humanity is divided into two sexes, "*ish*" man and "*isha*" woman, or male and female. In my family, my wife is affectionately called my *isha yapha* or "beautiful woman." And, that she is!

Marriage involves forming a new family unit under God's law-order:

"Therefore shall a man leave his father and mother . . ."

A Christian marriage involves leaving, cleaving, and weaving. Leaving a parent is part of the Biblical order. "Leave" does not mean abandon or disown. God forbid! Married children still have a duty to honor their parents and all that the Fifth Commandment requires. Rather, it means to leave and build a home together apart from the authority of parents.

Leaving is a synecdoche for coming out from under parental authority to establish a new home directly under God's authority. The new husband takes the position as king of his home and the wife takes the position as the queen of the new home. Likewise, when a son or daughter marries, the marriage is a formal declaration that the parental-child relationship is taking on a new dimension.

Marriage is a union wherein man and wife become one flesh.

A marriage is sealed by sexual intercourse. There is no such thing as a marriage without this bond. Weaving is part of marriage. Man and wife become one flesh; that is, in marrying, both man and woman forsake exclusive rights to their bodies. They are "one" in Christian law and under duty to care for the physical needs of each other. For this reason, Paul condemned "fornication," "adultery," and any ploy to selfishly deprive one another of conjugal rights (1 Corinthians 7:1-3ff).

Married couples are charged with the duty of cleaving to each other--till death do they part:

The rule of the Christian family is LEAVE, CLEAVE, AND WEAVE. "*What God has joined together, let not man put asunder*" - Christ (Matthew 19). By the law of God and the grace of God, problems must be worked out.

Marriage comes with legal rights.

Genesis 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

The couple not only has marital rights, but legal rights; that is, the wife comes under the coverture of her husband. Black's defines coverture as follows:

"Coverture: The condition or state of a married woman. Sometimes used elliptically to describe the legal disability which formerly existed at common law from a state of coverture whereby the wife could not own property free from the husband's claim or control. Such restrictions were removed by state Married Woman's Property Acts."

1 Blackstone Commentaries (p. 442) has this to say about coverture:

"By marriage, the husband and wife are one person in law, that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband: under whose wing, protection, and cover, she performs everything; and is

therefore called in our law-French a 'feme-covert,' ...and her condition during her marriage is called her coverture."

By treating Americans as "individuals" and not a "family," American courts disparage the law of coverture unless that right is announced and claimed by husband and wife; that is, this truth like all truth must be defended in these statist's equity courts.

Court rulings agree:

Cicero (Twelve Tablets): Women shall remain in the permanent guardianship of their father or, if married, of their husband (Table 5);

"A wife follows the domicile of her husband." Trayner, Latin Legal Maxims and Phrases, etc. "Husband and wife are considered one person (as one flesh and blood) in law." Coke on Littleton, 112; Jenkins' Eight Centuries of Reports, English Exchequer.

"A wife is not her own mistress, but is under the power of her husband." Coke's Institutes, 5-108 "All things which are the wife's are the husband's." Bracton, de Legibus et Consuetudinibus

Angliae; 2 Kent's Commentaries on American Law.

"Although the property may be the wife's, the husband is the keeper of it, since he is the head of the wife." Coke on Littleton, 112.

Because women are prone to control their husbands and because feminism is so destructive to the family the best law every passed by a government is found in Esther 1:20:

And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) **all the wives shall give to their husbands honour, both to great and small.**

The implications of Christian marriage are legally profound and are too numerous to be expound here. But, in summary, a husband has the duty to protect the life and honor of his wife even to the point of using legal force. He may employ every lawful means to protect his family whether it be from thugs on the streets or State actors sitting in Black Robes on a bench called "the court."

Marriage involves trust.

The phrase, "they were both naked" imply implicit and explicit trust. Trust is the foundation of a healthy marriage and a wise couple with do everything in their power to honor the trust of their spouse by keeping promises, protecting secrets, and speaking kindly toward one another. Where there is anger, bitterness, slander, and promise breaking, the marriage shall not long endure.

[1] Lex Scripta: Latin for "written law."

Source: Stockton, Old Testament Theology Lecture Notes, unpublished manuscript

The Man Sold Under Sin

Romans 7



Introduction

There is much confusion among Evangelicals about Romans 7. Many have used this passage to normalize moral failure for Christians, "I am carnal sold under sin."

Instead of asking, "What did this passage mean to the original readers" many read their own failures into the text – and with tragic results.

The man prone to sin in this chapter is not Paul nor Christians, but unregenerate Jews facing the duties of law without the Spirit of God.

Q: This brief entertains the question, "Who is the man of Romans 7 that is "sold under sin?" Is this Paul, Christians, or unregenerate Jews?

Summary

Romans 7 should not be interpreted existentially, but historically. Paul is **not** discussing his personal history, **nor** is he speaking typically as a Christian of Christian experience. A transition from Law to Grace occurred in history – a transition that turned the Jewish world upside down.

Romans 7 is a parenthetical development in Paul's argument regarding sanctification where he addresses the question of law in relationship to the Jewish believers.

All of Romans 7 is addressed to Jewish believers and **not** to Gentiles. Paul says in verse one that he speaks "to them that know the Law (Torah)." Jews are addressed all through chapter 7. To change audiences at verse 14 is an unjustified, artificial hermeneutical maneuver.

Paul's "I" is not autobiographical, but a literary device meaning "Israel" or "We Jews."

Paul's argument is designed to show how the through the gospel a Jewish believer has moved out of Law into Grace by participation with Christ.

Jewish life under the Old Covenant was frustrated because the Jew faced the claims of Law with only the resources of nature leaving him defeated.

Paul's good news is that through the gospel, God provided resources through His Spirit to defeat the law of sin and death and to empower righteous living among regenerated-believers.

When Paul says, "I am carnal sold under sin," he is not speaking of himself as an Apostle or a Christian. This is not autobiographical. The struggle is not the struggle of a Christian, but a representative struggle of an unregenerate Jew facing Torah without the Spirit. If one insists the

present tense verb refers to Paul the Christian, then we must conclude the author of Romans was “carnal” and “sold under son.” This is ridiculous.

The use of the present tense in verse 14 does **not** refer to present time, but to a present condition existent among unsaved Jews. Every Jew who faced the law without the resources of grace found his condition to be “carnal” and “sold under sin.”

In contrast to Jewish’s defeat under law is the victory of a Christian under grace. Because the Christian is free from law and in possession of a regenerate life by the power of the Spirit, he is also free from the power of sin. Paul sets up dualism between Adam and Christ; (5), those under law and those under grace; (6), between the dead and the alive; (7), and between the “flesh” and the “Spirit” in chapter 8. All Christians are “in Christ” and “in the Spirit.” All unsaved people are said to be “in the flesh.”

See “More on the Man of Romans Seven” in the Addendum of this work.

Power to Keep the Law

Romans 8:1-11



Jesus did not come to save us from duties under law, but to save us from the powerlessness to keep the law; to save us from sin which is in rebellion against God’s law.

Matthew 1:21 "And she shall bring forth a son, and thou shalt call his name Jesus, **for he shall save his people from their sins.**"

Matthew 5:17 "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill."

There is all the difference in the world between being saved by law, and being saved in order to keep the law.

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The “therefore” refers back to Paul’s treatise on the plight of unredeemed Jews in chapter 7 – that while they knew the law of God they were carnal without power to keep the law.

This text is the heart of Paul’s gospel: now that Christ has come and offered Himself as a sacrifice for sin, there is no “condemnation” for those “in Christ Jesus.” “In Christ” stands in juxtaposition to those who are “in Adam” (Romans 5:12ff) experiencing the tyranny of sin reigning over them.

“walk not after the flesh, but after the Spirit” is not found in early manuscripts. Apparently, some zealous scribe added the words in order to employ the existing church to be more spiritual.

The point of this passage is that since Christ was judged for the sins of the elect, there is not one drop of wrath left for the believer to endure. He is free of guilt and free from the power of sin.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The “law of the Spirit of life” defines a rule that life reigns in those who have been baptized into the history of Christ, the Second Adam (Romans 6:1-14); the “law of sin and death” identifies the effects on those who share the bonds of men living under the tyrannical history of the first Adam.

When a man believes, the Spirit takes the man out of Adam and places him into Christ so he may share in the marvelous benefits of His triumphal history (spiritual baptism). Paul is discussing a change in position or residence in relation to Adam (Romans 6).

Paul uses the word “baptism” (baptize) to describe the change of status for one who believes. The word “baptize” simply means “to be placed

into." It has nothing to do with water baptism and everything to do with a change in one's spiritual position or status before God. It has nothing to do with experience and everything to do with a change in standing.

By way of illustration, the believer is not in a some old downtown bus terminal traveling to some city ghetto, but in a modern airport flying a new jet out of bondage to freedom.

Because he is "in Christ," He is alive to God and dead to sin (Romans 6:11). Sin cannot reign over him. Life reigns.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The Jews saw the law (Torah and the Talmud tradition) as a mediator between God and man. The problem with this diegesis is that the law told a man what was right, but it did not empower the man to do what was right. The law is good, but it provided no power to do good.

But, in the economy of the gospel, the Spirit saves the man from the penalty of sin and then proceeds to empower the man to keep the law.

"weak through the flesh" exposes the inability of unregenerate man to keep the law.

Notice "those in the flesh" (sarx) are unsaved, unregenerate sinners still in Adam; "those in the Spirit" are redeemed men, Christian men. The "flesh" is not a reference to the sin nature any more than spirit is a reference to the spiritual nature.

Paul is addressing two categories of men: (1) those in Adam or "the flesh;" and, (2) those in Christ or "the Spirit." He is not addressing the alleged hypothesis of "two natures within Christian men." All Christians are "in the Spirit;" and, all non-Christians are "in the flesh" or "in Adam." No man can be "in the Spirit" and "in the flesh" at the same time.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The purpose of salvation is to save men from the power of sin . . . from lawlessness.

Christ died for our sins and gave believing men His Spirit, not to free them from the law, but to empower them to keep his law. It is true, believers are not saved by law; but, they are saved in order to keep the law.

This text is a blow to antinomianism – the belief that the Christian man has no duty to God’s moral law expressed in the Ten Commandments and relevant case law. Few things are more derelict than the presumption that men are free to choose what law they will serve. Christian men are saved from the power of sin and given the power to honor, to keep, and to obey God’s law-order.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

The “they” refers to unsaved, un-regenerated men; i.e., unbelieving Jews in chapter 7.

“The flesh” refers to carnal, unsaved, un-regenerated men such as Jews. “The Spirit” refers to justified, born again, regenerated men.

The preposition “after” does not refer to actions of chasing “the flesh,” but to one’s being . . . or state of existence.

The New Living Translation translates the word “flesh” (sarx) as “sinful nature” in this section creating a false dichotomy that twists the gospel. Paul is not addressing the believer’s personal gestalt, but two classes of humanity – those in the flesh and those in the Spirit. Paul is not teaching that the individual Christian is a Dr. Jekyll and a Dr. Hyde . . . men with two natures, one good and the other evil . . . men having a black dog and a white dog living inside them. God forbid!

Christians are not bifurcated men. They do not have two personalities, two natures, or a “double” mind.

If Christians have a conflict, it is not between two spiritual natures but the fact that the redeemed man still lives in an unredeemed body.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

The word “minded” (phronema) refers to the anchor, core, or inner engines of one’s thoughts. The word “carnally” (sarx) refers to the orientation of unsaved, un-regenerate men in Adam (Romans 5:12ff).

Unsaved men love the world of death, think death, and do things that produce death. But, saved men are “spiritually minded” (genitive); i.e. their thinking is driven by, energized by, and directed by the Spirit which embodies “life and peace.”

7 Because the carnal mind is enmity (echthra) against God: for it is not subject to the law of God, neither indeed can be.

The “carnal mind” refers to the driving force or thinking process of unsaved, un-regenerated, unredeemed men who are hostile (echthra) to God. It is not possible for natural, carnal men in Adam to subject themselves to the “law of God.” Nor is it possible for unsaved Jews trained in the law to do what the law requires – they are carnal sold under sin (Romans 7).

This section of Romans has nothing to do with struggling believers.

8 So then they that are in the flesh cannot please God.

“flesh” (sarx) is not describing a “carnal-minded Christian.” It is addressing the fact that the unredeemed man does not have the capacity to obey God’s law and to please Him. Every thought, word, and deed of Adam’s children leads to death of relationships.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

“ye” refers to Roman Christians, saved Jews, and Gentiles. Believers are not in Adam; they are not in the sarx (flesh) without a capacity to do what is right. Christians are part of a new creation in Christ (2 Corinthians 5:17); those in the sarx are a part of the old creation in Adam.

The conjunction “but” (alla) is a strong adversative. Christians are “in the Spirit.” Every believer, the mature and immature, are in the Spirit; i.e. “in Christ” sharing the power of His marvelous, victorious history (Romans 6:1-14).

There is no such thing as carnal Christian constitutionally, but there is such a thing as carnal thinking (1 Corinthians 3:1-3).

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

“you” is plural referring to the Roman Christians.

Paul now introduces a true dichotomy – the difference between the soul (spirit) and the body. The soul of the believer is saved; that is, it is energized by the “life” of the “Spirit.” Though his soul is saved, his body is “unredeemed”; that is, his spirit is governed by the life of the Spirit, but his body is not yet regenerated. Consequently, there is a real tension between the saved soul of a man and his unredeemed body (Romans 12:1).

God’s salvation plan involves not only the soul, but the whole man.

The redemption of the body (Romans 8:11ff) awaits the coming of Christ at the end of history.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Verses 11-28 transition from matters of the soul to matter of the body: Adoption, redemption, subjection to the spirit, the Spirit's help with physical infirmities, and the hope of a redeemed creation.

Until our Lord’s return, the Christian, gladly lives his life by the power of the Spirit bringing his body in subjection to the will of God. He believes in Providence knowing that out of struggles, good comes.

Head Coverings as Law

1 Corinthians 11:1-16

The Symbol that Christians Recognize God's Law-Order



Law is necessary for order. The ordinance of head covering is the symbol that Christians are under law and that Christians recognize the authority of Christ over them.

In Regards to Women: Repudiation of an

Uncovered Head

1 Corinthians 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Just as Paul has instructions for men, he has instructions for women.

Be informed, says the apostle: Every woman, old and young, who approaches God in a public assembly dedicated to prayer or the preaching of God's Word with her head uncovered "dishonors" (shames disgraces) her head; that is, her husband or the male authority figure in her life.

In Biblical times and in Eastern churches today married women wear a scarf in public. Younger, unmarried women do not wear a covering. An uncovered head means that he is available to marry.

Furthermore, an uncovered woman in church shames herself because an uncovered head reveals ignorance of God's law-order (Genesis 3:15), adoption of a pagan world view, and obstinacy to the Law-word of God—a shame for a Christian woman!

Likewise, wearing a veil of some sort in church is a public statement the woman recognizes God's law-order and that the church acknowledges the headship of Christ. She is making a statement, "Enough of man, let men see God and His law-order in this church."

This passage is about the godly decor of a woman in holy assemblies. It is not a grant of permission to pray or preach to the congregation. Paul addressed this issue in chapter 14 where he requires Christian woman to remain silent in public gatherings as well as most congregants. The duty of public prayer and preaching is limited to holy, happy, hopeful men (1 Timothy 2:8).

The adjective “uncovered” (ακατακαλυπτο) means “without a covering” or “without something down the head” or “without a veil or scarf.” The opposite of an uncovered head is a woman who intentionally and obediently places a headdress on her head as a statement that she respects God’s law-order and His roles for men and women.

Because she recognizes her subordinate role in the world and wants to please God, she veils herself as a symbol of her submission to the authority of the man who is obligated to protect her. The wearing of a veil is a sign the woman recognizes and honors God’s law-order; that she understands the curse on women and is committed to resist it (Genesis 3:16; Proverbs 21:9, 19).

To emphasize the utter shame of an uncovered head in public meetings, Paul likens an unveiled woman to a woman that is shaved bald. Because long hair is a universally recognized as a symbol of feminine beauty, Paul seeks to pierce the hearts of resistant, libertine Greeks by comparing an unveiled head to a condition of being shaved or bald. If a shaved-bald woman feels the shame of such contingency, should not the pious woman be embarrassed by approaching God without a head covering (*katakalupto*)?



A woman’s long hair is **not** her symbolic “head covering” any more than an Old Testament priest’s hair was a substitute for a priestly turban (Ezekiel 44:14, 20).

A question arises, “When should women cover their heads?”

The context is “when you come together” in verse 18; that is, the minimal practice of Christian adornment is meant to

be applied at Christian gatherings when the whole church comes together as scripted in Acts 2:42.

Broader applications should not be discouraged; i.e., it is appropriate for a man to remove his headwear anytime he prays publically – at sports events for example; and, it is appropriate for a woman to cover her head in her approach to God other than at local church services.

A woman with a veil over her hair instructs us that we should all be surrendered to the will of God and the authority of Scripture in our lives. It informs us the woman is a woman of God and that we are come together to honor the Savior.

The apostle is not exhorting women to take a public role in praying or prophesying. Those concerns are addressed elsewhere (I Corinthians 14:34ff; 1 Timothy 2:8ff). Paul exhorts women to veil themselves in public during the activities of prayer and preaching.

Corinth was a multicultural city with lusty seaman arriving at its ports regularly. Every hair style and wardrobe imaginable could be observed in this city. Paul's instruction is Christian doctrine opposed to the ultra-conservative position of Jews whose women were known to veil their faces in the synagogue and in the market place; and it is opposed to the ultra-libertine Greek women at Corinth who went to the market place unveiled showing off their flowing, fashionable hairstyle to the delight of maritime travelers.



As married men and woman wear a gold ring as a symbol that they are married, women wearing head covering is not only a symbol they are married, but a symbol that the whole church is under the authority of Christ.

There is a discipline for a woman who refuses to wear a head covering – “let her be shorn.” This is not a joke. It is the sentence assigned by Paul to unruly women – tradition literally practiced in France during WWII when women fornicated with Germans.



However, the bigger problem is that men / pastors do not know the law and are ignorant about the importance of head coverings and hat removal.

The symbol that Christians are under the headship of Christ is not cross tattoos on the shoulders or jewelry worn around the neck, but men removing their headwear in church and women gladly adorning themselves with a veil.

PRACTICAL THEOLOGY OF LAW



Lawyer up, Christian

Christians, Courts, and the Law



1 Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame.

Introduction

Does your church have an ecclesiastical court and competent judges in your church? Why not?

Of all people on earth, the Christian community should be the most proficient defenders of liberty and the most competent in matters of law. After all, Christians serve the **only** true "Lawgiver" (James 4:12).

Truth be known, American Christians are among the most legally ignorant, incompetent people on earth.

Christians are so inadequate in law they can't write their own wills or trusts or legal drafts or marriage contracts or even defend themselves in simple traffic cases in a secular court aimed at fleecing the sheep.

Notice in our text how the Apostle Paul expected churches to lawyer up and to gain legal competence.

General Observations

There are four questions in the first five verses designed to awaken the conscience to the church's neglect of duty to know law, to create ecclesiastical courts, and to service controversies existing in the Christian community.

Notice the term "dare." Paul appears to be shocked and chagrined at the Corinthian's boldness to submit a brotherly dispute to godless magistrates operating under Roman civil law; and, he appears shocked at the Corinthian's inability to set up ecclesiastical courts to deal with disputes among believers regarding "matters of this life."

What would Paul say today at the church's want of ecclesiastical courts and Christian's general ignorance of the principles of law, of pastors incapability of writing a summons or setting up an ecclesiastical court in the church?

Notice the word "Shame" (6:5): It is shameful for Christians to be incompetent in law and not able to set up courts with binding arbitration.

Notice the judicial terms and legal nature of this passage: "case," "go to law," "judge" as a verb, "judged," "competent," "smallest law courts," "matters of this life," "courts," "judges," "appoint judges. This passage is about the church setting up ecclesiastical courts.

Notice the term "law "or "go to law." It is used three times in this passage and is a reference to the discretion of a court to apply justice in accordance with the rules of equity or contract.

Paul is not referring to crimes or criminal law here, but to controversies or injuries arising from a violation of a contract or relational duties.

He expects the Corinthians to set up courts and to execute judgments and decisions consistent with the common law; the law of an educated conscience instructed by God's law-order.

Judges not only have authority to make decisions, but to hand out verdicts and pass sentences -- sentences that may be as simple as an apology or as harsh as reparations for injury or contractual violations.

Notice the term "matter," (NASB) or "case" (KJV) or "grievance" in the ESV.

The word "case" comes from the Greek term, "pragma" from which we get the word "pragmatics;" that is, controversies involving real life conflicts--clashes that demand reasonable and logical remedies for a particular life-difficulty.

Closely associated with the word *pragma* is the phrase "matters pertaining to this life" (6:3). The word "life" here is "bios" referring to conflicts arising out of market place interactions.

Paul is not addressing hurt feeling or a social faux pas, but actual injury or damage to another brother in Christ due to neglect or transgression.

Notice the term "unworthy." The word "unworthy" in the KJV is translated "competent" in the ESV.

The word "worthy" is related to the term "weight;" that is, Paul is asking if the church has enough knowledge in law; enough weight in jurisprudence to fulfill Christian responsibility to set up and administrate justice through an ecclesiastical court.

The negative article appears before the word "worthy" (a naxios). Paul is asking about their competence. He expects a denial of the negative; that is, he wants the Corinthians to lawyer up, become proficient in law, to set up courts, to appoint competent, God-fearing judges who can accurately apply reason and logic in matters of controversies between brethren, to administer oaths, and efficiently run an ecclesiastical courtroom (Exodus 17).

Notice the term "standing in the church." In law, not only must a plaintiff have standing to initiate a complaint, the court must have standing / jurisdiction over the controversy. Ecclesiastical court have jurisdiction over its membership and matters related to the Christian religion.

Generally speaking, Christians have no standing in Roman civil courts because they are kingdom citizens and not subject to the laws of Roman

courts. God's people are in the kingdom of God and are subject to God's law, not man's statutes.

Secular judges have no authority to judge matters in the church because they are not proficient in Christian law; and, the church has no jurisdiction over civil matters.

Paul is talking about jurisdiction; that is, Roman civil judges have no jurisdiction over Christians involved in ecclesiastical matters; and, they certainly were not able to evaluate a matter using God's law as the moral standard.

Roman courts are not entitled to decide the merits of a dispute between believers because they are ignorant of God's Word.

Notice the terms "unrighteous" and "no account" and "unbelievers" (6:6). This is a reference to secular, civil magistrates under Roman civil law; that is, the rule of the dominating army or the law of the seas (Admiralty).

Civil law is opposed to Christian common law because it does not believe men and women are endowed with the capacity for self-rule and wisdom.

In **Roman civil law** all authority is derived externally from statutes devised and imposed by a ruler upon his subjects.

In **Christian law**, all kingdom citizens are subject to God's commandments (Romans 13:8)

Biblical common law expects much of man and recognizes life as a gift, the equality of all under God's law, the capacity for self-government, and the accountability of all men to Biblical common law standards.

But, Christian law is limited. It does not attempt to save man or society. There is freedom under Christian law because if it is not forbidden, men are free to make choices and do what is best for them and their loved ones.

Roman law reduced people to slaves of the ruler, and obligated them to follow the rules of Caesar; Christian law demands accountability to God's

law and sets men free live responsibly and to enjoy the fruits of one's labor.

In conclusion, this brief is not an exegesis of this passage, but a brief designed to raise awareness among Christians of their duty to become competent in law, to lawyer up, to grasp Biblical law, and to adopt legal practices suitable to matters of controversy among Christian men.

To our shame, the American church has called before godless civil magistrates and happily turned over the study of law to the domination of secular courts and the British BAR association.

But, it is even worse than this. The church not only abdicates its authority to establish ecclesiastical courts, it has contracted itself to be governed by the laws and authority of the State. So much so, American churches have surrendered their operations and assets to the authority of the IRS (501 c 3 laws) and agreed to be ruled by public policy and the laws of congress.

Paul said, "I speak this to your shame."

God's Law Applies to Government

Public Religion v. Private Religion

The Necessity of Applying God's Law to Government



John 10:35 If he called them [judges] gods to whom the word of God came- and Scripture cannot be broken.

One of the great tragedies of our age is that mainstream pastors have limited the application of God's Word to the church and to one's private religious practices. Churchmen have failed to extend the Word of God to its intended jurisdiction which includes the judicial, legislative, and

executive branches of government. Because humanists have stuffed liberal propaganda of "separation of church and state" down our throats, Christians have retreated from the dog-eat-dog world of politics. Thus, the average Christian has delimited the application of Scripture to his own mental sanctuary.

Bad "Christians" consider the Bible a relic with limited value to themselves. Good Christians believe the Bible is God's Word but too often truncate its application to church and to personal piety. Timid Christians confine the practice of Christianity to their own mind. This is the apostasy of our age. If Christians are going to be relevant in the coming decades, they must seize the whole purpose of the Scripture as stated by Christ in John 10:35 and not restrict its application to private religion. Let's take a look at the text.

Discussion of the text

A controversy arose in Jerusalem as to the source of Jesus' teaching. Some bear false witness and stated "He has a demon." Others, however, thought he was the Christ (John 10:21). Jesus stated unequivocally that "I and the Father are one" (John 10:30). The use of the neuter pronoun "one" informs us that Christ claimed equality with the Father in substance; i.e., he was very God of God. After He said this, the Jews searched for rocks to stone Him. The charge was "blasphemy" or "bearing false witness" regarding his true nature.

In support of His claim, the Lord Jesus quoted a portion out of Psalm 82 wherein the psalmist called the judges of Israel "gods." They were called "gods" because their judicial decisions determined the destiny of courtroom litigants. If the people did not stone their judges when the Scripture called them "gods," why were they going to stone Jesus who said He and the Father are one.

The "them" in this passage refers to judges. Jesus says Scripture was scripted for the judiciary; that is, it was law for them. The Torah and its case law became the standard of right and wrong; that gave the courts subject matter jurisdiction; and empowered the courts to render verdicts

in cases of controversy: ". . . gods to whom the Word of God came" (John 10:35).

Application of the text

The Scripture was not penned exclusively for the practice of private religion, but for the practice of public religion; not just for use in the private sector, but for use in the public sector; not just for personal piety, but for civil institutions. The Founders of our nation did not limit Scripture to private morality and private religion, but thought God's law ought to be applied to public religion; that is, that God's law was for all men and all of man's institution.

Not only must the church submit to Christ in its ministry of grace, the Word of God calls government to submit to the Lord Jesus Christ in its ministry of justice with the two institutions not overlapping.

Among the devout, Christians have limited the Scriptural application to personal, private piety.

The Scripture is not only sufficient for the man and his family and his church, it is the sufficient rule for the judicial, legislative, and executive bodies of government. The Scripture is not only good for me, but for all politicians, legislators, and judges.

When statesmen were seeking to create a government for the united States of America, the most quoted authority was the Bible.

Lutz and Hyneman identified 3,154 *references* to other sources. The source most often cited by the *founding fathers* was the *Bible*, which accounted for 34 percent of sources referenced according to John Eidsmoe , pp.51-53 Christianity and the Constitution. In modern times, we would be hard pressed to find statesmen citing the Bible as an authority for legislation or the judicial process – evidence of apostasy.

Biblical judges were ministers of God first, and ministers of the state second. When the courts reject God's Word as the absolute standard of right and wrong, society descends into chaos because everyman becomes his own law. When the courts plunge into the subjective, the rule of man

triumphs over the rule of law. When judges are masters at getting elected or appointed by State authorities, they become political hacks and hatchet men for the State. A society that waives the flag of personal autonomy multiplies controversy. The multiplication of conflict paves the way for a totalitarian police state. True freedom can only exist where judges serve a transcendent law greater than man.

Scripture was delivered to civil rulers for the administration of justice. God's law is not advice. It is not tips for a healthy life style. It is not sugar to make life sweeter. It is law! And, it is meant to be applied to all of man's institutions. The church that denies the applicability of Scripture to government, and limits Scripture to church and personal piety is heresy, plain and simple!

Theonomy

Psalm 78:5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

Psalm 78:10 They did not keep God's covenant, but refused to walk according to his law.



Americans have been so thoroughly secularized by public schools they can't even imagine a society grounded on God's law.

By Theonomy, we are not referring to a man-made theocracy, but men recognizing the authority of God's Word over the government

and the church.

Theonomy is a Christian theory and movement that proposes a form of government where divine law governs society. (Google)

Society changes but moral law does not change. How is a society made better when men are allowed to kill and steal and the government pays the media to lie for them? Isn't the Ten Commandments good for all men and all of society?

If God's law is not the standard for civil rulers, what is? If God's law is not the model for government, what is? All that is fundamentally wrong with our society can be traced back to the neglect of God's law and rebellion against His law-order.

If men are not governed by God's law, then they will be ruled by the lawlessness of others.

God's Law is not only good for Christians, it is good for politicians and legislators.

Not only must every Christian obey God's Law, so must every lawyer, banker, judge, and politician! In modern times, believers may embrace God's law privately, but often deny its applicability publically; that is, to politicians and government officials.

Believers have retreated into a closet of private piety instead of wielding the Sword of the Word against opponents in the amphitheater of political contests. If God's law is not the standard for political conduct, what is? Are men who are a law unto themselves qualified to rule others? Isn't his Word sufficient?

For this reason Christians should advance the principles of Theonomy.

Theonomy, meaning "God's Law," insists on the following applications of God's Law publically:

- That the Bible is the foundation of law, and sufficient as the guide for public policy; that the God of the Bible is the Source of law.
- That the Ten Commandments and explanatory case law is the standard of right and wrong; and, His law should be applied to the family, religion, and politics—socially, economically, and judicially.

- That not only are individuals accountable to God's law, so are civil rulers. The government to which the Christian is to submit is one where men acknowledge the Sovereignty of Christ and his law over them.
- That God's Word is the standard of legislation. If God's Law-word is not the standard of right and wrong, what is?
- Men are better civil servants when they know God's law and serve with a clear conscience.
- Theonomists do not want a "voice at the table," or "equal time." They want godless promoters of pornography, abortion, and Sodomy to be rounded up and punished according to God's Word.
- The whole idea that Christians must tolerate the promotion of the ambitions of Sodomites and transvestites in the work place is offensive to the Christian mind.
- Civil law must have some standard to judge behavior. That standard will either be the sure Word of God or the capricious, derelict opinions of flawed politicians.
- That law and government must be limited. While the proper application of law can cleanse society of evildoers, law cannot regenerate man or society. Regeneration is reserved for religion . . . and only the Christian gospel can transform man. More laws mean less freedom and more bondage.
- Therefore, Theonomists reject the idea that the nation needs more and more laws to create a better society.
- That Christians should prefer Christian men as their civil servants. John Jay said,

"Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest, of our Christian nation to select and prefer Christians for their rulers."

- That we choose judges and rulers in light of the standards of God’s Word – men who fear God, men of truth, and men hating covetousness (Exodus 18:21).
- That jail sentences and the commercial nature of the prison penal-systems, for-profit corporations, must be replaced with a Biblical system of justice: Biblical punishments, restitution to victims, corporal punishment, and capital punishment.
- That the Department of Education must be dismantled, taken away from the federal government, and returned to the control of parents in local communities. The family and the church must bear the responsibility for training children – not the State.
- That government should restrain itself to Biblical purposes – the protection of human rights, the punishment of evildoers, and the promotion of good (1 Peter 2:14). Welfare programs must shift away from the government and return to the church and to the private sector where it belongs. Taxes on personal income must be eliminated. The state must stay within its limited purpose.
- That the State return to a Biblical standard of money, eliminate fraud and graft in government, and refuse to steal from citizens in the name of taxation under color of law.
- That freedom of speech be properly defined in order to eliminate obscenity, blasphemy, and pornography as a “protected right.” Cursing God, blasphemy against God’s law-source, slander, and irresponsible speech must receive appropriate sanctions.

All who are content with a humanistic law system and do not strive to replace it with Biblical law are guilty of idolatry. They have forsaken the covenant of their God, and they are asking us to serve other gods. They are thus idolaters and revolutionaries. The State must regain and retake the moral high ground including the work of missionary activity. They must be called out of their idolatry into the service of the living God (R. J. Rushdoony, Law and Society: Volume II of the Institutes of Biblical Law; Vallecito, CA: Ross House Books, 1982, pp. 468).

In conclusion, the believer is set free from legalism, but he is not set free from a duty to obey Christ. The challenge of Law is one of continuity v. discontinuity. This problem can be solved when we realize that God is absolute and because His moral law is a reflection of His character, His moral law is absolute and binding on all men and their institutions.

How Jesus Practiced Law

Matthew 15:1-8

Pharisees v. Jesus circa 31 A.D. Case No. Mt. 15 – Pharisees v. Jesus
A Study on the Defense of Jesus Against Legal Accusations



Introduction: Jesus practiced law because practicing law was the common law right of man. But, the Pharisees and Scribes [lawyers] hated him for it because he did not have a license from the Sanhedrin to practice law.

The Complaint: Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, “Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.”

The Answer to the Complaint and Counterclaim: But he answered and said unto them, “Why do you also transgress the commandment of God by your tradition?”

Citation of the law in support of his Counterclaim: “For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Presentation of facts in support of Counterclaim: But ye say, “Whosoever shall say to his father or his mother, It is a gift, by

whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free.”

Summary: “Thus have ye made the commandment of God of none effect by your tradition.”

Conclusion: “Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments [laws and statutes] of men.”

Answer to the Complaint: “It is not what goes into a man’s mouth . . .”

Legal Lessons to Learn

The lawyers charged Jesus’ disciples with violating public policy -- a felony worthy of death or imprisonment or flogging. But, notice this was a political charge. The disciples had injured no one, nor had they injured any property. This was political entrapment --a scheme by the state – a legal mousetrap to catch our Lord.

Jesus did not go on the defensive; He went on the offensive. When in doubt -- attack, attack, attack. You are God’s attack lamb; that is, point out the deficiencies of the lawyer bringing a complaint against you.

Jesus knew the rules and he studied the behavior of these lawyers and charged them with breaking the laws – the supreme laws of the land – God’s law. The problem is that most of us don’t understand how judges and lawyers break their own laws. WE MUST UNDERSTAND WHAT LAWS THE JUDGES AND LAWYERS ARE BREAKING!

Follow this Pattern:

1. State your counterclaim
2. Site the authority for your counterclaim
3. Site the facts supporting your counterclaim
4. Summarize and Conclude.

Application: When you are confronted by a police officer, judge, D.A. or adversary, consider using Jesus tactics. Don't go on the defensive, go on the offensive. State your counterclaim because counterclaims have to be heard first in law. Avoid ranting, emotional reactions, overstate rhetoric. Stick to the basics. Stick to the basic. State your charge, site the law, supply the facts, and summarize your case. Leave the results to God. Rest.

Laws Against Tattoos

Case Law on the Prohibition of Idolatry

Leviticus 19:28, "You shall not make gashes in your flesh for the dead, or incise any marks on yourselves."



This law proscribes marking and tattooing on the body. It is case law regarding the First and Second Commandment prohibiting idolatry and the making of idols.

In Scripture, the Christian body is the temple of the Holy Spirit.

"What? Know ye not that your body is **the temple of the Holy Ghost** which is in you and which ye have from God, and that ye are not your own?" (1 Corinthians 6:19).



What Christian would dare engrave graffiti on the Lord's temple?

Shortly before the Lord sent the sons of Jacob into captivity (606-586 BC), Ezekiel saw the apostates scribbling graffiti on the temple walls in acts of idolatry.

"So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about" (Ezekiel 8:10).

Likewise, tattoos are evidence the man or woman is an idolater worshipping another god and on their way to hell!

Tattoos on Christians is evidence the person slipped into a period of idolatry in their lives – a shameful, visible reminder of idolatrous backsliding.

The good news is that idolatry can be forgiven . . . but men must seek it.

Laws Against Genetic Engineering

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee” (Leviticus 19:19).



This text involves more than man-driven sexual experimentation among species. This text addresses all that man calls “genetic engineering.”

Genetic engineering is a process that uses laboratory techniques to alter an organism’s DNA.

Consider all the harm done to men and animals through genetic engineering, gain of function research, cloning, vaxxines, chemical sterilization, and the integration of AI with the human brain.

The laws of the LORD God forbid men from mixing seed to increase genetic diversity because His plan is perfect and any attempt by man to alter populations end in death.

Much of genetic research in bio-labs are antinomian and antichrist including GMOs.

What doctor or researcher acts under God’s law in Leviticus 19 – a chapter that begins with “Ye shall be holy: for I the LORD your God am holy.”

Are not all involved in rebellion against God’s law-order?

Those involved are engaged in forbidden knowledge and experimentation regarding the blueprints of life.

Even researchers admit, "Gene flow of transgenes into non-target populations is an important **biosafety concern**." (PMC PubMed Central)

The potential for abuse and misuse of genetic technologies are astounding . . . something that a curious, non-Christian, pagan doctor cannot resist.

Because the research can, does not mean he should. He has no business being in an area where LORD God says, "You can't!"

The Law Against Transvestites and Drag Queens

James 4:12 There is one lawgiver, who is able to save and to destroy (put to death):

Ecclesiastes 12:14 For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

Deuteronomy 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.



The word for "man" in this text is *giber* or "mighty man," -- a soldier or strong, manly, masculine man.

The word "woman" is a translation of the Hebrew term *isha* which refers to a female.

The word "abomination" (*tow'ebah*) refers to something disgusting in a religious and moral sense.

What is disgusting is *not* the attire of the transvestite, *but the person*; i.e. the cross-dresser-drag queen is singled out as an "abomination."

That no penalty is attached to the crime informs us the punishment was left to the discretion of judges.

The purpose of the law does not appear to prevent debauchery, but to maintain a clear, "red line" distinction between the sexes.



There is no such thing as a transgender. Biologically, you are either male with an XY chromosomes or a female with XX chromosomes. Gender surgery does not change a person into the opposite sex, it only mutilates the body.

Ellicott reasons it is to protect the natural order of creation:

"Doth not nature itself teach you?" (1 Corinthians 11:14).

Benson states the purpose

"that men might not confound those sexes which God hath distinguished . . ."

Barnes adds,

"The distinction between the sexes is natural and divinely established, and cannot be neglected without indecorum and consequent danger to purity."



That the purpose of this law was to prevent the heathen practice of wearing masks and religious costumes is rejected.

Positively, conservative Bible teachers conclude the purpose of this law was to sustain God's law-order by maintaining a strong, healthy distinction between the sexes -- a distinction through clothing and attire.

Negatively, the purpose of this law was *to prevent* the (1) the neutralization of the sexes; (2) the amalgamation of the sexes; (3) confusion regarding the roles of the sexes; (4) and, the creation of bland, emasculated, girly-boy males and the introduction of the alpha-female into society.

The strength of both sexes is best maintained by obedience to God's law-order.

The strength of man is submission to Christ, and the strength of a woman is submission to her husband (Ephesians 5:25). Both "hat removal" by men and the wearing of a "head covering" by women are signs that men and women recognize God's law-order in the church; the neglect of which produces more than a little evil. See the three symbols God commands Christians to observe in 1 Corinthians 11.

The original sin of *libido dominandi* entered creation through the woman. Thus, one purpose of God's law is designed to prevent the domination of women over men and the flight from responsibility by males (Genesis 3).

In the past, there was a division of labor between husband and wife. There was man's work and woman's work. No man would be caught pushing a baby buggy in public, and no woman would "wear the pants" in the family. This was especially true in the military which promoted the masculinity of the army and marines.

Thus, the purpose of this law is to increase the strength and dignity of men and women in their respective roles.

But this law is under attack. Because Satan is the author of confusion, we see the following movements destabilize society, crush the family, and nullify the church.

The failure of adults to enact laws to prevent cross dressings has led to the following negative movements: Women's suffrage, unisex parlors, feminism, women's pant suits, the rise of so called "women pastors," trannies in women's sports, women out of the home effectively competing with men in the work place, neutralization of the masculine man and the assault on testosterone, promotion of pajama boys, the LGBTQ Movement,

elimination of playgrounds in schools, labeling normal hyperactive boys as having ADHD, prescribing Adderall and other drugs for normal young boys, advocacy for gender choice, co-ed bathrooms and showers, gender sensitivity training, drag queens reading stories to children in public schools, drugs that disrupt production of testosterone, the feminization of the armed forces, lowering standards for police and firemen to facilitate a pro-female agenda work force, and the killing of male and female babies.

Because the problem is spiritual, there is no social or political answer to the multiplication of perversion in society. The crushing of masculinity and the apotheosis of women to positions of power provides evidence of man's war against God. The ONLY answer to the woke transvestite disease destroying families is genuine repentance and a return to God's law-order.

“Therefore say to them, ‘Thus says the Lord of hosts, “Return to Me,” declares the Lord of hosts, “that I may return to you,” says the Lord of hosts” (Zechariah 1:3)

The Law Against Female Warriors



If you have been artfully conditioned by Hollywood with mythological figures like Wonder Woman, She-Hulk, and Zena the Warrior Princess while growing up, you may be surprised to learn that God disapproves of women generals, female judges, and “bad ass” wrestlers like

Barbie Blank-Souray.

Who hasn't been mesmerized by Peggy Carter and her superhero feminine mystique? But, she played a fictional character that isn't remotely related to reality.

The greater problem is that Christians are more influenced by secular fictions than the Word of God.

Both nature and Scripture provide ample evidence that women in combat, law-enforcement, and judicial roles are an abomination to the LORD God (Deuteronomy 22:5 below).

Before you call me a right wing, conservative nut case, know that I am king in my own home, and that I affectionately call my queen "Ishshah Yaphah" which means "beautiful woman" in Hebrew. She is my special treasure, and not my enemy.

A Lesson from Nature

Live science explains the dimorphism between men and women this way: Peacocks far outclass peahens, for instance, while female anglerfish both outsize and outwit their tiny, rudimentary, parasitic male counterparts."



Pound for pound, men are 2/3rds stronger than women. Their muscles and cartilage are stronger and more durable than females. Men have flat chests built for work and combat. Women are the only the only species (primates) that are busty all the time. Men are goal orientated and very focused. Women have the ability to adapt to changing circumstances much better than men. Men conquer through power and sheer determination; women conquer through peace and compromise. Women have high pitched voices; men have lower pitched voices. Men are made for combat; women are made for nurturing. Neither the LORD God or "the laws of nature" equipped women for soldiering.

Forget Wonder Woman and Zena the Warrior Princess as these stereotypes are fictions that have no application to the real world which God has created; that a 125 pound female movie star playing the role of a police woman can out karate five 200 pound men ONLY happens in the imaginations of script writers.

A Lesson from Scripture

Deuteronomy 22:5 The woman (ishshah) shall not wear that which pertaineth (kelee') unto a man (geber), neither shall a man put on a woman's garment (simlah): for all that do so are abomination unto the LORD thy God.

First, this command prohibits cross dressing by men and women. Clothing styles vary from generation to generation, and people are free to wear any style they wish with one exception. Women are restricted from wearing clothes distinctive to men, and men are barred from wearing women's apparel.

The Holy Scripture defines what is normal. Anything contrary to God's law is abnormal. Thus, acceptance of cross dressing and transvestism is a sign of a sick, deformed society.

Second, in Hebrew the most common word for man is *ish* and the word for woman is *isha* or *ishshah*.

But, in this text the Hebrew word for man is *geber* which refers to a male that is a "strong one." While the term *geber* refers to an *ish*, it refers to a particular kind of *ish* – a powerful man in the community like a judge, soldier, business man, or defender of the family. All "gebers" are males (*ish*), but not every *ish* is a *geber* (Genesis 6:4; Exodus 12:37; Joshua 10:2; 2 Samuel 1:25).

Joshua 1:14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, *all the mighty men (gebori)* of valour, and help them;

Third, notice the difference between the two Hebrews words that refer to clothing in our text: *simlah* and *kelee'*.

The term *simlah* refers to clothing of all types (*garments or wraps*), and the term *kelee'* refers to equipment and accessories belonging to a soldier or judge.

Deuteronomy 1:41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight,

according to all that the LORD our God commanded us. And when ye had girded on every man his *weapons of war* (kelee'), *ye were ready to go up into the hill.*

Isaiah 54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth *an instrument* (kelee': weapon) for his work; and I have created the waster to destroy.



When we associate *geber* with a *kelee'*, we understand that the passage not only seeks to constrain people from wearing clothing distinctive of the opposite sex, but that the command *specifically* prohibits women from wearing military gear distinctive to a soldier or police officer: combat weapons, knives, spears, swords, boots, breastplates, arms wraps, helmets, and knapsacks.

Fourth, notice that God addresses women first and men second. Why? Possibly, because history has shown us that women have a propensity to want to be like men . . . to have their role in society . . . and to control them.

In Genesis, God addressed Eve after the fall:

Unto the woman (ishshah) he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire (*teshuwqah*) shall be to thy husband, and he shall rule (*mashal*) over thee (Genesis 3:16).

The English word for “desire” comes from the Hebrew word “*teshuwqah*” which can refer to the desire to dominate and control a man. Note how these two Hebrew words are used by God toward Cain informing him of sin’s power exerting itself in order to control him.

Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be *its desire* (*teshuwqah*), *but you must rule* (*mashal*) *over it.*

That is, just as sin sought to control and dominate Cain, women have a universal desire (teshuwqah) to rule over their husbands (and men) and to control them. But, its worse than this. Because men are prone to shuck responsibility, many wives feel compelled to do what an irresponsible man refuses to do – and this is strictly forbidden.

The human race fell in part because Eve sought to usurp authority over Adam. To prevent her sin from being repeated, the LORD God assigned her a role under the authority and protection of her husband.

In the ancient Chaldean language the symbol for husband was a horn (~) over a tent-shaped like symbol (∩) which referred to the chief bull and protector of the wife in the home.

From these texts we learn that God has a plan for the sexes and that a healthy society makes a distinction between male and female roles. God made men to be leaders in the home, church, and nation and He strictly forbids women from having authority over men lest the sin of Eve be repeated in the church (1 Timothy 2:11-15).

This can be seen in God’s instruction to the church.

1 Timothy 2:12 But I suffer ***not*** a woman (Heb: *Ishshah*) to teach, nor ***to usurp authority*** (*authentio*) over the man, but to be in silence.

The pronoun “I” does not refer to Paul’s preferences, but to his authority in Christ as an apostle to the churches.

In this text, the apostle prohibits women from exercising authority over men in the church.

The English word for *authority* comes from the Greek word “*authentio*” which refers to *the power to kill a man with one’s bare hands*. The ultimate authority over anything is to power to kill a thing. Thus, the apostle forbids women from having teaching-leadership roles over men in the church; that is, they are not permitted to pray over the congregation (2:9) or to hold the office of a pastor. In fact, they are exhorted to remain silent

– something hard for many carnal, talkative, opinionated women to accept (see 1 Corinthians 14:28).

Illustration



Thus, the Holy Scripture forbids Christian sisters from exerting authority over men in the family, the church, and the nation.

These prohibitions eliminate any position of women over men such as a judge in the judiciary, soldier in the armed forces, or officer in law-enforcement.

However, it is not only possible, but highly probable a secular, rebellious, woman will seek positions of power where they can have authority over men: The courts and Congress are full of them; that is what the feminists call progress is actually societal regression.

Don't hear what is not being said. We are not saying that women are inferior to men or that their role in society is unimportant. God forbid! Women are often more talented than men in many areas of life.

Rather, these texts inform us that God has a role for the sexes, and that a health society does not blur the dimorphism between men and women by cross dressing or by interchanging God-assigned gender roles.

God's model women are Sarah who called Abraham "lord" in her heart; the Hebrew midwives; the great Shunammite woman who assisted Elisha (2 Kings 4:8ff); the Proverbs 31 woman; the seven fold virtuous woman in Titus 2:3-5; and, the obedient wife of 1 Peter 3:1-6.

It is a detestable, offensive, abomination to God for a woman (*ishshah*) to be a judge, governor, combat soldier, or police officer; likewise, it is an abomination for a man (*ish*) to dress like a woman, put on lipstick, or to wear female jewelry.

A LESSON FROM POLITICS



One of the best arguments against women in leadership comes from politics: Jezebel, Athaliah, Mary Queen of Scots, Queen Elizabeth, Angela Merkle of Germany, Ursula Von Der Leyen in Brussels, and Hillary Rodham



Clinton.

A healthy society promotes men to leadership positions in every discipline; but, a degenerate society is characterized by female executives in all of man's institutions.

Isaiah 3:12 *As for my people, children are their oppressors (taskmasters), and women (ishshah) rule (mashal) over them. O my people, they (feminist icons) which lead thee cause thee to err (go astray), and destroy (swallow) the way of thy paths (of the Christian ethic).*

Enforcement is the problem. How can those Christians who have plunged into antinomianism, pitting law against grace, have any moral authority to address the legal and moral issues of our time?

It is time to repent individually and as a nation. But, deep sins call for deep repentance and lots of courage on the part of manly men (*gebers*).

“That which is against Divine Law is repugnant to society and is void” (Maxim of Law: Bouvier’s Dictionary).

Danger: A Return to Dietary Laws of Ancient Israel

Dietary Laws of Israel



There is the "good, bad, and ugly" in the religious community about diet.

Foods and diet are a "hot topic" because everybody has beliefs about food. But, are these beliefs grounded in the whole of God's Word?

If there is a fog in the pew about the cultic food laws of ancient Israel (Levitical laws) and their applicability towards the people of God, it is because of the cloud in the pulpit.

The cultic food laws of Israel are described in Leviticus eleven.

We have the standards for edible animals (Leviticus 11:1-8), fish (11:9-12), birds (11:13-19), and insects (11:20-23). For an animal to be clean, it had to chew the cud and split the hoof. Sheep and oxen were acceptable, but camels, swine, and lions were rejected. Marine life had to have fins and scales. Among birds, carrion was rejected but birds that ate seeds were accepted. Among insects, grasshoppers and locusts were acceptable, but others insects were eliminated from the Jewish diet.

You can enjoy all the good things that God provides by understanding three purposes of Israel food restrictions.

Purpose One: Levitical Food Laws are not Primarily about health

First, let's address the health issue. There is no doubt in my mind that a case can be made that the reason God restricted the Jewish diet was due to health concerns. It is well known that one who eats uncooked pork takes a risk of being infected with trichinosis.

Shellfish are bottom feeders, and God may have eliminated this from the Jewish diet for health reasons.

But, I do not believe this was the main reason or even a reason for these laws. If we say that the major reason God gave these laws was to protect the health of His people, what are we going to do about Acts 10:11ff and 1

Timothy 4:4, 5 that inform us that all things are now clean and that we may eat any food. Is God now promoting disease among His people?

Some of you may say to me at this point that you have read some study that proves that pork and shell fish are bad for your health in an attempt to provide evidence that God knew what He was doing – that the expelled foods were renounced as unclean because all of them impacted the health and safety of God's people.

Well, I have read articles informing the public that too many carrots are bad for you⁶. The government touts bovine milk as something everyone should drink, but research says it is one of the most unhealthy liquids in the world⁷. Vegetarianism receives a high review, but research show the absence of meat in diet can create anemia⁸. Another shows that eating too much meat is the cause of cancer and that no bull⁹. Recently, I read in the Sun Herald, June 9, 2003 that drinking too much water is bad for your health.

⁶ "With regards to carrots, yes you can eat so many of them that your skin will turn yellow" (<http://www.dietitian.com/vitamina.html>: Retrieved March, 2004).

⁷ One internet researcher list eight ill effects caused by Milk including osteoporosis, cardiovascular disease, cancer, and diabetes (http://www.pcrm.org/health/Info_on_Veg_Diets/dairy.html: retrieved March 2004).

⁸ Referring to a study of 400 children carried out in west London in 1992, Professor Wheelock, who runs a company that gives nutritional advice to the food industry, claimed vegetarian schoolgirls suffered "three times the anaemia of non-vegetarian schoolgirls" (<http://www.mcspotlight.org/media/press/riskhealth.html>: Retrieved March 2004).

⁹ The American Cancer Society (ACS) reports that: eating too much meat and not enough fruits and vegetables may increase a person's chances of getting certain esophagus and stomach cancers. In a separate study, eating meat cooked at high temperatures and also being a smoker was shown to increase the incidence of colon cancer (Larry Axmaker, EdD, PhD: Health Plus: <http://vanderbiltowc.wellsource.com/dh/Content.asp?ID=588>: Retrieved March 2004)

Dr David Martin, an exercise physiologist at Georgia State University, who has studied the drinking habits of joggers, said the change in recommendations was long overdue.

"We are very worried about the increasingly large group of people who are taking up running for the first time and who are told the party line: 'Make sure you drink. You can't drink too much. Carry water with you or you will get dehydrated. Don't worry about the heat, just drink more.' But that's wrong, wrong, wrong," he said.

British experts agree.

"Drinking water at every opportunity can cause serious problems, such as hyponatraemia or water intoxication," Dr Dan Tunstall Pedoe, the London Marathon medical director, said.

"That leads to diluted sodium and other body salts, or electrolytes, in the blood, which can cause dizziness and respiratory problems. Some people collapse because of it, as happens quite frequently in the marathon."

Thank you Dr. Martin and Dr. Pedoe for telling the public that drinking too much water is bad for you. Good grief! I am not saying all research is phony, but I am saying that if you look hard enough, *you can find something wrong with everything you eat!*

Moses recorded God's words about the original creation, "God saw all that He had made, and behold, it was very good." In Genesis 9, God graciously ordained meat as an acceptable food for man to eat. Furthermore, Paul said, "For everything created by God is good, and nothing is to be rejected" (I Timothy 4:4). Every source of God-given food (plants and animals), if prepared properly, has a benefit for man.

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery (Galatians 6:1).

We must realize that God ended the Jewish world in 70 AD. Today, we live in the NT era, the era of freedom where God has pronounced all foods clean. If you enjoy ham sandwiches, go ahead and eat them. If you enjoy baked shrimp, you are free to enjoy them. It is far more important that you eat less and eat intelligently than it is to restrict your diet because of some Levitical instruction.

I do not think the rule for what we eat and should not eat should be based on Leviticus 11. God freed Jews from these cultic laws by His pronouncement to Peter:

“What God has cleansed, no longer consider unholy” (Acts 10:15; 11:9).

“For everything created by God is good, and nothing is to be rejected, if it is received with gratitude; for it is sanctified by means of the word of God and prayer” (1 Timothy 4:4-5).

“Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--things which are a mere shadow of what is to come; but the substance belongs to Christ” (Colossian 2:14-15).

Furthermore, the Gentiles were never under these laws.

We live in an enlighten era and an era of plenty. If truth be known, most of our health problems are not due to eating pork and shellfish, *but eating too much*¹⁰. According to News Center, 1-5 Americans can be classified as

¹⁰ Americans eat more fat – especially hydrogenated fat, polyunsaturated fat, and butter fat. They eat more sugar and artificial sweeteners than any other people on earth. Americans also experience more episodes of acute hunger each day than any other people on earth – many people eat 11 times a day. Americans also consume less fiber than any other nation. Americans consume less omega-3, an essential fatty acid, than any other nation. And Americans do less physical work per day than any other nation. We ride more and walk less than other people. (Paul A. Stitt, MS, Biochemistry:

<http://www.nutrition4health.org/NOHAnews/NNSp94AmericansFat.htm>: Retrieved March 04, 2004)

obese and 1-4 engage in binge drinking (1.03). Timothy Naimi, a researcher at the U.S. Centers for Disease Control and Prevention in Atlanta, said,

“I guess you could say we're fat and drunk.”

Every food has positive properties and you should avail yourself of them. Any food eaten in the wrong proportions or combined with dangerous chemicals has the potential to generate a health crisis.

A diet restricted to just vegetables or some other food may create a negative health condition. The key is to be informed and if you choose to eliminate some food from your diet for health concerns or to add others, do so because of scientific principles and not because of Levitical dietary prohibitions.

The Levitical laws were temporal in nature and in place till Christ came and set the Jew free by the power of His death, burial, and resurrection.

Furthermore, many of these things are of no concern to the average Christian, but for others diet is a mission in life.

Paul said,

“Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him” (Romans 14:3).

We should not compel people to be like us. We live in a free world where we are free to enjoy so many tastes and liberties. If you enjoy ham hocks in your pinto beans, that is fine, but do not feel like you have to convert everyone to your tastes.

Likewise, if you have eliminated ice cream from your diet because of some health concern, that is fine. But, please don't go on a crusade to shut down the ice cream plants in this country. Keep your faith between you and God. If you feel it is a necessity to inform the rest of us that a certain kind of food is bad, go ahead and do so. You are welcome to your opinion, and you are free to try to persuade the rest of us as to the health advantage of avoiding some food. But, you are not free to compel us and

you should not be upset if others remain unconvinced and unmoved by your convictions.

In summary, approach diet as a freeman, and enjoy the many good things that God has provided for us. *If you restrict your diet, do so from a medically informed position, rather than from a religious position. Enjoy life and balance your diet with all the good things that God provides. But, in this age of abundance, be reasonable. Be informed. Eat intelligently.*

Purpose Two: as a Training Discipline for Holiness

If you were God, how would you train your people to be holy? How would you exercise their discernment to sharpen their skills to discern the difference between the holy and the unholy?

Remember, the people at Matthew Sinai were a nation of slaves. They were not highly refined people. In order for *His people to develop spiritual discernment*, God gave them carnal instruction; that is, in order to move from the physical to the spiritual, from the sensual to the moral, God disciplined the nation with cultic dietary laws. For fifteen hundred years, the Israelites passed on these food laws to their children in order that they might learn to make a distinction between the clean and the unclean, between the moral and the immoral.

You can enjoy a ham sandwich and never be defiled, but you cannot hang out with the *swine of society* and come away without the smell of pig snot on your person. You can eat fried rattlesnake without injury, but if you are bitten by the adders of addiction, you will be poisoned for life.

The *maggots of society* infect humanity with spiritual diseases. It is far more important that you discern when you are in the presence of vermin's of vice, and lions of lust, and cobras of concupiscence, and pigs of pornography, and weasels of wretchedness, and rats of rap, and moles of melancholy, and Gila monsters of greed, and falcons of fornication, and devils of drunkenness, and panthers of pride, and salamanders of sensuality, and panda bears of passion than it is that you refrain from pork and beans.

Purpose Three: to Separate Israel from the Nations

A third reason God gave the food laws to Israel was to separate Israel from the nations in order to preserve the integrity of the nation and to preserve the messianic seed.

There was a clear and present danger that Israel would integrate themselves and absorb the popular culture of the surrounding nations. This integration with the culture would not only compromise their spiritual integrity but the integrity of the messianic hope. God wanted His people to be separate. Eating is an everyday activity and the carnal food laws forced Israel to socialize among themselves rather than feast with the pagans. Eating kosher foods was one way God produced a separated people.

And when the LORD your God shall deliver them before you, and you shall defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. "*For they will turn your sons away from following Me* to serve other gods; then the anger of the LORD will be kindled against you, and He will quickly destroy you (Deuteronomy 7:2-4).

"Do not learn the way of the nations . . . for the customs of the people are delusion" (Jeremiah 10:2).

The danger of integration proved a real threat to the nation as the rest of the Old Testament bears witness:

"And it shall come about if you ever forget the LORD your God, and go after other gods and serve them and worship them, I testify against you today that you shall surely perish (Deuteronomy 8:19).

O house of Israel? ... you say: 'We will be *like the nations*, like the tribes of the lands, serving wood and stone.' (Ezekiel 20:30-31).

"And it shall come about if you ever forget the LORD your God, and go after other gods and serve them and worship them, I testify against you today that you shall surely perish (Hosea 2:11).

"Now, therefore, make confession to the LORD God of your fathers, and do His will; and separate yourselves from the peoples of the land and from the foreign wives" (Ezra 10:11).

God is serious about separation. We do not need food laws to keep us separate from the world, but *we do need to be obedience!* The NT calls us to be holy. The way we dress and act and the values we hold should express holiness. Christians should be different in their attitudes and integrity. Christians should be the trust worthiest people in the world because they are a separated people. The NT says,

"Do not be bound together with unbelievers; for what partnership has righteousness and lawlessness, or what fellowship has light with darkness?" (2 Corinthians 6:14)

Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?

Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people.

"Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you (1 Corinthians 6: 14-17).

Worldliness in the Church

Unfortunately, Christians are no longer practicing separation.

According to Gene Edward Veith, who responded to a Gallup Poll, Christians have so compromised the faith that there is scarcely a difference between Christians and non-Christians in the way they live,

“They don't really believe that there is such a thing as the heathen, tending to believe instead that every religion is equally valid.”

Continuing to comment, Mr Veith says

“As for moral issues, one out of three born-again Christians (33 percent), according to Mr. Barna's numbers, accept same-sex unions. More than one out of three (39 percent) believe it is morally acceptable for couples to live together before marriage. And, significantly, born-again Christians are more likely than non-Christians to have experienced divorce (27 percent vs. 24 percent).”

He concludes by saying,

“Either way, this is strong evidence of how American Christianity is conforming to the dominant secular culture” (February 4, 2004).

Addressing a national seminar of Southern Baptist leaders, George Gallup said,

"We find there is very little difference in ethical behavior between churchgoers and those who are not active religiously...The levels of lying, cheating, and stealing are remarkable similar in both groupss Eight out of ten Americans consider themselves Christians, Gallup said, yet only about half of them could identify the person who gave the Sermon on the Mount, and fewer still could recall five of the Ten Commandments. Only two in ten said they would be willing to suffer for their faith. (Erwin Lutzer, Pastor to Pastor, p. 76).

When we who call ourselves Christians get tattoos and pierce our bodies, are we not conforming to the culture?

When our Christians churches make a covenant with the government by becoming 501 (c) 3 organizations, are we not unequally yoked with the world?

When we know more about Hollywood movies than we do about the Bible, can we possibly be pursuing holiness?

When we Christians have a higher divorce rate than the popular culture, have we not forsaken the ways of the Lord?

When our young people know more rap songs than they do hymns, aren't we failing to chew the cud and split the hoof?

C.H. Spurgeon argued,

"If I had a brother who had been murdered, what would you think of me if I ...daily consorted with the assassin who drove the dagger into my brother's heart; surely I too must be an accomplice in the crime. Sin murdered Christ; will you be a friend to it? Sin pierced the heart of the Incarnate God; can you love it?"

A New York family bought a ranch out West where they intended to raise cattle. Friends visited and asked if the ranch had a name.

"Well," said the would-be cattleman, "I wanted to name it the Bar-J. My wife favored Suzy-Q, one son liked the Flying-W, and the other wanted the Lazy-Y. So we're calling it the Bar-J-Suzy-Q-Flying-W-Lazy-Y." "But where are all your cattle?" the friends asked. "None survived the branding."

In conclusion, the world wants to brand us. Will we survive the branding? For an animal to be clean it had to chew the cud and split the hoof. It was not sufficient to chew the cud, and not split the hoof (liberalism), or split the hoof and not chew the cud (legalism). Are you chewing the cud of God's Word day after day, and does your walk split the hoof?

Romans 13 and Law

A Lesson on American Law



Romans 13 has been misapplied by modern day preachers to teach unlimited submission of the Christian to government without balancing the passage with the whole of Scripture.

Furthermore, preachers use this passage to cajole Christians into paying taxes without understanding anything about the American tax system or about America's unique constitutional republic.

To demand unlimited obedience to civil authority ignores much of American history and jurisprudence.

Romans 13 does not teach that Christians must obey every madman that comes to power. It teaches general cooperation with a legitimate government – a government that support his law order and that acknowledges His authority over the man-made constitution.

Moreover, not only must the church obey the Lord, governments are required to obey the Lord . . . though many do not (Psalm 2:1-2).



The government that Romans 13 encourages Christians to support is a government that enforces the common law (13-1-6). When a government rewards evil (homosexuality, murder, and theft in the name of taxation), and punishes the good, it must be resisted.

If Jesus is Lord, it is not possible or desirable to obey every regime claiming power.

This passage not only calls Christians to support a common law government, it empowers citizens to resist illegitimate governments and their tyrannical laws.

“Resistance to tyranny is service to God” (Founding Fathers).

*In American, the first duty of the citizen is not obedience, but to "Question all authority."*¹¹ In the seventies, there was a bumper sticker that stated "Question Authority." It reflected the truth that every generation must revisit the foundation of authority in society. Not all authority is legitimate.

Americas' Form of Government

America does not have a king. The President is not a monarch. The People are not subjects of the government. Elected officials are nothing more than public servants.

"Under our system the people, who are there {in England} are called subjects are here the sovereign . . . Their rights, whether collective or individual, are not bound to give way to a sentiment of loyalty to the person of a monarch" (United States v. Lee, 106 U.S. {Supreme Court} 196, at 208).

"For in a Republic, who is 'the country?' Is it the Government, which is for the moment in the saddle? Why, the Government is merely a servant - merely a temporary servant; it cannot be its prerogative to determine what is right and what is wrong and decide who is a patriot and who isn't. Its function is to obey orders, not originate them." - Mark Twain

Dershowitz:

"Well, the Supreme Court of the United States just last year reminded the president that he is **not** commander in chief of the United States. He's commander in chief of the armed forces. That the United States civilian citizens are not under his control as commander in chief". (Aired December 19, 2005 - 19:00 ET Wolf Blitzer (Journalist) and Alan Dershowitz (Harvard Law Professor))

¹¹ Eduardo Rivera, Attorney at Law, "Duty", p. 6.

<http://transcripts.cnn.com/TRANSCRIPTS/0512/19/sitroom.03.html>)

"If you ask an American, who is his master? He will tell you he has none, nor any governor but Jesus Christ." (The Myth of Separation by David Barton).

"When the {American} Revolution took place, the people of each State became themselves sovereign" (Pollard v. Hagan, 3 H. 212).

A Social Contract

The *polity, or society*, is created by the *social contract*, in which individuals agree to join together for mutual benefit and defense, and to regulate their behavior to avoid forms of tyranny, which are destructive to the rights of man.

Our "social contract" is framed in the U.S. Constitution—a constitution that places no duty on the citizen to support the government, and a constitution that severely restricts the activities of government.

In America, the courts have ruled that the people are sovereign (legally in the political sense) and public officials are servants of the people. In our country THE PEOPLE are kings. There is no inherent sovereignty in our government. See Lansing v. Smith, 1929 4 Wend. 9, 20; Hancock v. Terry Elkhorn Mining Co., Inc., Ky., 503 S.W. 2d 710. [Spiritually, however, only God is sovereign-Psalms 103:19]

"The people of this State, as the successors of its former sovereign, are entitled to all the rights which formerly belonged to the King by his prerogative. Through the medium of their Legislature they may exercise all the powers which previous to the Revolution could have been exercised either by the King alone, or by him in conjunction with his Parliament; subject only to those restrictions which have been imposed by the Constitution of this State or of the U.S." Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) (New York)

A sovereign is only answerable to God and conscience. In America, government officials are answerable to WE THE PEOPLE

People are supreme, not the state. [Waring vs. the Mayor of Savannah, 60 Georgiaat 93]; The state cannot diminish rights of the people. [Hertado v. California, 100 US 516]; Preamble to the US and NY Constitutions – We the people ... do ordain and establish this Constitution...; ...at the Revolution, the sovereignty devolved on the people; and they are truly the sovereigns of the country, but they are sovereigns without subjects...with none to govern but themselves... [Chisholm v. Georgia (US) 2 Dall 419, 454, 1 L Ed 440, 455, 2 DALL (1793) pp471-472]: The people of this State, as the successors of its former sovereign, are entitled to all the rights which formerly belonged to the King by his prerogative. [Lansing v. Smith, 4 Wend. 9 (N.Y.) (1829), 21 Am. Dec. 89 10C Const. Law Sec. 298; 18 C Em.Dom. Sec. 3, 228; 37 C Nav.Wat. Sec. 219; Nuls Sec. 167; 48 C Wharves Sec. 3, 7].

We are a nation of Written Laws.

All law is written down in complete sentences. If a “claim of law” is not written, it is **not** law! The only exception to this is common law.

When Jesus said, “It is written . . . ,” He referred to true law!

The key question is, “Where is the law? Show me the written law!”

Public policy is not Law.

Political correctness is not law. A statute that violates one of the Ten Commandments or "natural law" is not law.

The highest law in America is the Constitution. The Constitution is "supreme law of the land." Any law passed by Congress or a State legislature that is contrary to the Constitution is null and void. Only the conscience and the Law of God is higher than the Constitution.

U.S. Constitution 4:2:

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

Thus, the particular phraseology of the Constitution of the United States confirms and strengthens the principle, supposed to be essential to all written constitutions, that a law repugnant to the Constitution is void; and that courts, as well as other departments, are bound by that instrument (*Marbury v. Madison*).

"It is never to be forgotten that in the construction of the language of the Constitution, we are to place ourselves as nearly as possible in the condition of the men who framed that instrument." *Ex Parte Bain*. 12 U.S. 17 S. Ct. 781.

An Unconstitutional Statute is not a Law

No matter how vigorously a statute may be enforced. Enforcement does not make what is enforced the law. What is enforced is a *regime*.

Congress knows that statutes are not law for the average American. Most statutes are not unconstitutional . . . it is the **broad application of statutes** that are unconstitutional.

"When human laws contradict or discountenance the means, which are necessary to preserve the essential rights of any society, they defeat the proper end of all laws, and so become null and void." Alexander Hamilton, 23 Feb. 1775

"No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy (agent) is greater than his principal; that the servant is above the master; that the representatives of the people are superior to the people; that men, acting by virtue of powers may do not only what their powers do not authorize, but what they forbid...[text omitted] It is not otherwise to be supposed that

the Constitution could intend to enable the representatives of the people to substitute their will to that of their constituents. It is far more rational to suppose, that the courts were designed to be an intermediate body between the people and the legislature, in order, among other things, to keep the latter within the limits assigned to their authority. The interpretation of the laws is the proper and peculiar province of the courts. A Constitution is, in fact, and must be regarded by judges, as fundamental law. If there should happen to be an irreconcilable variance between the two, the Constitution is to be preferred to the statute." - Alexander Hamilton (Federalist Paper # 78)

The Federal Government is Limited and Restricted by the Constitution

It cannot act where there is has no delegated power to do so—unless, of course, the people are ignorant of their Constitutional rights. This is not to say that the government cannot or does not act outside its constitutional authority. It does it all the time. *But, that does not make it right. It just makes it powerful.*

The convention of a number of the States having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, **that further declaratory and restrictive clauses should be added**: And as extending the ground of public confidence in the Government, will best insure the beneficent ends of its institution (Preamble to the Bill of Rights).

Americans have rights that precede the Constitution. Our rights are not grants from government. They are gifts from God. And when you understand this you will understand and respect the driving force behind the American legacy of limited government.

These rights are “unalienable” and cannot taken away by a legislative act even with the consent of the People.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with

certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

The Federal Government

The federal government is a government of the States, for the States, and by the States.

The government does not have rights! It has powers.

Nineteen powers were granted to the federal government by the States, Article I. These powers do not include the power to make laws that govern the people in the States. The 9th and 10th Amendment recognize three distinct powers that have a wall between them.

Ninth Amendment

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Limitations of Congress

Congress cannot pass laws that restrict the people, take away their rights, or regulate their personal life—unless of course, the people fail to restrain its government by binding it down with the chains of the Constitution.

If there is a law ever passed by Congress that applies to the American people, please inform. I do not know of one. Laws by Congress apply to legal persons, government employees, and corporations.

Congress does not have unrestricted, exclusive legislative jurisdiction over any of the 50 sovereign States.

It is bound by the chains of the Constitution. The States created the federal government, not the other way around. Congress can only pass

laws that regulate the federal government, federal employees, and its territories.

The Federal Zone

This is called "the federal zone." The federal zone, or federal "United States**", is the area of land over which the Congress exercises an unrestricted, exclusive legislative jurisdiction. The Federal Zone is Washington D.C., government bureaucracy, Guam, the Virgin Islands, and Puerto Rico respectively. The Bill of Rights do not apply in the Federal Zone. Failure to understand Congress' limited authority over the People and its unlimited authority to regulate government has been the product of more than a little evil.

U.S. Constitution 1:17 To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings;

In 1818, the Supreme Court stated that:

"The exclusive jurisdiction which the United States have in forts and dock-yards ceded to them, is derived from the express assent of the States by whom the cessions are made. It could be derived in no other manner; because without it, the authority of the State would be supreme and exclusive therein," 3 Wheat., at 350, 351.[U.S. v. Bevens, 16 U.S. 336 (1818), reaff. 19 U.S.C.A., section 1401(h).]

The Hierarchy of Law

There is a hierarchy of law: The Word of God, the Constitution, the Statutes at Large, U.S. Titles, U.S. Supreme Court Decisions, Lower Court decisions. Government publications are not law and cannot be relied upon

in court to sustain a position! Only Congress can make law and the State legislatures respectively to their jurisdiction.

"IRS Publications, issued by the National Office, explain the law in plain language for taxpayers and their advisors... While a good source of general information, publications should *not be cited to sustain a position.*" [IRM, 4.10.7.2.8 (05-14-1999)]

Constitution v. the Word of God

While the hierarchy of law is true from a Christian view point, it is not a constitutional reality. Judicially, the Framers declared the Constitution to be "the supreme law of the land" and anything contrary, not WITHSTANDING; i.e. anything contrary to the Constitution is "null and void" including the Word of God.

America was designed to be a republic, not a *democracy* [rule by majority vote], nor a *dulocracy* [usurpation of authority by a servant].

"Republicanism: The republican is the only form of government which is not eternally at open or secret war with the rights of mankind. " Thomas Jefferson (1743-1826), U.S. president. Letter, 11 March 1790.

Jurisdiction

In America, there are many jurisdictions including but not limited to common law, state law, federal law, admiralty law, commercial law, law of equity, county law, statutory law and the like.

"Because of what appears to be a lawful command on the surface, many citizens, because of their respect for what only appears to be law, are cunningly coerced into waving their rights due to ignorance." U.S. v. Minker, 350 US. 179, at 187.

IRS publications are not law! "IRS Publications, issued by the National Office, explain the law in plain language for taxpayers and their advisors... While a good source of general information, publications should not be cited to sustain a position." [IRM, 4.10.7.2.8 (05-14-1999)]

Foreign Powers

In America, laws can only apply to those who reside within a designated jurisdiction or for those who enter a jurisdiction via a voluntary contract.

The laws of every other State are foreign with respect to the one State you now inhabit. Thus, if you live in California, the laws of Maine, Florida, and Oregon are foreign to your home State's own laws. Once you understand this relative distinction, you only need to take one more leap, and you will become a budding expert in federal law.

The laws of the District of Columbia are also foreign with respect to the local, domestic laws of California, Maine, Florida, Oregon, and every other State in the Union (Paul Andrew Mitchell, B.A., M.S. Counselor at Law, Private Attorney General).

Taxes

In America, government is supported by two types of taxes, direct taxes and indirect taxes. These taxes are governed by the rule of apportionment and the rule of uniformity.

Direct taxes must be "apportioned among the several States which may be included within this Union". [U.S. Constitution 1:2:3 & 1:9:4.]

"All duties, imposts and excises [indirect taxes], shall be uniform throughout the United States." [U.S. Constitution 1:8:1]

In America, *we practice the rule of law, not the rule of men*; i.e., government officials are not exempt from law. Rulers in a constitutional republic must obey the written law and acknowledge its restrictions and limitations on government.

Unlike political parties, the Communist Party acknowledges no constitutional or statutory limitations upon its conduct or upon that of its members. The Communist Party is relatively small numerically, and gives scant indication of capacity ever to attain its ends by lawful political means. The peril inherent in its operation arises not from its

numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the proposition that the present constitutional Government of the United States ultimately must be brought to ruin by any available means, including resort to force and violence (Definition of Communism, 50 U.S.C. § 841).

In America, State governments are but trustees acting under a derived authority [of the People]. The states formed the federal government and made the federal government subject to the states, not the states to the federal governments. But, incorporation fever has stricken the original order.

No Duty to Government

In America, the average Citizen has no duty to the government because the government is not greater than the sovereign Citizen.

“The individual [and, or church] may stand upon his constitutional rights as a citizen. He is entitled to carry on his private business in his own way. His power to contract is unlimited. He owes no duty to the State or to his neighbors to divulge his business, or to open his doors to investigation, so far as it may tend to criminate him. 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”
Hale v. Henkle, 201 U.S. 43 (1906). (Emphasis mine)

In America, Congress cannot pass a law regulating religion or the church or the individuals right to believe and practice his religion (First Amendment). Congress cannot pass a law requiring churches to register with the government, or a law that requires churches to pay taxes, or a law that restricts churches involvement in the political process. **BUT**, Congress can regulate those churches that give up their Biblical authority, that give up their Constitutional rights, and agree to become government regulated organizations.

Definitions

Moreover, redefining words does not change the law. Abraham Lincoln asked, "If we call a dog's tail a leg, how many legs would a dog have?" Lincoln answered: Four. Sophistry does not change the facts.

In conclusion, it is the general duty of Christians to obey their rulers. However, the unbalanced teaching that unconditional obedience is the will of God at all times for all believers in all political systems fails to take into account the limited nature of obedience to the rule of men, the limitations placed on government per the U.S. Constitution, and the limited nature of the authority of U.S. government; that is, unless one is involved in a contract with the United States, Inc., no citizen is obligated to do anything Congress legislates.

Unless there is a court order, the citizen can ignore any administrative summons issued by an agency of the federal government. For preachers to teach people they must obey their government (the Feds) not only flies in the face of the whole of God's Word, it is unsupported and unsustained by our unique Constitutional Republic.

Lawyers v. Statutors



BAR attorneys are not true lawyers. They are statutors—that is, ones who are schooled in the English, BAR, Rothschild statutes, codes, and regulations passed by CONgress and State (STATE) legislatures.

The greatest threat to freedom is statutors; that is, one's in Congress and State legislatures that pass millions of statutes to make every man a criminal, and to entrap living people in their infractions in order to control, jail, and steal people's assets.

- A true lawyer is a student of God's law; a statutor is a student of congressional bills, legislative statutes, and judicial rulings called "cases."
- A true lawyer is a doer of God's law (James 4:11) while a statutor sees himself as exempt from honoring and doing God's law.

Luke 7:30 but the Pharisees and the lawyers rejected the purpose of God for themselves . . .

- A true lawyer serves the one true Lawgiver and Source of law (James 4:12); but statutors serve many gods with their codes and regulations.

Isaiah 33:22 For the LORD is our judge; the LORD is our lawgiver; the LORD is our king; he will save us.

- A true lawyer is concerned with upholding God's law and the rule of law; but, a statutor has contempt for God's law and involves himself in legal matters or the undoing of God's law.

The definition of the term LEGAL

"the undoing of God's Law." 1893 Dictionary of Arts and Sciences, Encyclopedia Britannica; (Note: upon further investigation, I was unable to confirm the accuracy of this quote. It is left here simply because it has the ring of truth. If you can confirm this quote, please inform.)

- A true lawyer serves living souls (people); but, a statutor serves artificial persons called corporations or dead, fictional, artificial entities.

Person. In general usage, a human being (i.e. natural person), though by statute term may include a firm, labor organizations, partnerships, associations, corporations, legal representatives, trustees, trustees in bankruptcy, or receivers (Black's Law Dictionary 5th Edition).

- A true lawyers sees God's law as the highest authority in the land; but, a BAR statutor may see the constitution or ruling statutes as the highest law in the land.

- A true lawyer studies God’s law-order to insure justice is accomplished; statutors study codes and regulations looking for loopholes to protect their corporation or as a means for wealth accumulation.
- A true lawyer under-stands the common law (Seventh Amendment); a BAR statutor under-stands the rules of the court.
- A true lawyer uses common words with a common understanding in order to obtain clarity; a BAR statutor uses legalese to confound, confuse, mislead, frustrate, obscure, perplex, misinform, muddle, mystify, and baffle common people in order to manipulate the outcome of a dispute.
- A true lawyer seeks truth, but a statutory seeks power.
- A true lawyer is under oath to serve the living God, justice, and mercy, but a statutory is under oath to serve the interests of the State.
- A true lawyer defends or prosecutes real people for real crimes or violations of the Ten Commandments; but, a statutor seeks to defend or condemn fictional persons for violations of statutes under color of law, color of authority, and color of process.
- A true lawyer is under the authority of the LORD God to be a doer of God’s law (James 4:11), but a statutor is under codes and regulations seeking exemption from law and privileges and franchises from the state.
- A true lawyer fears treason and contempt of the LORD God, while a statutor fears treason to the state and contempt of an administrative court.
- A true lawyer bows his knee to the LORD God and His law-order while a statutor has pledged himself as a slave to grovel before a human judge in an administrative court.
- A true lawyer sees abortion as the murder of an innocent child; a statutor calls murder “abortion” and a “woman’s right” to choose.
- A true lawyer sees pornography as obscenity which is not protected speech, but a statutor protects pornography expanding its use as “free speech” and a human right.

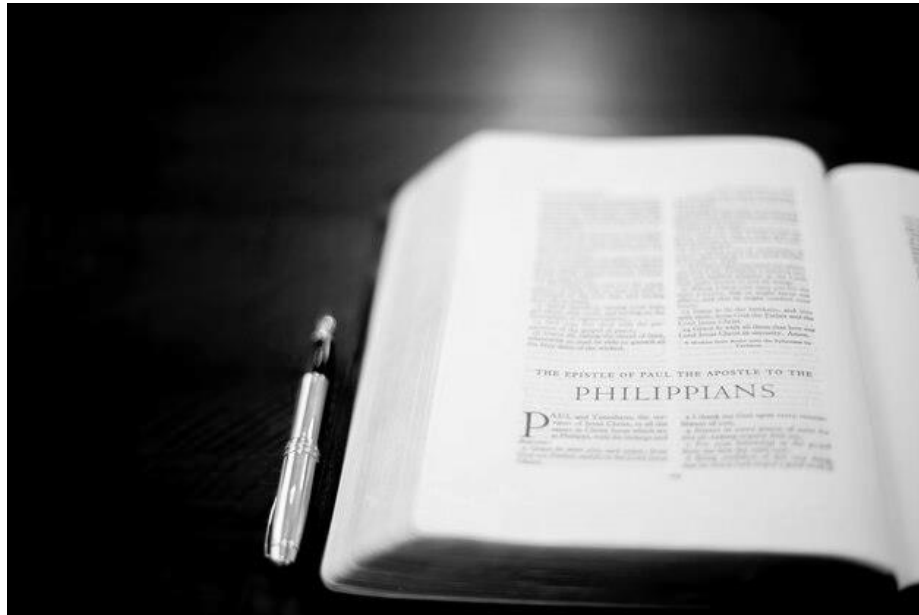
- A true lawyer sees Sodomy as a crime worthy of death (Romans 1:18-32), while a statutor protects acts against nature and redefines marriage to justify the capital offense.
- A true lawyer is motivated by the fear of God and truth; but a statutor is motivated by the love of money and power.
- A true lawyer is competent, fears God, and hates bribes (Exodus 17); but, a statutor is skilled in man's statutes, fears judges, and is involved in the profession as a means of creating wealth.
- A true lawyer is a citizen of God's heavenly kingdom, but a statutor is a U.S. citizen subject to Congress (14th Amendment).

Jesus was a true lawyer because He came fulfill the law (Matthew 5:17).

Jesus rejected the statutors ("lawyers") of his days saying they "rejected the purpose of God for themselves" (Luke 7:30).

Christians are called to be true lawyers capable of adjudicating controversy among brethren (1 Corinthians 6:1ff).

ADDENDUM



More on the Man of Romans Seven



For centuries Bible scholars have wrestled with the interpretation of Romans 7:14-25. Is this passage a description of Paul's experience before or after his conversion to Christ?

There are those who regard Romans 7 existentially by applying it to the believer's struggle with intrinsic sin. They interpret the phrase, "I am carnal sold under sin" as referring to a Christian struggling with sin in his personal life. Unwittingly, this view normalizes failure in the Christian life and denigrates the gospel.

Another view of Romans 7 is that Paul is addressing the *unbeliever's* struggle with the tyranny of sin. They interpret the phrase, "I am carnal sold under sin" as referring to the plight of unregenerate men facing the demands of law. The challenge with this view is that it fails to address the believer's struggle with sin in this present evil age.

I am prone to interpret Romans 7:14-25 as referring to the plight of unregenerate Jews facing the demands of law for the following reasons:

Historical Context: Most treatments of Romans 7:14-25 do so either in light of their own personal experience (multiple moral failures) or in light of modern psychology (the introspective psychological Christian culture) rather than in light of the historical context. We error if we are too quick to read our personal experience into Romans 7. We must interpret Romans 7 in light of the historical context.

Paul's letter was written to a Roman community containing both Jews and Gentiles. The friction between the Jews (vegetarians) and the Gentiles (meat eaters) surfaced in chapter 14. Each ethnic group had its own challenges. At times in Paul's letter he addresses the issue facing each party. For example: Paul addresses the historical Gentile problem in chapter one—their total debauchery. In chapter two, Paul addresses the

historical Jewish problem—total hypocrisy. The different issues facing the two communities is brought out again in Romans 9-11.

The literary context:

The Book of Romans is a legal work, i.e, he discusses the gospel in forensic terms. The subject of justification, freedom from the guilt of sin is discussed in Romans 3:21-5:11. The subject of sanctification, freedom from the power of sin is addressed in Romans 5:12-8:4. In Romans 5:12, Paul discusses the history of two heads, Adam the head of the human race, and Christ, the Head of God’s new creation. In Adam’s family, sin reigned. When the Law entered, sin increased.

In Christ’s family, righteousness reigns because men are no longer under law, but under the resources of grace, i.e, the Spirit of God, by virtue of the believers identification with Christ (6:1-10). In Romans 8, the members belonging to these two federal heads are introduced as “flesh” (unregenerate men) and “spirit” (regenerate men).

The History of Adam & Christ

Two headships	<i>Adam</i>	<i>Christ</i>
Two acts	One trespass	One righteous
Two judgments	Condemnation	Justification
Two reigns	Sin & death	Life reigns
Two kings	<i>Law (Jewish problem)</i>	Grace
Two effects	Many died	Many made righteous
Two principles	Wages (6:23)	Free gift
Two states	Slaves of death	Slaves of righteousness
Two classifications	<i>Flesh</i> (Romans 8)	<i>Spirit</i> (Romans 8)

The Immediate Context

In Romans 7:1, Paul is obviously addressing Jews and not Gentiles. “Know ye not, brethren (Jewish brethren), for I speak to them that know the Law (Torah), how that the Law (Torah) hath dominion over a man

(Jewish man) as long as he liveth? He is addressing Jews exclusively from chapter 7:1 through 7:25.

Romans 6	Romans 7	Romans 8
Applies to Jew & Gentile	Applies directly to Jews	Applies to Jew & Gentile

Parenthetical nature of Romans 7

Romans 6:14-7:4 is Paul first great parenthetical thought in the book where he stops to address the place of law in Jewish life. His second parenthetical thought is in Romans 9-10 where he addresses the place of Israel in God's gospel plan.

Romans 6	Romans 7	Romans 8
Freedom from sin	Freedom from Law	Freedom from sin

The need to address the place of law

When Paul said, "sin shall not have dominion over you: for you are not under law, but under grace" (6:14), every Jew listening to Paul's letter being read in the Roman assembly would have "hit the ceiling." Can't you hear them say, "Paul, what do ya mean 'sin shall not have dominion over us' because we are not under law? If the law has no place in our sanctification, why did God give it to us anyway? Why are you betraying our Jewish faith with your antinomian teaching?"

This was no small issue to the Jewish mind. Romans 7 is Paul's answer to the Jewish struggle.

Paul has another parenthetical argument in Romans 9-11 where he addresses another Jewish problem. Because Romans 9 is parenthetical, Romans 12:1 should follow Romans 8:39 logically. Likewise, Romans 8:1-4 should follow Romans 6:14 logically.

The critical questions

A key to sanctification and the topic addressed in Romans 7 is freedom Torah. The word "law" is mentioned 29 times between 6:14 and 8:4. Paul declared all Jews free from the Law (Romans 6:14:7:1-10; Galatians 5:1ff).

The critical questions being answered in chapter seven is peculiar to the Jewish mind: "If freedom from sin is related to freedom from law, is something wrong with God's law?" And secondly, "If freedom from sin is due in part to freedom from Torah, how then can a man be righteous apart from instructions of Torah?"

Every Jewish boy was taught the Torah by his parents and attended synagogue school to learn about Torah. At 12 he became a ben-Torah, that is, a son-of-the-law, responsible to the Law. He learned to read, quote, love, and honor the Torah. Now, Paul appeared to contradict the very faith which Jews loved. These questions had to be answered in the Jewish mind if the Jews were going to completely embrace Paul's gospel.

The Gentiles in the congregation were never under Torah. Galatians 3:4 makes this clear: "Wherefore the Law was our (Jews only) schoolmaster *to bring us* (Jews) unto Christ, that we (Jews) might be justified by faith." By "law," Paul means the Jewish Torah with all its regulations, ceremonies, codes regarding circumcision and the keeping of feast days. To Paul, the Torah served God's purpose between Moses and the time of Christ. When Paul uses the phrase "our schoolmaster" (ονόμος παιδαγωγός ημών γέγονεν εἰς Χριστόν) the law became our schoolmaster unto Christ) he does not mean "we Gentiles." He means "we Jews" i.e. those Jews living between Sinai and Calvary.

Paul's point is that Christ, the Living Torah, has replaced the old *paidagogos*. Torah was an imperfect objective expression of righteousness and a cultic tool to isolate the Jew until Christ arrived in history. Christ is the perfect, subjective expression of God's righteousness that embraces both Jew and Gentile into eschatological family. No longer would Torah be the guide.

Christ is the Word, the bread, the life, the shepherd of God's people. All that the Torah meant to the Jewish community, Christ means to new covenant community. God never intended for Torah to be placed as yoke on the neck of Gentiles, and Paul fought fiercely to free the Gentiles from the bondage that formerly shackled the Jewish nation (Galatians 5).

In summary, Romans 7 addresses a Jewish problem relating to the law during the transition period from the Old Covenant to the New Covenant in the first century. The issue being addressed was not a Gentile bone of contention, though the Gentile had much to learn from this historic transition.

In Romans 7, Paul addressed the Jewish believers in the church at Rome: "I am speaking to men who know the Law (the Torah)."

Before Christ lived and died, the Jewish people were married to the Law. The Torah was like a husband who had dominion over them. But since they shared in the benefits of Christ death, burial, and resurrection, their relationship to Torah ended. Married to Christ, they were "released from the Law to serve in the new way of the Spirit" (7:1-6). Note the Greek dualism being created between Adam's family, those in the "flesh," and Christ's family, those "in the Spirit."

The "I" (, ego) of Romans 7 should not be taken in an autobiographical sense, but in a literary sense.

He identifies the "I" as one who is "carnal" and "sold under sin." Surely, this is not Paul the Apostle! Paul's use of "I" is representative of what was generally true in the experience of all Jews under Torah. (Personally, Paul learned at the feet of Gamaliel, the great doctor of law, and felt himself blameless when he measured himself by the Law — Philippians 3:4-6). The "I" is representative of unregenerate Israel. This is not Paul's experience, not is it the "normal Christian experience." The normal Christian experience is freedom of sin (8:2-4).

"I" is representative of what is generally true of all Israel. "I" is Israel.

The virtue of Torah (7:12, 14): Torah was "holy," "just," "good," and "spiritual." If there was a problem with the Law, it was this: *The Law could tell a man what was right, but it did not supply him with the power to do what was right.* Every Jew faced the demands of the Law with meager resources—the resources of fallen, unregenerate human nature. When Paul says, "We (Jews) know the Law is spiritual: but I (representative of "we Jews") am carnal, sold under sin," Paul is stating that the problem

with the dominion of sin in the life of Jews was not due to inadequacy of the Law, but the inadequacy of fallen humanity.

By using the term “I am carnal,” Paul is not discussing his Christian experience. He is not speaking as “born-again” Christian who cannot escape from the tyranny of sin. He is not discussing his personal gestalt, but the historical Jewish dilemma. As a Christian, Paul declared “freedom from sin” (6:1, 11) freedom from law (6:14), and freedom from condemnation (8:1) to all who are “in Christ” (8:1-9).

When Paul uses the verb “I am” (eivmi), a present, active, indicative, 1st person, singular, he uses the *present tense* to describe the *present condition* of every Jew at the time he was facing the Law with the resources of unregenerate flesh. He uses the present tense because in verse one Paul’s audience are ones that presently “know” (γινώσκουσιν, present participle) the law. It is much easier to speak in the present tense about a general experience in an undefined past when the argument is complicated. The problem of verbal-noun agreement in matching the “was” and “is” and “shall be” with the “I” “they” “we” and “them” can certainly be understood. One can see the difficulty verbal-noun agreement in Paul’s discourse when one sees that

Paul uses the Greek present, aorist, perfect, imperfect, and future tense in the course of his argument in 7:1-13. Paul did not use the aorist, the historical tense in section 7:14ff because Paul’s argument is not autobiographical, but theological. He argues from first person using the present tense as representative of what was or is that “is” generally true in the pre-conversion experience of the Jew.

If we take “I am,” a present tense, which means an act or condition that is durative in the present and isolate it from the context, we must conclude that Paul was writing his masterpiece to the ROMANS in an “unspiritual” state. Is Paul really saying that at the moment he was writing Romans, “I am carnal” that the apostle Paul was actually in a carnal, defeated, unspiritual state?

There is no justification to for Paul to switch his address from discussing the failure of unregenerate Jews under law to discussing the supposed failure of Christians under grace. What kind of gospel is that?

When Paul says, “I delight in the Law of God after the inward man” he is speaking as a Jew who learned to love and honor God’s Law, something, by the way, many non-Christians do today. However, the chasm between respecting the Law and obedience to law was great. Paul adds about the Jewish experience, “I (representative of Jews) find then a law, that, when I would do good, evil is present with me (the unregenerate Jew).”

When Paul says, “Oh wretched man that I am” he is **not** describing his Christian experience. He is describing the plight of all Israel. The plight of Israel was wretched because they faced a pure, true, holy law with only the resources of human nature.

In Romans 8:1-4, Paul describes the condition of regenerate men in reference to the Jewish problem. What the Law could not do, i.e, empower men to keep it, the Spirit of Life does when men participate in Christ. In Christ, men not only know what is right, they are empowered by the regenerative powers of the Spirit to reflect God’s character. Two states are discussed: “the flesh” representative of all unregenerate Jews (and unregenerate Gentiles), and “the Spirit” representative of all those who participate in Christ (regenerate Jews and Gentiles).

Paul finishes his argument in by saying, “You (Jews in Rome) are not in the flesh, but in the Spirit, it the Spirit of God dwells in you (regeneration). Now if any man (Jews or Gentiles) have not the Spirit of Christ, he is not *in the family of Christ (Spirit)*, but still a member of the *family of Adam (flesh)*.” It is impossible for a Christian to be “in the Spirit” and “in the flesh” according to Paul’s argument in Romans 8. All Christians are “in the Spirit” regardless of the degree of their sanctification.

All non-Christians are “in the flesh” regardless of the degree of their wretchedness. In using the terms “flesh” and “Spirit,” Paul is not addressing a man’s individual immediate spiritual state but the locus of his being—“in the flesh” (unregenerate in Adam) or “in the Spirit”

(regenerate in Christ). Historically speaking, God's new eschatological community, His new humanity, was being created through gospel proclamation. Two classes of people emerged: Adam's kindred and Christ's kindred, or members of the old creation or members of the new creation, or the "flesh" and the "Spirit."

ALL CHRISTIANS ARE "IN THE SPIRIT" OR "IN CHRIST."

ALL NON CHRISTIANS ARE "IN THE FLESH" OR "IN ADAM."

A Little Theology

What is true historically, the tension between flesh (unregenerate men) and Spirit (regenerate men), between Jews and Christians, can also be seen in one's personal gestalt (Galatians 5:16-22). While the believer is "born again," he is only half born again, i.e., his inner man is united with Christ but his "body" or "members" is still unregenerate.

Sin remains, but it does not reign.

Neither justification nor sanctification removes sin completely from the believer. There is a tension between the unregenerate and regenerate part of the believer. For this reason, Paul commanded the regenerate Romans to offer their unregenerate bodies on the altar of worship in Romans 12:1.

However, Paul is not addressing the individual's personal gestalt in Romans 7. He is addressing the larger issue, the *historical transition from law to grace* taking place in the first century and the rule of life which is to characterize God's new society (those "in the Spirit"), God's eschatological people who share in the blessing of God's eschatological Spirit in a first fruits way. *Fulfillment* is now (justification); consummation (glorification) is *not yet*. The tension between the Age to Come and the This Present Evil Age is present in the believer's personal experience because he is a "new creation" living in the body, the "old creation."

In Conclusion, Romans 7 is one of two parenthetical thoughts in Romans where Paul digresses to discuss the historical transition taking place in history between life under the Old Covenant and life under the New

Covenant. All of Romans seven addresses the plight of the unregenerate Jews facing God's Law without the resources of the Spirit. The passage is not autobiographical nor is it typical of the Christian experience.

Paul's good news is that in the Gospel of Grace, the Spirit unites men to Christ to participate in the life of Christ. This means freedom from sin, from law, and from condemnation. Because Jews were no longer under Law seeking to produce righteousness with their own resources, but under grace and the resources of a victorious federal Head, the Jewish believer could experience freedom from the dominion of sin (Romans 6:14).

When Paul says, "I am carnal, sold under sin" Paul is not speaking autobiographically. Personally, Paul saw himself as "blameless" in reference to the Law (Philippians 3:6). Nor is Paul speaking autobiographically as a Christian.

Can anyone take seriously the idea that at the moment he was writing to Romans he was "carnal, sold under sin?" Remember, he uses the present tense, "I am." Rather, Paul uses the literary "I" to represent what was generally true of all Israel who faced the demands of holiness in the power of their own resources, and he uses "am" a present tense to discuss the state of being that all Jews felt when they honestly faced the demands of law sometime in an undefined past.

Application: In Romans, Paul the Attorney is pressing his argument about the virtues of the Gospel in contrast to vices of paganism and Judaism. Alien righteousness outside the man is available in the gospel when it is received by faith (justification). But, practical righteousness is possible because the Spirit of God takes a man out of Adam and places him into Christ to participate in blessing of grace (sanctification).

Paul was not saying that defeat was his normal Christian experience until he found "the deeper life truths." Paul is saying that deliverance from the tyranny of sin is possible because the believer now participates in the victorious history of Christ. Paul is not teaching perfectionism, he is teaching that believers are indeed "dead to sin and alive to God."

Secondly, while we regard the doctrine of “sinless perfectionism” a great heresy, we must regard contentment with sinful imperfection a greater heresy. Defeat is not standard. Being “carnal” is not the normal Christian experience. Victory over sin is proclaimed in Christ when the gospel is believed.

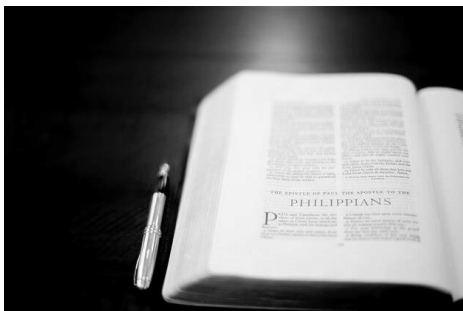
Unlike justification, there is something efficient about the Spirit regenerating men (Romans 5:5) and “placing them” into Christ’s victorious history. “If any man be in Christ he is a new creature” (2 Corinthians 5:17), a child of God (Ephesians 5:1-3), and a member of God’s new humanity (Ephesians 2). Dead to sin, he cannot be sin’s slave any longer (Romans 6:14). In the gospel men have all the resources they need to live a victorious Christian life—resources Jews did not have under Torah. Victory, not defeat, is the normal Christian experience. Think it. Believe it. Live it.

Lecture presented to a forum of seminary students and faculty at Trinity Seminary working through unresolved issues related to theology circa 2001-2002.

Memorandum on the Common Law

PUBLIC NOTICE FOR:

MATTERS OF COMMON LAW



The phrase “rule of common law” is referred to in Amendment VII of the U.S. Constitution.

Public Law 91-589, signed into law Dec. 24, 1970. It is not within the power of the legislature to enact ‘due process of law.’ The Fifth Amendment acts as a restraint on all

three branches of government.

(Page 1138) "...the term 'by law of the land' was equivalent to 'due process of law', which he [Coke] in turn defined as 'by the due process of the common law,' that is, 'by the indictment or presentment of good and lawful men...or by writ original of the Common Law.'" All rules of civil procedure, statutes, codes, notwithstanding in common law.

Common law rules include, but are not limited to the following:

The Ten Commandments

Our Forefathers CHOSE the system of Common Law based on the Law of Moses (Ten Commandments) as the Law of the Land and they chose men to serve as judges from among themselves in every county, state, and region.

The Law of the Land in the Western World is based upon religion—the religion of Jesus Christ which contains the Mosaic law

“When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them . . .” (The Declaration)

Authored by Thomas Jefferson, the phrase “the Laws of Nature and of Nature’s God” came from Lord Bolingbroke, the most quoted author by Thomas Jefferson, in his letter to Alexander Pope, who said,

“You will find that it is the modest, not the presumptuous enquirer, who makes a real, and safe progress in the discovery of divine truths. One follows nature, and nature’s God; that is, he follows God in his *works, and in his word.*” [Emphasis added]

Thus, it is almost impossible to overstate the powerful effects of the Ten Commandments for good upon the West and its common law heritage:

First Commandment: Prohibition against the adoption of alien law, multiculturalism, legal mergers, and government supremacy as “paramount and dominant” instead of “derivative and dependent” on the King of kings.

Second Commandment: Prohibition against adopting man-made statutes, civil codes, and “creations” of the legislature, the executive, or the judiciary to replace the law of the LORD God.

Third Commandment: Prohibitions against oath breaking and obscenity; and, the requirement to take oaths in the name of the LORD GOD.

Fourth Commandment: Positive law for the State to honor Christianity and the First-Day Sabbath.

Fifth Commandment: A positive law requirement for the Court to honor and protect the sanctity of the family.

Sixth Commandment: Prohibition against unlawful executions of people who have not committed a capital crime by the State.

Seventh Commandment: A prohibition against the State sanctioning immorality either by neglect or legislative actions.

Eighth Commandment: A prohibition against theft and purloining people.

Ninth Commandment: A prohibition against perjury, deception, and deceit under oath and duty to speak the truth when truth is requisite to justice.

Tenth Commandment: a prohibition against fraud and commercial schemes by those in political power to deprive the people of their property.

The Magna Carta

The Magna Carta begins:

EDWARD, by the grace of God, King of England, Lord of Ireland, and Duke of Guian[27], to all those that these present letters shall hear or see, greeting. Know ye that we, *to the*

honour of God and of Holy Church, and to the profit of our realm,

If you do not know your rights, you do not have any rights.

A freeman can only be amerced (fined) in accordance to the measure of that offence.

A freeman cannot be amerced save through his peers (other freemen).

A freeman is owed a trial by jury of peers.

Prohibition against being “charged” or “indicted” or “ticketed” by a paid agent of the king (police officer) for offences mala prohibita.

Prohibition against sheriffs, constables, coroners, or other bailiffs targeting free men in pleas of the crown, by the crown, for the crown.

Prohibitions against bills of attainder[1] to collect fees.

Prohibitions against trespasses and unwarranted searches and seizures.

Prohibitions against the king’s agents (officers) seizing and impounding Citizen property (as firewood) to pay the king’s (State’s) bills.

Prohibition against commandeering private property for the king’s use.

Prohibition for taking legitimate property for the king’s use without just compensation.

Prohibitions against Praecipe;[2] that is, charging the free man in the king’s court, by the king’s paid officers, before the king’s paid judges; that is, the accuse many choose to be tried in a court of his choice; an Article III court, for instance, the common law right of the free man.

Requirement that all witnesses be competent; that is, no witness may be on king’s dole or be paid from the king’s treasury. All witnesses against the accused must be private citizens or freemen who support the rule of law and the rights of man. [A conflict of interest exist if the State is the Plaintiff and the officers, prosecutors, public defenders, judges, and Bailiffs are paid from the same source].

Prohibition against being deprived of life, liberty, or property without a jury of peers[3].

No jury member may be an atheist for want of conscience and the “fear of God.”

Requirement for speedy trials.

Requirement that all judges and sheriffs be competent in common law with a sworn oath to uphold the common law in the king’s realm; and, any sheriff taking its orders from the king’s commissioners must resign his position.

Requirement that all common law crime charges be presented to a grand jury; and, that if property or liberty is taken without a jury, that the accused be reimbursed from the king’s treasury.

Requirement that any problems or “ameracements” among Citizens in regard to the State be resolved through a grand jury.

Requirement that all adjudications be for the glory of the LORD God and peace among men.

The Declaration of Independence

A common law rule which requires the identification and maintenance of the Laws of Nature and Nature’s God.

The common law requires equity[4]; that is, equal treatment before the law.

The rights[5] of man come from the Creator and are unalienable; that is, rights cannot be yielded or taken away, without due process of law, by legislative action, judicial action, or executive action.

Governments derive the just powers from the consent of the People.

The People have a right to interpret the law and hold their governments accountable to the law.

The People have the right to resist unjust laws and aberrant officials and to complain against despotism and a train of abuses.

That the People are prone to tolerate judicial abuses rather than to right the wrongs by any means possible.

That the People have an inherent right to self-governance because they alone possess inherent political power.

The U.S. Constitution

The Constitution, a common law document, contains at least the following rules:

That sovereignty resides in the People, not the State. We are a government of the people, by the people, and for the people; and, not a government of politicians, by a military police force, for the enrichment of the State.

That the People created the states and that the states created the government; that is, the People are the Masters; and government officials are the servants. Not the other way around.

That the State has limited and enumerated powers.

That the People have a right to choose to adjudicate all matters between them and the State in an Article III Court.

That all Public Servants must take an Oath to support "This Constitution," [6] all other codes, statutes, procedures, or legislative acts not withstanding.

"The Constitution is a written instrument. As such, *its meaning does not alter*. That which it meant when it was adopted, it means now." [Emphasis added.] South Carolina v. United States, 199 U.S. 437, 448 (1905).

"It is *elementary law* that every statute is to be read in the light of the constitution. However broad and general its language, it cannot be interpreted as extending beyond those matters which it was within the constitutional power of the legislature to reach." [Emphasis added.] McCullough v. Com. of Virginia, 172 U.S. 102, 112 (1898).

The Bill of Rights

The Preamble: The purpose of the Bill of Rights is to protect the People from the abuses of the Executive, Legislative, and Judicial branches in the apparatus of “government” and its ultra vires acts.

Amendment One: The protection of the common law right to the exercise of religion (private beliefs), to free speech, to publish, to assemble, and to protest and resist the abuses of all three branches of government.

Amendment Two: Protection of the right to organize a Citizen militia and to bear arms in case it is necessary to take back the government from tyrants acting as totalitarian dictators.

Amendment Four: Prohibitions against government officers conducting unlawful searches and seizures of private property, against unlawful arrests without a sworn warrant and affidavit of probable cause; and, the right of the People to be informed of the “probable cause” of such arrests.

Amendment Five: Prohibitions against the government forcing the People through a police force to answer to the charges of capital offenses and “infamous crimes”[7] EXCEPT on the presentment of a Grand Jury; prohibitions against the government forcing Citizens to endure gauntlet of double jeopardy; or, being forced (“compelled”) to testify against himself; or being deprived of life, liberty, or property WITHOUT DUE PROCESS of common law; nor being deprived of property for necessary public use without just compensation.

Amendment Six: Prohibitions against arrests and imprisonments without speedy trial; a jury trial of peers (same status); and sycophant jury members devoted to the State; prohibitions against secret arrest and secret charges lacking complete disclosure as to the nature and cause of the accusation; prohibitions against artificial, unknown, undisclosed accusers; prohibitions against a stacked jury or sanctioning the accused for choosing witnesses in his favor; and a declaration of the right of the accused to choose “Counsel” of his choice (NOT BAR ATTORNEYS) for his defense.

Amendment Seven: Common law contains the right of the accused to a jury or stand under the requirement for all courts in the United States[8] (50 several states) to operate by the rules of common law rather than rules

established by legislative acts or adoption of rules practiced by the BAR Association.

Amendment Eight: The prohibition against excessive (punitive and unnecessary) bail.

Amendment Nine: The rule that the People have the power to retain rights not enumerated in Constitution.

Amendment Ten: The principal that all political power belongs to the People except that which has been granted to the States by the People to perform the duties of government.

Amendment thirteen (original) – a common law which removes persons who have accepted an entitlement from holding public office” as the United States of America, Republic form of Government, De Jure.[9] (See also, U.S. Constitution 1:9:8); the second Amendment thirteen is a prohibition against the creation of slaves/serfs/debt] sureties by the government or any other entity.

Maxims of Law (for a more comprehensive list see *Bovier’s Dictionary*:

All men and women know that the foundation of law and commerce exists in the telling of the truth, and nothing but the truth; that is, all parties in judicial proceedings must seek the truth, not power over people.

Fictio est contra veritatem, sed pro veritate habetur. Fictions is against the truth, but it is to have truth.

All litigants, whether plaintiff or defendant, should be regarded with equal favor by the law. *Gulf, C. & SFR Co. v. Ellis*, 165 US 150, 161 (1897). This Court cannot give the prosecutors and the State privileges as will arm them with special and important advantages. *Gulf, C. & SFR Co. v. Ellis*, 165 US 150, 161 (1897).

Truth, as a valid statement of reality, is sovereign in commerce and in common law; the courts must be concerned not only with facts and common law, but the truth of a matter. Presumption is forbidden in common law.

An un rebutted affidavit stands as truth in commerce.

An un rebutted affidavit is acted upon as the judgment in commerce.

Guaranteed- All men shall have a remedy by the due course of law. If a remedy does not exist, or if the remedy has been subverted, then a Citizen may create a remedy for themselves -- and endow it with credibility by expressing it in their affidavit.

Common law follows the laws of equity[10] or justice; that is, justice do a man per the laws of God.

All valid oaths must be taken in the name of the LORD God under His rules for oaths (Deuteronomy 6:13)

The common law and Citizens there under do not under stand[11] acts of the legislature or the judiciary or the executive branch of government — because there is One Lawgiver, Judge, and King (Isaiah 33:22).

The common law is summarized under the maxim: “do your neighbor no harm.” No harm, no crime; no human complainant, no case.

The common law seeks competent, truthful witnesses (two) and shuns incompetent witnesses, judges, officers, and matters offered as evidence before a tribunal such as “lack of personal knowledge,” “testimony without an oath to Almighty God,” “judges who have not perfected their office,” “hearsay,” unauthenticated documents offered as evidence, presumption, incompetent affidavits, and testimony from BAR attorneys.

Common Law Construction

Common law principles demand that *words and phrases be used in their normal and ordinary manner, as distinguished from technical meaning.* [12] Legalese is the language of duplicity and entrapment that favors the BAR.

Common deplors duplicity and “word art,” “legalese,” and “unnatural meanings of words;” and, are banned under the rules of common law. There can only be law and order if we operate under uniform definitions: “No man can serve two masters,” said Jesus. Likewise, law cannot suffer

duplicity, deception, merger, subterfuge, without destroying the meaning of words or a systems of laws;

“A cardinal rule in dealing with written instruments is that they are to receive an unvarying interpretation, and that their practical construction is to be uniform.” [Emphasis added.] Cory et al. v. Carter, 48 Ind. 327, 335 (1874) citing Judge Cooley’s work Constitutional Limitations (1868), page 54.”

Judges and Juries in Common Law

We are free to accept, amend, and reject laws within that system as every jury sees fit. That is why we have **JURY NULLIFICATION** *built into this whole process*.

Under Common Law, there has to be an actual, identifiable injured party-- someone has to stand up and accuse you of harming them or their own property. The only exception is in the case of murder or disabling injury of a victim, such that the injured party cannot bring suit for themselves.

Under Common Law, everyone is presumed innocent until proven guilty.

There are other marked characteristics of Common Law that you need to be aware of; Under Common Law, nobody can be summoned to a court without a presentment from a Grand Jury.

The judge is just a referee and servant of the court and the clerk is just that, *a clerk* keeping good records of the proceedings and testimony, evidence and filings.

That is also why there is no appeal from a jury trial unless substantial new evidence likely to have changed their reasoning comes to light. The JURY interprets and speaks the law under Common Law and what they decide becomes the law, no ifs, ands, or buts.

Jury nullification is where the average people called to jury duty get to enforce their will on the entire system--- in Common Law, that is. Also, in Common Law, the judge serves the people-- he doesn't tell them what to do. He doesn't interpret the law. The jury does that. He listens to the arguments along with the jury, maintains fair rules of evidence and

argument, asks questions, but at the end of the day, the JURY makes their own decision and the judge executes their sentence.

ANY law passed by *ANY legislative body in the Common Law System can be nullified by a body of twelve honest Americans sitting as a jury*. Such a jury can rewrite a law they find unfair or impractical or they can utterly reject one they find unjust, vague, or unworkable.

There is no such thing as a "victimless crime" under Common Law.

The Judges in Common Law, (or, to use their proper name, Justices) are not necessarily graduates of any Law School and they cannot be members of the Bar Association, rather, they are respected members of their community who are trusted to make fair decisions about rules of evidence and argument and to oversee courtroom proceedings so as to guarantee a fair trial.

That's really their only function, because remember--- *under Common Law --- the people sitting on the jury make all the decisions*. The Justice is just there to organize things properly and impose a level playing field for both sides to get a fair hearing of the issues.

Common law deals with living persons, not artificial "persons," "fictions," or "corporations."

Common law rules not enumerated are reserved for the actual factual people—a government of the People, by the People, and for the People.

This is the system that we are heir to once we clearly decide to adopt our birthright status as American State Nationals.

All rights Reserved,

first name-middle: last name

Accused, non-negotiable autograph.

His Majesty's Servant

[1] *Bill of Attainder*: Acts of the legislature declaring non-criminal acts a crime of "offense" in a commercial scheme to fleece the Citizen and to enrich the State.

[2] *Praecipe*: To "...hold the pleas of our crown" means to "...sue in the name of the king," or, in America, to "...sue in the name of the sovereign people," e.g. THE PEOPLE OF CALIFORNIA VS A.B.

[3] Peers: for American Nationals, that means a jury made up of non "United States citizens" (a political alliance) committed to common law, not a government lackeys in a pool of registered voters

[4] Webster's 1828: Equity- justice, right. In practice is the impartial distribution of justice, or the dowing that to antoher which the laws of God and man, and of reason, give him a right to claim.

[5] A right springs from the commands of Almighty God in Holy Scripture. Every command by the LORD God creates a right of man that government can lawfully abrogate either by legislation or executive action. But, no bona fide "right" exists where a Scripture prohibits or outlaws an action or behavior; e.g. there is no right to steal or fornicate or murder the innocent.

[6] "This Constitution" means Articles 1-6 and the Bill of Rights, Amendment 1-10.

[7] Crime: A common law crime must involve injury to a living man or his property; things mala en se, things morally wrong in and of itself – a violation of the Ten Commandments; otherwise, it is not a crime. A common law crime is opposed to legislative "offenses" which is prohibited by statute or legislative act of a dead, fictional corporation.

[8] The term "United States" in common law refers to "these united States" or "several states" as opposed to corporation d/b/a the "UNITED STATES" (Inc.) in the District of Columbia.

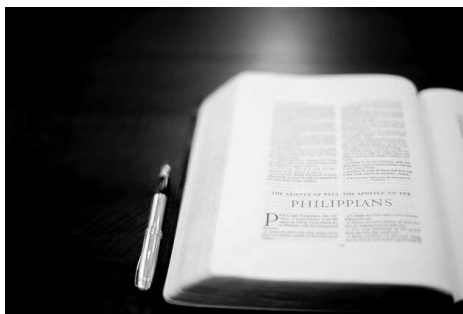
[9] "If any citizen of the United States shall accept, claim, receive, or retain, any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

[10] Webster's 1828: Equity- justice, right. In practice is the impartial distribution of justice, or the doing that to another which the laws of God and man, and of reason, give him a right to claim.

[11] To stand under the authority of.

[12] (Am Jur AmJur 2d. Constitutional Law § 78; United States v. Wong Kim Ark, 169 U.S. 891, 893 (1898); Martin v. Hunter's Lessee, 1 Wheat 304; Gibbons v. Ogden, 9 Wheat 419; Brown v. Maryland, 12 Wheat 419; Craig v. Missouri, 4 Pet 10; Tennessee v. Whitworth, 117 U.S. 139; Lake County v. Rollins, 130 U.S. 662; Hodges v. United States, 203 U.S. 1; Edwards v. Cuba R. Co., 268 U.S. 628; The Pocket Veto Case, 279 U.S. 655; (Justice) Story on the Constitution, Fifth ed., Sec 451; Cooley's Constitutional Limitations, 2nd ed., p. 61, 70.

Questions for Christians Who Claim the Old Testament Law Does Not Apply to Them



SOURCE: Laws of the Bible, Form #13.001, Section 2.6

<http://sedm.org/Litigation/09-Reference/LawsOfTheBible.pdf>

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

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

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>

God's law requires that he is our ONLY civil protector, meaning that our civil domicile is in the Kingdom of Heaven and no place on Earth.[1] As we said in the previous section, the essence of what it means to be a Christian is someone who regards the Bible as a LAW BOOK that applies personally to them. Similarly, for those who are not Christians, the essence of being a follower of any faith is a conviction that the book upon which their faith is based is a law book. Any other approach corrupts the purposes of religion and promotes anarchy and lawlessness.[2]

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

1. Where specifically in the Bible does it EXPRESSLY say that any part of the Bible has been repealed or rendered ineffectual in any way?
2. 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 your approach to theology in scripture?

"But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people."

[Numbers 15:30, Bible, NKJV]

"For let not that man suppose [presume] that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways."

[James 1:7-8, Bible, NKJV]

3. What is your definition of being a “Christian” if it ISN’T “someone who regards the Bible as a law book”?

4. How can the Lord be “our Lawgiver” or “King” or “Judge” if the Bible ISN’T a “law book”?

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

"For God is the King of all the earth. Sing praises with understanding."

[Psalm 47:7, Bible, NKJV]

5. If the wonderful stories and metaphors in the Bible are NOT “God’s case law” that applies His laws to specific people and specific times, then what else are they for? Entertainment?

6. Where in the Bible does it say that the following scripture only applies to Christians or DOESN’T apply to the secular world or especially the actions of government or civil rulers?

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

[2 Tim. 3:16-17, Bible, NKJV]

7. What part of the above scripture EXPRESSLY disqualifies the Old Testament?

8. Please reconcile your belief that the Old Testament is NOT law for YOU with the following scriptural references:

- Ecc. 12:9-14:

The Whole Duty of Man

And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many

proverbs. The Preacher sought to find acceptable words; and what was written was upright—words of truth. The words of the wise are like goads, and the words of scholars[b] are like well-driven nails, given by one Shepherd. And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.

Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,

For this is man's all.

For God will bring every work into judgment,

Including every secret thing,

Whether good or evil.

[Eccl. 12:9-14, Bible, NKJV]

- Prov. 28:9:

"One who turns his ear from hearing the law [God's law or man's law], even his prayer is an abomination."

[Prov. 28:9, Bible, NKJV]

- Psalm 119:155:

"Salvation is far from the wicked, For they do not seek Your statutes."

[Psalm 119:155, Bible, NKJV]

- John 7:49:

"But this crowd that does not know [and quote and follow and use] the law is accursed."

[John 7:49, Bible, NKJV]

- Matt. 19:16-22:

Jesus Counsels the Rich Young Ruler

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

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 life, keep the commandments."

He said to Him, "Which ones?"

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

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

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 in heaven; and come, follow Me."

But when the young man heard that saying, he went away sorrowful, for he had great possessions.

[Jesus in Matt. 19:16-22, Bible, NKJV]

- Matt. 7:21:

"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]

- Luke 6:46:

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

[Luke 6:46, Bible, NKJV]

- Luke 8:21:

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

[Luke 8:21, Bible, NKJV]

- John 14:21:

"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]

- 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 [obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him."

[1 John 4:16, Bible, NKJV]

- 1 John 2:3-6:

"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]

- Deuteronomy 28:1-14:

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.

[Deuteronomy 28:1-14, Bible, NKJV]

[1] See: Why Domicile and Becoming a “Taxpayer” Require Your Consent, Form #05.002; <http://sedm.org/Forms/FormIndExodushtm>.

[2] 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/FormIndExodushtm>.

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

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

[Rev. 12:17, Bible, NKJV]

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

“Here [in Heaven] is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.”

[Rev. 14:12, Bible, NKJV]

The people above are described earlier as follows:

The Lamb and the 144,000

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

were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God.”

[Rev. 14:1-5, Bible, NKJV]

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

Jesus Testifies to the Churches

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

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.”

[Rev. 22:12-15, Bible, NKJV]

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2. Nike Insights at <https://nikeinsights.famguardian.org/>
3. John Weaver's Sermons
4. John Rusdoony, Institutes of Biblical Law

PUBLICATIONS

Books we have written:

1. [Biblical Standards for Civil Rulers, Form #13.013](#)
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36. [Know Who You Are In Christ, Form #17.082](#)
37. [From Corinth to American Churches, Form #17.083](#)
38. [When Satan Goes to Church, Form #17.084](#)
39. [Nike Greek Grammar Manual, Form #17.085](#)
40. [The Magna Carta, Form #10.017](#)
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42. [The Matthew 24 Preterist Interpretation, Form #17.086](#)
43. [The Passover Seder, Form #17.087](#)
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48. Opting Out of Property Tax, Form #14.023
49. Freedom Documents, Form #10.019
50. Jewish Myths, Form #17.091
51. America's Worst President, Form #17.092
52. Our Greatest Heroes, Form #17.093
53. Solomon's Sex Education for Sons, Form #17.094
54. Why So Much Suffering in WWII?, Form #17.095
55. Learning to Say No, Form #10.020
56. Winning in Traffic Court, Litigation Tool #10.022
57. Apostasy and the Man of Sin, Form #17.096