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

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

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.”
[Jesus in Matt. 7:21, Bible, NKJV]

“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”
[Luke 6:46, Bible, NKJV]

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

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

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

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

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 shall 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 swore unto thy fathers to give thee.
The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath [SOVEREIGN!]; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other [government/political] gods to serve them.
[Deut. 28:1-14, Bible, NKJV]
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1. **Introduction**

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

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

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

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

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

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

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

[96 Stat. 1211. Congress declares the Bible to be the law of God. Exhibit #02.011]
LAW: [http://sedm.org/Exhibits/ExhibitIndex.htm](http://sedm.org/Exhibits/ExhibitIndex.htm)
VIDEO: [http://www.youtube.com/watch?v=Wftn0LQAwtM](http://www.youtube.com/watch?v=Wftn0LQAwtM)

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

2. **Choice of Law within God’s Law**

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

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

4. Which commands have discontinuity and why?

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

Table 1: Approaches to choice of law

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

A summary of the history of Dispensationalism follows:

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

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

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

http://www.chalcedon.edu/

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

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

2.1 Basis for Continuity between Old and New Testaments

Question: On what basis do we allow continuity?

Answer: The character of God.

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

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."

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

2.2 Basis for Discontinuity between Old and New Testaments

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

2.3 The New Covenant

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

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

1 References: Blaising and Bock, 1992; 1993; p. 151; Cox, 1966; Ladd, 1974; Kaiser, 1991; Ryrie, 1995; Ware 1992 (Blaising & Bock, 1992, pp. 68-97); Zuck and Bock, 1994
in the future? Soteriology rests on how one understands the new covenant. CDs do not teach salvation in the context of covenants nor do they see believers as trustees or beneficiaries in a covenant relationship with God. Just believe and you’ll have “fire insurance” without any covenant commitment. Reformed theologians are more likely to insist that one must enter a covenant with God by faith to become a beneficiary of God’s covenant; that is, one must accept Christ as Lord and Savior, and not just as Savior.

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

Since ⅔ of the Bible is about the Old Covenant, and 1/3 of the Bible is about the NC, it behooves the Christian to know whether he does or does not participate in the NC.

2.4 The Problem of Hyper-Grace

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

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

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

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

General Characteristic of Hyper-grace:

Our text above mentions abuses of grace.

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

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

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

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

[Source: http://nikeinsights.famguardian.org/forums/topic/the-problem-of-hyper-grace/]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The movement cannot say with the Pilgrims we are here for “the glory of God and the advancement of the Christian faith.” Their pastors are reluctant to take a public stand against abortion, Sodomy, or immigration. They offer no law, no absolutes, and no rebukes to society.
Hyper-grace people would never do what John the Baptist did saying to King Herod, “It is not lawful for you to have your brother’s wife.” Rather, they are more prone to psychoanalyze Herod to discover his inner wounded child and why he felt like giving the order to have John beheaded.

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

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

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

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

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

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

2.5 You CANNOT be sovereign as an atheist, religious anarchist, antinomian, or dispensationalist

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus what is objectively essential in torah is not the form but the divine authority.8

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

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

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

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8 Kleinknecht and Gutbrod, Law, p. 44
10 Kleinknecht and Gutbrod, Law, p. 125.
The law was rejected only as mediator and as the source of justification. Jesus fully recognized the law, and obeyed the law. It was only the absurd interpretations of the law He rejected. Moreover,

We are not entitled to gather from the teaching of Jesus in the Gospels that He made any formal distinction between the Law of Moses and the Law of God. His mission being not to destroy but to fulfill the Law and the Prophets (Mt. 5:17), so far from saying anything in disparagement of the Law of Moses or from encouraging His disciples to assume an attitude of independence with regard to it, He expressly recognized the authority of the Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).112

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

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

The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the giving of the law, the language of the text, the historical prologue, the requirement of imprecations and benedicitions, and much more, all point to the fact that the law is a treaty established by God with His people. Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code."113 The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table or copy of the treaty for each party in the treaty, God and Israel.16

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

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

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

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

In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both."119

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11 Ibid. pp. 74, 81-91.
12 Ibid. p. 95.
16 Kline, op. cit., p. 19.
17 Ibid., p. 17.
19 Ibid., p. 182.
The third characteristic of the Biblical law or covenant is that it constitutes a plan for dominion under God. God called Adam to exercise dominion in terms of God's revelation, God's law (Gen. 1:26 ff.; 2:15-17). This same calling, after the fall, was required of the godly line, and in Noah it was formally renewed (Gen. 9:1-17). It was again renewed with Abraham, with Jacob, with Israel in the person of Moses, with Joshua, David, Solomon (whose Proverbs echo the law), with Hezekiah and Josiah, and finally with Jesus Christ. The sacrament of the Lord's Supper is the renewal of the covenant: "this is my blood of the new testament" (or covenant), so that the sacrament itself re-establishes the law, this time with a new elect group (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25). The people of the law are now the people of Christ, the believers redeemed by His atoning blood and called by His sovereign election. Kline, in analyzing Hebrews 9:16, 17, in relation to the covenant administration, observes:

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

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

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

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

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

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

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

20 Kline, Treaty of the Great King, p. 41.
23 Ibid., p. 73.
24 Ibid., p. 75.

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Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law is not nature but God. There is no law in nature but a law over nature, God's law.23

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


To summarize the findings of the above:

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

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

The word “sovereign” when referring to humans or governments means all the following:

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

6. The origin of all authority delegated to the government per the Declaration of Independence.

7. Reserving all rights and delegating NONE to any and every government or government actor. U.C.C. 1-308 and its predecessor, U.C.C. 1-207.

8. Not consenting to any and every civil franchise offered by any government.

9. Possessing the same sovereign immunity as any government. Hence, like the government, any government actor asserting a liability or obligation has the burden of proving on the record of any court proceeding EXPRESS WRITTEN consent to be sued before the obligation becomes enforceable.

10. Claiming no civil or franchise status under any statutory franchise, including but not limited to “citizen”, “resident”, “driver” (under the vehicle code), “spouse” (under the family code), “taxpayer” (under the tax code). Any attempt to associate a statutory status and the public rights it represents against a non-consenting party is THEFT and SLAVERY and INJUSTICE.

11. Acting as a fiduciary, agent, and trustee on behalf of God 24 hours a day, seven days a week as an ambassador of a legislatively foreign jurisdiction and as a public officer of “Heaven, Inc.”, a private foreign corporation. God is the ONLY “sovereign” and the source of all sovereignty. We must be acting as His agent and fiduciary before we can exercise any sovereignty at all. Any attempt by so-called “government” to interfere with our ability to act as His fiduciaries is a direct interference with our right to contract and the free exercise of religion. See: Delegation of Authority Order from God to Christians, Form #13.007

12. Capable of being civilly sued ONLY under the common law and equity and not under any statutory civil law. All statutory civil laws are for government and public officers, and NOT for private human beings. They are civil franchises that only acquire the “force of law” with the consent of the subject. See: Why Statistical Civil Law is Law for Government and Not Private Persons, Form #05.027

13. Protected from the civil statutory law by the First Amendment requirement for separation of church and state because we Christians are the church and our physical body is the “temple” of the church. See: 1 Cor. 6:19.

14. Responsible for all the injuries they cause to every other person under equity and common law ONLY, and not under civil statutory law.

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

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

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

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

And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

[Matt. 7:21-23, Bible, NKJV]

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

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

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

1. You think that the Old Testament or even the Ten Commandments don’t apply to you. Instead, you compartmentalize scripture to render the Old Testament null and void, falsely claiming that it is the “old covenant” not intended for current Christians.

2. You think that those who read or study God’s laws or seek to enforce them are “legalistic” or Pharisaical.

3. You think that love and grace solve any and every problem.

4. You survive entirely on emotions and “what personally FEELS good”. You have no objective principles that supersede hedonistic desires and operate entirely by “what is right in your own eyes” and to hell with what God thinks about it.

5. You think Jesus is a liability insurance salesman for the wrath of hell and judgment, and that the liability insurance is FREE, meaning you don’t have to produce any works and will get the SAME reward in Heaven as everyone else. If there is no individual reward in Heaven for works, then God is a communist and Heaven needs to be avoided.
6. You think you won’t be judged for your works at the final judgment. Even Christians will be judged, according to the Book of Revelation. Rev. 20:11-15.

7. You think Christianity is ONE dimensional rather than TWO dimensional. In other words:
   7.1. There is grace but no law.
   7.2. There is justification but no need for sanctification.
   7.3. The only “benefit” of knowing God or being a Christian is SALVATION. In fact, BLESSINGS both in Heaven and on Earth for our obedience to God’s laws is the other “benefit”. See Deut. 28. The ONLY way to receive such blessings is OBEDIENCE to God’s laws.

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

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

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

9. You think that the opposite of grace is law. In fact:
   9.1. The opposite of law is what Jesus called “lawlessness”.
   9.2. The opposite of grace is not law, but total permissiveness and therefore anarchy.

For an excellent article on this subject, see:

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

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

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

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

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

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

**Defilement Comes from Within**

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

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

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

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

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

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

[Mark 7:1-13, Bible, NKJV]

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

The Leaven of the Pharisees and Sadducees

Now when His disciples had come to the other side, they had forgotten to take bread. Then Jesus said to them,  
“Take heed and beware of the leaven of the Pharisees and the Sadducees.”

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

But Jesus, being aware of it, said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread? Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand and how many large baskets you took up? How is it you do not understand that I did not speak to you concerning bread?—but to beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

[Matt. 16:5-12, Bible, NKJV]

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

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

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

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

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

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

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

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2.6 **The main problem with Dispensationalism**

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

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

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

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

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

**Legal Deception, Propaganda, and Fraud**, Form #05.014, Section 13

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

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

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

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

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

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

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

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

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

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

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


2.7 Questions for Christians who claim the Old Testament Law doesn’t apply to them

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=YNB3BGVZ84)

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. 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.

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? [IT ISN’T FOUND IN THE BIBLE]
2. Isn’t the capacity to “legislate” reserved EXCLUSIVELY to God? [YES]
3. Isn’t the entire Bible a “law book”? [YES]
4. Aren’t you putting the subjective authority to “make law” into the hands of the reader by empowering them to determine what is law and what isn’t if we don’t interpret the entire Bible as a law book? [YES]
5. Didn’t Jesus say He came to fulfill rather than repeal the law in Matt. 5:17-20 rather than REPEAL any part of it? [YES]

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29. See: Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002; [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm).
30. For a description of the corruption that results from NOT approaching the Bible as a law book, read: Policy Document: Corruption Within Modern Christianity, Form #08.012; [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm).
6. How can a Christian realistically determine what is “law” and what is NOT within the Bible if the ENTIRE Bible is not viewed as “law” as legally defined? The Bible doesn’t answer this question, but addresses it indirectly in the opening quote in Psalms 50:16-23. [THEY CAN’T WITHOUT MAKING THEMSELVES AN IDOL AND USURPING GOD’S EXCLUSIVE AUTHORITY TO MAKE LAW]

7. Isn’t it a SERIOUS SIN to PRESUME what the scripture says or to add our own misinterpretation to it if we can’t find your approach to theology in scripture? [YES]

"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]

8. What is your definition of being a “Christian” if it ISN’T “someone who regards the Bible as a law book”? [THAT’S THE ONLY WAY THAT IT CAN BE DEFINED]

9. 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]

10. 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? [YES]

11. 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? [IT ISN’T FOUND IN THE BIBLE]

“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]

12. What part of the above scripture EXPRESSLY disqualifies the Old Testament? [IT DOESN’T]

13. Please reconcile your belief that the Old Testament is NOT law for YOU with the following scriptural references:

13.1. Deut. 28:1-14: Establishes that there is a HUGE reward for good works and obedience to God’s laws.

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 shalt 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 shalt be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

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

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.
The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

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

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

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

13.2. Eccl. 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 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]

13.3. 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]

13.4. Psalm 119:155:

“Salvation is far from the wicked, For they do not seek Your statutes.”  
[Psalm 119:155, Bible, NKJV]

13.5. 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]


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]

13.7. 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]


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

[Luke 6:46, Bible, NKJV]

13.9. Luke 8:21:

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

[Luke 8:21, Bible, NKJV]

13.10. 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]

13.11. 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]

13.12. 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]

13.13. 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]

13.14. 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 harps 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]

13.15. 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]

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

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

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

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

“For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God, Honor the king.”

[1 Peter 2:15-17, Bible, NKJV]

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

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

*I Never Knew You*

“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. Many will say to Me in that day, ‘Lord, Lord,’ have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, **you who practice lawlessness!’”

[Matt. 7:21-23, Bible, NKJV]

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

[Matt. 19:16-22, Bible, NKJV]

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

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

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

3. Index of Biblical Laws
I. FORMS OF GOVERNMENT

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

B. Theocracy. God was the direct ruler of His people
   Ex. 19:3-6

C. Government by judges.
   The people forgot God. God chastised them by selling them
   into slavery to their enemies. Upon repentance God
   raised up military chieftains as deliverers
   Judg. 2:13-18

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

II. CITIZENSHIP UNDER THE THEOCRACY

A. Israelites.
   Those of Israel who ratified the covenant of Sinai, and later their
   children, were entitled to the rights of citizenship
   Ex. 19:5-8
   Deut. 6:1-9

B. Moabites and Ammonites excluded
   Deut. 23:3

C. Edomites and Egyptians in the third generation were eligible ....
   Deut. 23:7, 8

III. LAWS OF THE THEOCRACY

A. Pertaining to citizenship
   1. Law applied equally to strangers as to natives
      Lev. 24:22
      Num. 15:22-30

   2. Jew not to marry a stranger
      Gen. 34:14

   3. Strangers could own slaves
      Lev. 25:47-55

B. Pertaining to slavery
   1. Slaves obtained
      a. Captured in war ............................................ Num. 31:7-11
      b. Inherited ...................................................... Lev. 25:46
      c. Bought ......................................................... Ex. 21:2
      d. Sold for debt or theft ...................................... Ex. 22:3
      Deut. 15:12

   2. How to treat slaves
      a. Israelites could be redeemed from slavery...... Lev. 25:47-55
      b. Jewish slaves to be set free in Year of Jubilee ... Lev. 25:89-41
      c. Regarded as part of owner's household and possession
      Gen. 12:16
      Ex. 20:17

      d. Could be struck by master .............................. Ex. 21:20, 21
      e. Fugitive not to be returned ............................. Deut. 23:15, 16
      i Sam. 30:15

      f. Freed if ill-treated ......................................... Ex. 21:26, 27
      g. To enjoy the Sabbath ...................................... Ex. 20:10

C. Pertaining to taxation

   2. Purpose of taxes
      a. Valuation of persons ...................................... Lev. 27:1-13
      b. Temple service ............................................. Ex. 30:11-16
      2 Chr. 24:6, 9
      c. Taxes .......................................................... Matt. 22:15-21
      Rom. 13:6, 7

   3. Amount of taxes ............................................. 1 Sam. 8:10-18

   4. Priests and attendants exempt .............................. Ezra 7:24

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

a. Levites .............................................................. Num. 1:49
b. Certain individuals ................................. Deut. 20:5-7
c. Faint-hearted .............................................. Deut. 20:8

4. Cleanliness in camp ......................................... Num. 31:19, 20
   Deut. 23:9-14

5. Regulations in battle
   a. Notice to be given ........................................ Deut. 20:10, 11
   b. Fruit trees spared ......................................... Deut. 20:19, 20
   c. Treatment of captives ................................... Num. 21:2, 3, 35:11-17, 18
   Deut. 20:14-18
   Josh. 11:14

d. Plunder ......................................................... Deut. 20:14

5. Indemnity ......................................................... 2 Kin. 3:4

IV. CRIMINAL LAWS

A. Crimes against the public
   1. Bribery .......................................................... Ex. 23:8
      Deut. 16:19
      Prov. 17:23

   2. Contempt for the law ...................................... Num. 15:20
      Deut. 6:16, 17

   Penalty ......................................................... Deut. 17:12, 13

   3. Perjury .......................................................... Ex. 20:16
      Lev. 19:12

   Penalty ......................................................... Deut. 19:16-20

   4. Perverting or obstructing justice ................. Ex. 23:1, 6
      Lev. 19:15
      Ps. 82:2

   Penalty ......................................................... Deut. 16:19, 20

   5. Conspiracy .................................................... 2 Sam. 15:10-12

B. Crimes of immoral acts
   1. Adultery ......................................................... Ex. 20:14
      Deut. 5:18
      Lev. 20:10

   Penalty .............................................................. Deut. 22:22-25

   2. Rape .............................................................. Deut. 22:25, 26
      Deut. 22:25-29

   3. Prostitution .................................................. Deut. 23:17
      Lev. 19:29, 21-19

   4. Seduction ...................................................... Ex. 22:2, 17
      Deut. 22:28, 29

   5. Incest ........................................................... Lev. 18:6-18
      Deut. 22:30

   Penalty .............................................................. Lev. 20:11-21

   6. Sodomy ........................................................... Lev. 18:22, 23
      Deut. 23:17

   Penalty .............................................................. Ex. 22:19
      Lev. 20:13, 15, 16

C. Crimes against persons
   1. Murder ........................................................... Ex. 20:13
      Deut. 5:4-9

   Penalty .............................................................. Gen. 9:6
      Ex. 21:12

   2. Manslaughter ................................................ Ex. 21:12-14
      Josh. 20:3-6

   Penalty .............................................................. Num. 35:11, 22-28

   3. Assault .......................................................... Ex. 21:18-26
      Lev. 24:19, 20

   Penalty .............................................................. Ex. 21:19-27

   4. Kidnapping ..................................................... Ex. 21:16
      Deut. 24:7

   5. Slander ........................................................... Lev. 19:16

D. Crimes against property
   1. Stealing .......................................................... Ex. 20:15, 22:1-12
      Deut. 23:24, 25

   2. Arson .............................................................. Ex. 22:6

   3. Moving a landmark .......................................... Deut. 19:14

V. LAWS PERTAINING TO DOMESTIC RELATIONS

Laws of the Bible
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Litigation Tool 09.001, Form 13.001, Rev. 9/9/2016

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EXHIBIT: _____
A. Marriage
1. Ordained by God ......................... Gen. 1:27, 28:2:18, 24
2. Within the tribe .................................. Num. 36:6
3. Polygamy forbidden .............................1 Cor. 7:2
   1 Tim. 3:2
4. Marriage forbidden with:
   a. Stepfather .............................. Lev. 18:8; 20:11
   b. Aliens ...................................... Ex. 34:13-17
   c. Sister ....................................... Lev. 20:17
   d. Aunt ......................................... Lev. 20:19
   e. Grandchild ............................. Lev. 18:10
   f. Daughter-in-law ..................... Lev. 18:15
5. Divorce ............................................ Lev. 21:7; 22:13
   a. Not to remarry woman divorced by another man
   Deut. 24:1-4
   b. For committing adultery ...................... Jer. 3:8
      Matt. 19:3-9
      Mark 10:12
      Luke 16:8
B. Parent and child
1. Father has authority over child ............... Num. 30:3-5
2. Father to arrange marriage ....................... Gen. 24:2-4
3. Parents to educate .............................. Deut. 6:4-7
4. Parents to discipline .............................. Deut. 22:5-11
5. Children to honor parents ......................... Ex. 20:12; 21:15
6. Children to be regarded as gift of God ......... Gen. 33:5; 48:9
5. Josh. 24:3
7. Penalty for children who dishonor parents ........ Lev. 20:9
   Deut. 21:18-21

VI. ESTATES—DESCENT AND DISTRIBUTION

A. Inheritance
2. Double portion to firstborn ....................... Deut. 21:15-17
3. Wife not heir, but descends with property to next of kin
   Ruth 4:1-12
4. Daughters heirs when no sons ..................... Num. 27:8, 9
5. When no sons or daughters, inheritance to nearest relative
   Num. 27:9-11
B. Real property—titles
1. Real estate
   a. Land divided among tribes .................... Num. 26:52-56
      Josh. 14:5
   b. Not transferable ............................. Num. 36:6-9
   c. Not permanently sold ........................ Lev. 25:23-28
   d. Value of land according to years after Jubilee
      Lev. 25:15, 16
   e. Release of land ................................ Lev. 25:8-34
   f. Mode of transfer
      (1) Deed made .................................. Jer. 32:9-14
      (2) Taking off sandal .......................... Ruth 4:3-11
      (3) Deed delivered in presence of witnesses Jer. 32:10, 12
      (4) Deed recorded ............................ Jer. 32:14
2. Personal property
   (All property which is moveable, as against real property such as houses and lands)
   a. Sale recognized .............................. Lev. 25:14
   b. Pledges of:
      (1) Children given as ....................... 2 Kin. 4:1-7
      (2) Upper and lower millstone prohibited .... Deut. 24:6
      (3) Not retained overnight ...................... Ex. 22:26, 27
      Deut. 24:13

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

VII. SOCIAL SECURITY AND WELFARE

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

VIII. LAWS PERTAINING TO CONTRACTS

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

IX. RELIGIOUS LAWS

A. Clean and unclean meat ......................... Lev. 11:2-31
   Deut. 14:3-21
B. Forbidden foods
1. Fat and blood .................................... Lev. 17:10-14
2. Flesh torn by beasts ............................. Ex. 22:31
3. Fruit of young trees ............................ Lev 19:23-25
C. Sacred obligations
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2. Firstfruits ...................................... Ex. 34:26
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3. Tithes .......................................... Gen. 14:19, 20
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EXHIBIT: _______
X. LAWS PERTAINING TO LEGAL PROCEDURE

A. Judges appointed .................................................. Ex. 18:13-26
2 Chr. 19:4-11
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2. Righteous to be justified and wicked condemned ... Deut. 25:1
3. Sentence to be executed .............................. Deut. 25:2, 3

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1. For disfiguring a person ......................... Lev. 24:19, 20

2. For stealing ................................................... Ex. 22:4, 5
5. Killing an animal ....................................... Ex. 21:35, 36
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6. Loss of animal falling into pit ....................... Ex. 21:33, 34
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G. Methods of punishment
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Lev. 24:19, 20
2. Burning .......................................................... Lev. 20:14
3. Mutiation ........................................................ Deut. 25:11, 12
4. Hanging ......................................................... Deut. 21:22, 23
5. Stoning ......................................................... Lev. 24:16
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2. Protection till trial could be held ............... Num. 35:12
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A. Cleansing of the woman after childbirth .......... Lev. 12:1-8
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C. Cleansing of the leper’s house ...................... Lev. 14:33-57
D. Cleansing of males with discharge .............. Lev. 15:1-15
E. Laws concerning the woman during menstruation
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XIII. LAWS PERTAINING TO ANIMALS

A. Beasts of burden ........................................ Ex. 23:12
B. Beasts of the field ....................................... Ex. 23:11
C. Mother and young ..................................... Lev. 22:28
Deut. 22:6, 7
D. Enemy’s animals ........................................ Ex. 23:4, 5
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XIV. LAWS CONCERNING INTEREST AND LOANS

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

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

The money was borrowed for relief of distress.

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

Money was borrowed by foreigner to develop trade.

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

D. *Differing weights and measures forbidden* .......... Deut. 25:13-16
4. **Bible Law Annotations**

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

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

**Table 2: Bible Law Annotations**

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2 Contempt for the law Num. 15:30; Deut. 6:16, 17 Deut. 17:12, 13 18 U.S.C. Part I, Chapter 21
4 Perverting or obstructing justice Ex. 23:1, 2, 6; Lev. 19:15; Ps. 82:2 Deut. 16:19, 20 18 U.S.C. Part I, Chapter 73
5 Conspiracy 2 Sam. 15:10-12 18 U.S.C. Part I, Chapter 19

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1 Adultery Ex. 20:14; Deut. 5:18 Lev. 20:10; Deut. 22:22-25 Not a crime Seventh Commandment No longer a crime in most states.
3 Prostitution Deut. 23:17 Lev. 19:29;21:9
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C Crimes against persons

1 Murder Ex. 20:13 Gen. 9:6; Ex. 21:12 18 U.S.C. Part I, Chapter 51 Sixth Commandment
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5 Slander Lev. 19:16

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**Laws of the Bible**

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**Laws of the Bible**

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Litigation Tool 09.001, Form 13.001, Rev. 9/9/2016

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**NOTES:**

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

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

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

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

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

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

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

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

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

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

1. The Gospel Coalition
   1.1 Website http://thegospelcoalition.org/
   1.2 Youtube https://www.youtube.com/user/TheGospelCoalition

2. Reformed Theology Institute http://www.reformedtheologyinstitute.com/


4. Reformation Theology Website http://www.reformationtheology.com/

5. Westminster Seminary California http://wscal.edu/

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

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

1.2. The Gospel Coalition
   https://www.thegospelcoalition.org/

1.3. Ligonier Ministries—R.C. Sproul
   http://www.ligonier.org/

1.4. Institute for Christian Economics (I.C.E.)—how to apply Christian principles to commerce and business
   http://freebooks.commentary.net/freebooks/sidefrm2.htm

   http://radio.embassyofheaven.com/

1.6. Freedom Ministries—Pastor John Weaver. Many of his sermons are posed on the SEDM Sermons page with his blessing and permission.
   1.6.1. Sermon Audio
      http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonspeaker&keyword=John%5eWeaver
   1.6.2. Youtube
      https://www.youtube.com/channel/UCJwE74JH5T6LxhDZMTIELNw

2. Websites
   2.1. Family Guardian Fellowship
      http://famguardian.org
   2.2. SEDM Pastor’s Corner—SEDM’s own associated pastor, Brook Stockton, writes extensively on the subjects on this site from an academic and theological perspective. We published several of his extensive theological treatises in Section 1.17 of the Forms/Pubs page.
      http://nikeinsights.famguardian.org/
   2.3. Christian Thinktank
      http://www.christian-thinktank.com/
   2.4. Joe Morecraft III, Sermon Audio
      http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonspeaker&keyword=Joe%5eMorecraft%5eIII
   2.5. American Vision—Gary Demar
      http://www.americanvision.org/
   2.6. Pastor Sheldon Emry Memorial Library
      http://www.sheldonemrylibrary.com/
   2.7. Ecclesiastical Commonwealth Community (ECC) Forums
      http://ecce.org/forum/default.asp

3. Churches
   3.1. His Holy Church—Brother Gregory
      http://www.hisholychurch.net/
   3.2. Grace to You Ministries—John Macarthur
      http://www.gty.org/
   3.3. Andrew Wommack—biblical teaching ministry
      http://www.awmi.net/
   3.4. Mercy Seat Christian Church—Pastor Matt Trewhella
      http://www.mercyseat.net/

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

1. The Institutes of Christian Religion, John Calvin

Reformed theologians reject the doctrinal errors and twisted practices of the Roman Catholic Church that peaked during the 16th century . . . and, therefore, disassociated with Rome. The reformed movement is sometimes called “Protestants” by Roman Catholics.
American/western protestant Christianity is divided into two groups:

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

Conservative theology is made up of two branches:

1. Reformed theology.  
2. Dispensationalism.

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

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

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

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

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

Examples of dispensational churches or ministries include the following:

1. Calvary Chapel.  
2. Southern Baptists.  
3. Emmaus Bible School.  
5. Western Seminary in Oregon.  
6. Dallas Theological Seminary.  
7. Hal Lindsey. He wrote *The Late, Great Planet Earth*.  

According to the National Association Of Evangelicals, about 65% of Americans view the gospel from the dispensationalist perspective whether they know what it is or go to a dispensationalist church.\(^{31}\) Another name for dispensationalism is “premillenialism”.

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

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

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

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

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

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

To Hell With Theocracy, PJ Media
https://youtu.be/JTerQAu64Qg

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

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

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

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

When the Puritans came to America as Pilgrims, they made the Bible the source of law for the local government. The first thing they would build in starting a community was build a church. Immigration diluted and undermined this approach. The Mayflower Compact was created by the Puritans for the glory of God and the advancement of the Christian faith. They did not separate law and grace like we do today. In the modern compartmentalized mind law and grace are mutually exclusive. However, the opposite of law is not grace, but lawlessness. The same lawlessness that Jesus vehemently criticized. The opposite of grace is legalism or salvation by statute.
Dispensationalist believe the world is going to Hell in a handbasket and that Christians and their churches should NOT be involved in politics. They think the solution to all of man’s problems is in the rapture or the second coming rather than improving ones’ behavior or choices. In that sense, they use salvation as an excuse to be politically irresponsible. Reformed Theologians, on the other hand, believe it is the duty of Christians to advance the gospel and its claims in the political arena. The following scripture illustrates that governments are in rebellion against Christ:

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

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

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

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

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

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

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

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

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

“And I saw the beast, the kings [and political rulers] of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.”
[Rev. 19:19, Bible, NKJV]
Those who joint this rebellion are committing mutiny, blasphemy, and anarchy against God and will ultimately be defeated according to Revelations 19. The only weapon mentioned in Rev. 19 that we can use AGAINST The Beast and his army of political rulers is the sword out of His mouth, meaning the word of God. That is why the liberals want to silence the word of God and the Ten Commandments in public life.

“Now out of His [Jesus] mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.”

[Rev. 19:15, Bible, NKJV]

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

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

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

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

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

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

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

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

Queen: All this I promise to do

[...]

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

Amen.”

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


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

Book of the Hundreds, Fourth Edition

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

Policy Document: Problems with Atheistic Anarchism, Form #08.020
DIRECT LINK: http://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf
YOUTUBE VIDEO: http://youtu.be/n883Ce11ML0
5.2 How government and God compete to provide “protection”32

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

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

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

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

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

[Isaiah 54:11-17, Bible, NKJV]

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

“It is better to trust the Lord Than to put confidence in man. It is better to trust in the Lord Than to put confidence in princes.”

[Psalm 118:8-9, Bible, NKJV]

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

“Arise, O Lord, Do not let man prevail; Let the nations be judged in Your sight. Put them in fear, O Lord, That the nations may know themselves to be but men.”

[Psalm 9:19-20, Bible, NKJV]

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

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

32 Adapted from Great IRS Hoax, Form #11.302, Section 4.4.5 with permission.
If we are all equal under the law, then our government may not discriminate against biological people for the benefit of its own statutory “employees” or the corporate entities which it creates in the furtherance of “commerce”. The real “king” in our society, then, is the people individually and collectively and public servants in government, from the President on down, simply serve them. Therefore, government statutory “employees” or public officers cannot have any more “privileges” or rights than private citizens. The public servant cannot be greater than his Master, which is you. The purpose for having juries in courts is so that the people can govern themselves, which relegates the judge to that of being simply a coach to ensure that they do it fairly and in a way that is consistent with the Constitution and respects the equal rights of others. The legal encyclopedia Corpus Juris Secundum and the United States supreme Court both confirmed the above conclusions somewhat when they said:

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

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

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

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

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

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

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

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

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

[Then Nathan said to David] “Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword, you have taken his wife to be your wife, and you have killed him with the sword of the people of Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.”
[2 Sa 12:9, Bible, NKJV]
Because both God and government have as their goal protection of their believers and subjects respectively, you could say that both God and government are *competitors* for the affections, worship, and obedience of the people. This has been so throughout history. The whole notion behind the separation of church and state is aimed at making this competition fair and equal between these two competing sovereigns. That is why churches are not supposed to involve themselves in politics if they want to maintain their tax exempt status and why governments may not tax churches: because taxation by government of churches or political advocacy against government by churches would destroy that perfect separation of powers.

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

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

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

How has God “hidden his face”? By:

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

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

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

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

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**Laws of the Bible**

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Litigation Tool 09.001, Form 13.001, Rev. 9/9/2016  
**EXHIBIT:**
6. To prevent people who know the above from avoiding the scam of being taxed or regulated, corrupt governments will try to make their CREATION, which is PUBLIC OFFICE, look similar or identical to things that it didn’t create and are PRIVATE. For instance, they will try to make a PRIVATE human and one using a Social Security Number BOTH APPEAR PUBLIC when in fact they are not. This is how they unlawfully convert the PRIVATE property of innocent Americans into PUBLIC property that they can STEAL, tax, and regulate.

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

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

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

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

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

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

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

1. The people are sovereign over all government:

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

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

"Sovereign state" are cabalistic words, not understood by the disciple of liberty, who has been instructed in our constitutional schools. It is an appropriate phrase when applied to an absolute despotism. I firmly believe, that the idea of sovereign power in the government of a republic, is incompatible with the existence and permanent foundation of civil liberty, and the rights of property. The history of man, in all ages, has
shown the necessity of the strongest checks upon power, whether it be exercised by one man, a few or many.
Our revolution broke up the foundations of sovereignty in government; and our written constitutions have
carefully guarded against the baneful influence of such an idea henceforth and forever. I can not, therefore,
recognize the appeal to the sovereignty of the state, as a justification of the act in question."
[Gaines v. Baford, 31 Ky. (1 Dana) 481, 501]

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

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

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

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

The general rule with regard to the respective powers of the national and the state governments under the
Constitution is not in doubt. The states were before the Constitution; and, consequently, their legislative
powers antedated (and are superior to) the Constitution. Those who framed and those who adopted that
instrument meant to carve from the general mass of legislative powers, then possessed by the states, only such
portions as it was thought wise to confer upon the federal government; and in order that there should be no
uncertainty in respect of what was taken and what was left, the national powers of legislation were not
aggregated but enumerated with the result that what was not embraced by the enumeration remained vested
in the states without change or impairment. Thus, 'when it was found necessary to establish a national
government for national purposes,' this court said in Mann v. Illinois, 94 U.S. 113, 124, 'a part of the powers
of the States and of the people of the States was granted to the United States and the people of the United States.
This grant operated as a further limitation upon the powers of the States, so that now the governments of the
States possess all the powers of the Parliament of England, except such as have been delegated to the United
States or reserved by the people.' While the states are not sovereign in the true sense of that term, but only quasi
sovereign, yet in respect of all powers reserved to them they are supreme-as independent of the general
government as that government within its sphere is independent of the States. The Collector v. Day, 11 Wall.
113, 124. And since every addition to the national legislative power to some extent detracts from or invades the
power of the states, it is of vital moment that, in order to preserve the fixed balance intended by the
Constitution, the powers of the general government [298 U.S. 238, 295] be not so extended as to embrace any
not within the express terms of the several grants or the implications necessarily to be drawn therefrom. It is no
longer open to question that the general government, unlike the states, Hammer v. Dagenhart, 247 U.S. 251,
275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1915E 724, possesses no inherent power in respect of the internal
affairs of the states; and emphatically not with regard to legislation. The question in respect of the inherent
power of that government as to the external affairs of the Nation and in the field of international law is a wholly
different matter which it is not necessary now to consider. See, however, Jones v. United States, 137 U.S. 202,
222, 11 S.Ct. 80; Nishimur Ekiu v. United States, 142 U.S. 651, 659, 12 S.Ct. 336; Fong Yue Ting v. United
747.

The determination of the Framers Convention and the ratifying conventions to preserve complete and
unimpaired state self-government in all matters not committed to the general government is one of the
plainest facts which emerges from the history of their deliberations. And adherence to that determination is
incumbent equally upon the federal government and the states. State powers can neither be appropriated on
the one hand nor abdicated on the other. As this court said in Texas v. White, 7 Wall. 700, 725, 'The
preservation of the States, and the maintenance of their governments, are as much within the design and
care of the Constitution as the preservation of the Union and the maintenance of the National government.
The Constitution, in all its provisions, looks to an indestructible Union, composed of indestructible States.'
Every journey to a forbidden end begins with the first step; and the danger of such a step by the federal
government in the direction of taking over the powers of the states is that the end of the journey may find the
states so disappered of their powers, or-what may amount to the same thing-so [298 U.S. 238, 296] relieved of
the responsibilities which possession of the powers necessarily enjoins, as to reduce them to little more than
geographical subdivisions of the national domain. It is safe to say that if, when the Constitution was under
consideration, it had been thought that any such danger lurked behind its plain words, it would never have been
ratified.
And the Constitution itself is in every real sense a law—lawmakers being the people themselves, in whom under our system all political power and sovereignty primarily resides, and through whom such power and sovereignty primarily speaks. It is by that law, and not otherwise, that the legislative, executive, and judicial agencies which it created exercise such political authority as they have been permitted to possess. The Constitution speaks for itself in terms so plain that to misunderstand their import is not rationally possible. ‘We the People of the United States,’ it says, ‘do ordain and establish this Constitution.’ Ordain and establish it! These are definite words of enactment, and without more would stamp what follows with the dignity and character of law. The framers of the Constitution, however, were not content to let the matter rest here, but provided explicitly—This Constitution, and the Laws of the United States which shall be made in pursuance thereof; shall be the supreme Law of the Land.’ (Const. art. 6, cl. 2.) The supremacy of the Constitution as law is thus declared without qualification. That supremacy is absolute; the supremacy of a statute enacted by Congress is not absolute but conditioned upon its being made in pursuance of the Constitution. And a judicial tribunal, clothed by that instrument with complete judicial power, and, therefore, by the very nature of the power, required to ascertain and apply the law to the facts in every case or proceeding properly brought for adjudication, must apply the supreme law and reject the inferior statutes. (298 U.S. 238, 297) cite whenever the two conflict. In the discharge of that duty, the opinion of the lawmakers that a statute passed by them is valid must be given great weight, Adkins v. Children’s Hospital, 261 U.S. 525, 544, 43 S.Ct. 394, 24 A.L.R. 1238; but their opinion, or the court’s opinion, that the statute will prove generally and generally beneficial is wholly irrelevant to the inquiry, Schechter Poultry Corp. v. United States, 295 U.S. 495, 549, 55 S.Ct. 837, 97 A.L.R. 947, [Carter v. Carter Coal Co., 298 U.S. 238 (1936)].

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

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

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

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

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

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

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

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” [Jesus [God] speaking in the Bible, Luke 16:13]
director, officer, or employee, or an officer or employee of the District of Columbia, including a special
government employee, participates personally and substantially as a government officer or employee, through
decision, approval, disapproval, recommendation, the rendering of advice, investigation, or otherwise, in a
judicial or other proceeding, application, request for a ruling or other determination, contract, claim,
controversy, charge, accusation, arrest, or other particular matter in which, to his knowledge, he, his spouse,
minor child, general partner, organization in which he is serving as officer, director, trustee, general partner or
employee, or any person or organization with whom he is negotiating or has any arrangement concerning
prospective employment, has a financial interest—

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

6. The main and only purpose of the separation of sovereignties and powers within sovereignties in the above diagram is
to protect the individual liberties of the ultimate sovereigns, the people (as individuals) themselves. See U.S. v. Lopez,

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

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

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

8. Delegated authority:

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

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

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

"By the tenth amendment, "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.' Among the powers thus reserved to the
several states is what is commonly called the police power, 'that inherent and necessary power, essential to
the very existence of civil society, and the safeguard of the inhabitants of the state against disorder, disease,
poverty, and crime. The police power belonging to the states in virtue of their general sovereignty," said Mr.
Justice STORY, delivering the judgment of this court, 'extends over all subjects within the territorial limits of
the states, and has never been conceded to the United States.' Prigg v. Pennsylvania, 16 Pet. 539, 625. This is
well illustrated by the recent adjudications that a statute prohibiting the sale of illuminating oils below a
certain fire test is beyond the constitutional power of congress to enact, except so far as it has effect within the
United States (as, for instance, in the District of Columbia) and without the limits of any state; but that it is
within the constitutional power of a state to pass such a statute, even as to oils manufactured under letters
128] The police power includes all measures for the protection of the life, the health, the property, and the
welfare of the inhabitants, and for the promotion of good order and the public morals. It covers the
suppression of nuisances, whether injurious to the public health, like unwholesome trades, or to the public
morals, like gambling-houses and lottery tickets. Slaughter-House Cases, 16 Wall. 36, 62, 87; Fertilizing Co. v.
Hyde Park, 92 U.S. 559; Phalen v. Virginia, 8 How. 163, 168; Stone v. Mississippi, 101 U.S. 814. This power,
being essential to the maintenance of the authority of local government, and to the safety and welfare of the
people, is inalienable. As was said by Chief Justice WAITE, referring to earlier decisions to the same effect:

'No legislature can bargain away the public health or the public morals. The people themselves cannot do it,
much less their servants. The supervision of both these subjects of governmental power is continuing in its
nature, and they are to be dealt with as the special exigencies of the moment may require. Government is
organized with a view to their preservation, and cannot divest itself of the power to provide for them. For this
purpose the largest legislative discretion is allowed, and the discretion cannot be parted with any more than
the power itself.' Stone v. Mississippi, 101 U.S. 814, 819. See also, Butcher's Union, etc., Co. v. Crescent
[Leisy v. Hardin, 135 U.S. 100 (1890)]

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

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

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

"Quod meum est sine me auferri non potest. What is mine [sovereignty in this case] cannot be taken away without my consent"

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

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

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

[SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]

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

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

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

[Sinking Fund Cases, 99 U.S. 700 (1880)]

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

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

"And this principle follows from the structure of the respective Governments, State and Federal, and their reciprocal relations. They are different agents and trustees of the people of the several States, appointed with different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions, are mutually obligatory."

[Dred Scott v. Sanford, 60 U.S. 393 (1856)]

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

"A State does not owe its origin to the Government of the United States, in the highest or in any of its branches. It was in existence before it. It derives its authority from the same pure and sacred source as itself: The voluntary and deliberate choice of the people. A State is altogether exempt from the jurisdiction of the Courts of the United States, or from any other exterior authority, unless in the special instances when the general Government has power derived from the Constitution itself."

[Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793)]

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

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

[Providence Bank v. Billings, 29 U.S. 514 (1830)]

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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

"The jurisdiction of the nation within its own territory is 1169 U.S. 649, 684; necessarily exclusive and absolute. It is susceptible of no limitation not imposed by itself. Any restriction upon it, deriving validity from an external source, would imply a diminution of its sovereignty to the extent of the restriction, and an investment of that sovereignty to the same extent in that power which could impose such restriction. All exceptions, therefore, to the full and complete power of a nation within its own territories, must be traced up to the consent of the nation itself. They can flow from no other legitimate source. This consent may be either express or implied. In the latter case, it is less determinate, exposed more to the uncertainties of construction; but, if understood, not less obligatory." [The Exchange, 7 Cranch 116 (1812)]

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

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

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

"Comity. Courtesy; complaisance; respect; a willingness to grant a privilege, not as a matter of right, but out of deference and good will. Recognition that one sovereignty allows within its territory to the legislative, executive, or judicial act of another sovereignty, having due regard to rights of its own citizens. Nowell v. Nowell, Tex.Civ.App., 408 S.W.2d. 550, 555. In general, principle of "comity" is that courts of one state or jurisdiction will give effect to laws and judicial decisions of another state or jurisdiction, not as a matter of obligation, but out of deference and mutual respect. Brown v. Babbit Ford, Inc., 117 Ariz., 571 P.2d. 689, 695. See also Full faith and credit clause."


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

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

"It is no longer open to question that the general government, unlike the states, Hammer v. Dagenhart, 247 U.S. 251, 35 S.Ct. 529, 5 A.L.R. 649, Ann.Cas.1918E 724, possesses no inherent power in respect of the internal affairs of the states; and emphatically not with regard to legislation."

[Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 435 (1936)]

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

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

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


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**Laws of the Bible**

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


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

14.4.2. Federal property and “employees”. See Constitution Article 4, Section 3, Clause 2.
14.4.3. Frauds involving the mail. See Constitution, Article 1, Section 8, Clause 7.
14.4.4. Treason. See Constitution, Article 4, Section 2, Clause 2.
14.4.5. Patent and copyright claims. See 28 U.S.C. §1338(a) and Constitution, Article 1, Section 8, Clause 8.
14.4.7. Jurisdiction over aliens everywhere in the Union, including in states of the Union. See Chae Chan Ping v. U.S., 130 U.S. 581 (1889), Kleindienst v. Mandel, 408 U.S. 753 (1972). This source of jurisdiction is the reason that all “taxpayers” are aliens and not “citizens”. See 26 C.F.R. §1.1441-1(c)(3).

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

"This provision authorizes the United States to be and become a land-owner, and prescribes the mode in which the lands may be disposed of, and the title conveyed to the purchaser. Congress is to make the needful rules and regulations upon this subject. The title of the United States can be divested by no other power, by no other means, in no other mode, than that which congress shall sanction and prescribe. It cannot be done by the action of the people or legislature of a territory or state.' And he supported this conclusion by a review of all the acts of congress under which states had theretofore been admitted. Mr. Webster said that those precedents demonstrated that 'the general idea has been, in the creation of a state, that its admission as a state has no effect at all on the property of the United States lying within its limits,' and that it was settled by the judgment of this court in Pollard v. Hagan, 3 How. 212, 224, 'that the authority of the United States does so far extend as, by force of itself, Proprio vigore, to exempt the public lands from taxation when new states are created in the territory in which the lands lie,' 21 Cong. Globe, 31st Cong. 1st Sess. p. 1314; 22 Cong. Globe, pp. 848 et seq., 960, 986, 1004; 5 Webst. Works, 395, 396, 403."

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

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

CALIFORNIA CONSTITUTION
ARTICLE 7 PUBLIC OFFICERS AND EMPLOYEES

SEC. 7. A person holding a lucrative office under the United States or other power may not hold a civil office of profit [within the state government], A local officer or postmaster whose compensation does not
16. Any legislation or ruling by the judicial branch of either a state government or the federal government that breaks down the distinct separation of the powers above is unconstitutional and violates Article 4, Section 4 of the federal constitution, which requires that:

“The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.”

[U.S. Constitution, Article 4, Section 4]

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

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

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

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

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

**Government Instituted Slavery Using Franchises**, Form #05.030

[http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

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

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

“...when the United States enters into commercial business it abandons its sovereign capacity and is treated like any other corporation...”

[91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]

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

“Indeed, the practical interpretation put by Congress upon the Constitution has been long continued and uniform to the effect [182 U.S. 244, 279] that the Constitution is applicable to territories acquired by purchase or conquest, only when and so far as Congress shall so direct. Notwithstanding its duty to ‘guarantee to every state in this Union a republican form of government’ (art. 4, 4), by which we understand, according to the definition of Webster, ‘a government in which the supreme power resides in the whole body of the people, and is exercised by representatives elected by them.’ Congress did not hesitate, in the original organization of the territories of Louisiana, Florida, the Northwest Territory, and its subdivisions of Ohio, Indiana, Michigan, Illinois, and Wisconsin and still more recently in the case of Alaska, to establish a form of government bearing a much greater analogy to a British Crown colony than a republican state of America, and to vest the legislative power either in a governor and council, or a governor and judges, to be appointed by the President. It was not until they had attained a certain population that power was given them to organize a legislature by vote of the people. In all these cases, as well as in territories subsequently organized west of the Mississippi, Congress thought it necessary either to extend to Constitution and laws of the United States over them, or to
20. A “national” or a “state national” or a “foreign national” may not sue any state government in a federal court. He can only do so in a court of the state that he is suing or in the Court of Claims. This is because the servant, which is the Federal Government, cannot be greater than its master and creator, the states of the Union. See the Eleventh Amendment, which says:

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

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

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

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

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

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

TITLE 4, CHAPTER 4, Sec. 106.
Sec. 106. - Same; income tax

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

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

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

“Quod meum est sine me aferri non potest.
What is mine [sovereignty in this case] cannot be taken away without my consent”

“Derivativa potestas non potest esse major primitive.
The power [sovereign immunity in this case] which is derived cannot be greater than that from which it is derived.”
“Nemo potest facere per obliguum quod non potest facere per directum.
No one can do that indirectly which cannot be done directly.”

“Quod per me non possum, nec per alium.
What I cannot do in person, I cannot do through the agency of another.”

[SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]

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

“But when Congress creates a statutory right [a “privilege” in this case, such as a “trade or business”], it clearly has the discretion, in defining that right, to create presumptions, or assign burdens of proof, or prescribe remedies; it may also provide that persons seeking to vindicate that right must do so before particularized tribunals created to perform the specialized adjudicative tasks related to that right.”

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

24.1. Withhold consent.
24.2. Reserve all your constitutional rights and waive none.
24.3. Document the duress and the source of the duress that caused you to apply. Contracts or consent procured under duress are unenforceable.
24.4. Change your status to foreign and alien in relation to the offeror and therefore beyond their civil jurisdiction.
24.5. Turn the application from an acceptance into a COUNTER-OFFER of YOUR OWN franchise. This causes THEIR response to constitute an acceptance of what we call an ANTI-FRANCHISE FRANCHISE. That way, THEY and not YOU become the party waiving rights. The following videos show how this works:
24.5.1. This Form is Your Form (UCC Battle of the Forms), Mark DeAngelis, Youtube
http://www.youtube.com/watch?v=b6-PRwhU7cg
24.5.2. Mirror Image Rule, Mark DeAngelis, Youtube
http://www.youtube.com/watch?v=j8pgbZY757w

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

*Treatise on Government*, Joel Tiffany, 1867

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

“The power to tax is the power to destroy.”
[John Marshall, U.S. Supreme Court Justice, M’Culloch v. Maryland, 4 Wheat. 316, 431]

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

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

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

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

“Mr. Baily (Texas)... Or suppose I had concurred with him, and had levied a tax on the individual and exempted
all corporations and to lay the burden of the government upon the man of flesh and blood, made in the image of
his God.”

[44 Cong.Rec. 2447 (1909)]

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

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

   **TITLE 26 > Subtitle F > CHAPTER 68 > Subchapter B > PART I > Sec. 6671.**
   Sec. 6671. - Rules for application of assessable penalties

   (b) Person defined

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

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

   **TITLE 26 > Subtitle F > CHAPTER 75 > Subchapter D > Sec. 7343.**
   Sec. 7343. - Definition of term “person”

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

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

   **26 U.S.C., Subchapter D - Seizure of Property for Collection of Taxes**
   Sec. 6331. Levy and distraint

   (a) Authority of Secretary

   If any person liable to pay any tax neglects or refuses to pay the same within 10 days after notice and demand,
   it shall be lawful for the Secretary to collect such tax (and such further sum as shall be sufficient to cover the
   expenses of the levy) by levy upon all property and rights to property (except such property as is exempt under
   section 6224) belonging to such person or on which there is a lien provided in this chapter for the payment of
   such tax. Levy may be made upon the accrued salary or wages of any officer, employee, or elected official of
   the United States, the District of Columbia, or any agency or instrumentality of the United States or the
Government didn’t create people so it can’t tax people, unless they explicitly and individually consent voluntarily to it by undertaking employment with the federal government as privileged public officers of that government who are voluntarily engaged in a taxable activity called a “trade or business”. In a free country, all just power of government derives from the explicit consent of the people. Any civil action undertaken absent explicit, informed, and voluntary consent is unjust.

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

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

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

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

   “Income has been taken to mean the same thing as used in the Corporation Excise Tax Act of 1909 (36 Stat. 112) in the 16th Amendment, and in the various revenue acts subsequently passed.”

“Our system of taxation is based upon voluntary assessment and payment, not distress.”

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

Congressional Debates on the Sixteenth Amendment, Family Guardian Fellowship

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

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

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

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

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

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

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

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

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

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

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

“Every man has a natural right to the fruits of his own labor, is generally admitted; and no other person can rightfully deprive him of those fruits, and appropriate them against his will. . . .”
[The Antelope, 23 U.S. 66, 10 Wheat 66, 6 L.Ed. 268 (1825)]
5.4 How CHANGING the source of Law from God to Caesar enslaves the people

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

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

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

1. **Ministry Introduction**, Form #12.014
   
   [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

2. **Socialism: The New American Civil Religion**, Form #05.016
   
   [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

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

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

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

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

This is exhaustively proven in the following:

**Government Instituted Slavery Using Franchises**, Form #05.030

[http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

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

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

[Declaration of Independence]

“Unalienable. Inalienable; incapable of being aliened, that is, sold and transferred.”


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

“You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your
A servant who is BELOW the Sovereign People, also called a “public servant” cannot “lord it over” the people as Jesus warned that rulers should NOT do. Furthermore, if in fact the people as Sovereigns are ABOVE their public servants, they can never be INFERIOR in court or even subservient or obligated to them to do ANYTHING. Hence SLAVERY or LEGALISM is impossible. As the Founding Fathers indicated in the Federalist Papers:

“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 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]

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

"Under basic rules of construction, statutory laws enacted by legislative bodies cannot impair rights given under a constitution. 194 B.R. at 925."

[In re Young, 235 B.R. 666 (Bankr.M.D.Fla., 1999)]

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

**Why Civil Statutory Law is Law for Government and Not Private Persons, Form #05.037**

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

### 5.4.1 What’s so bad about the civil statutory law? Why care about avoiding it or pursuing common law or constitutional law to replace it?

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

The basic principle of justice is to:

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

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

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

[33 Adapted from Why Domicile and Becoming a “Taxpayer” Require Your Consent, form #05.002, Section 11.1; http://sedm.org/Forms/FormIndex.htm]
1.3. The postal service, for instance, has a monopoly on mail but shouldn’t have. Lysander Spooner, the founder of libertarian thought and a lawyer, attempted to compete with the postal service and put them to shame, and he was prosecuted for it.

2. It creates and perpetuates an UNEQUAL relationship between the “government grantor” of the civil protection franchise and you.

2.1. You become inferior and subservient to the grantor of the franchise. That is why they call those who are subject to it a “subject”.

2.2. This results in idolatry in violation of the Bible.

3. It destroys ABSOLUTE ownership of PRIVATE property.

3.1. The government becomes the ABSOLUTE owner and you become a CUSTODIAN over THEIR property.

3.2. The PUBLIC OFFICE called “citizen” or “resident” is merely an employment position you fill as custodian over the GOVERNMENT’S property, meaning ALL property.

3.3. The use of government identifying number in association with the title to property becomes prima facie evidence that you are engaged in the franchise and that the property is “PRIVATE PROPERTY DONATED TO A PUBLIC USE TO PROCURE THE BENEFITS OF THE CIVIL PROTECTION FRANCHISE”.

4. It interferes with your right to contract:

4.1. The parties to every civil contract, when using government ID and associated license numbers, unknowingly insert the government into the relationship as an agent of the protection franchise, often without the knowledge of the parties.

4.2. Those who wish to contract the government OUT of the relationship by negotiating either binding arbitration or invoking the common law and not the statute law are interfered with by corrupt judges who want to pad their pocket by inserting themselves into the relationship not as coaches, but OWNERS of both participants who become “employees” or “officers” under the civil code.

5. The civil protection franchise is abused by politicians as a method to institute class warfare between the people:

5.1. The voting booth and the jury box become a battle ground used by the poor to steal from the rich.

5.2. The tax code is used as a vehicle to abuse the government’s taxing power to transfer wealth from the have-nots to the haves.

5.3. The tax code is abused essentially to punish success with taxes and reward failure with subsidies, thus destroying the economy and all incentive to be productive or responsible.

5.4. The promise of “benefits” by campaigning politicians become essentially a vehicle to ILLEGALLY and CRIMINALLY bribe voters with loot STOLEN through the illegal use of the government’s taxing powers.

6. It places NO limits on the PRICE you pay for the “benefit” of its “protection”. Politicians can and do impose any duty upon those who are subject to it because the premise is that you had to consent to be subject to it.

7. The administrators of the franchise REFUSE to recognize on the forms and processes administering the franchise:

7.1. Your right to NOT participate . . . OR

7.2. Your right to quit. . . OR

7.3. The right to document the existence of duress in signing up on the forms administering the franchise.

Try walking into a Social Security office and ask for forms to quit the system as we have. You will be escorted out by an armed guard and be accused of being a terrorist if you refuse to cooperate!

8. You aren’t allowed to QUALIFY or LIMIT HOW MUCH you pay or what specific PRIVATE rights you are willing to give up or can be forced to give up in order to procure its “benefits”.

8.1. There is no opportunity to negotiate a better deal.

8.2. You can’t go to anyone else for the service to improve your bargaining position.

8.3. It therefore behaves as an “adhesion contract” that is unconscionable.

9. It results in a SURRENDER of ALL common law and natural rights.

9.1. The civil code is predicated on consent

9.2. Anything you consent to cannot form the basis of an injury under the common law or the Constitution.

10. When you sign up for one franchise under the civil statutory protection franchise, such as the vehicle code by getting a marriage license, you are COERCED and expected to be party to ANY and EVERY other government franchise.

10.1. They demand a Social Security Number, and therefore FORCE you to sign up for Social Security as well. The DMV does this.

10.2. This completely destroys your power of choice and your autonomy and self-government.

10.3. It makes it impossible to procure the protection of the vehicle code WITHOUT becoming a public officer who has to do ANYTHING and EVERYTHING congress can dream up to put in your “employment agreement” called the civil code.

11. People who do not want its benefits:

11.1. Are punished with civil penalties that don’t apply to them and can’t lawfully be enforced against them.
11.2. Are told they are crazy or stupid.
11.3. Are treated unfairly as “anarchists” or even violent or terrorists, as is being done with the “ Sovereign Citizen Movement” at this time. This is an unjust and unfair and undeserved stereotype designed mainly and essentially to protect the governments at least perceived authority to essentially use the civil franchise as a way to justify its right to essentially STEAL from the average American.

12. In court, those who refuse to consent to the franchise and who become the illegal target of enforcement of the PROVISIONS of the franchise are maliciously interfered with in violation of the Bill of Rights by:
12.1. Refusing to recognize or protect their unalienable constitutional rights.
12.2. Refusing to recognize their right to invoke the common law against EVERYONE, INCLUDING the government, who at that point is on an EQUAL rather than INFERIOR relationship to them.
12.3. Forcing them into a franchise court such as family court, traffic court, or tax court that CANNOT lawfully hear a matter NOT involving a franchisee.
12.4. Telling them they are crazy, ignorant, or stupid when they try to invoke the common law or the constitution instead of the franchise in their defense.

Is it any surprise that the Roman Empire, which was the origin of the above system of usury under the Roman “jus civile”, failed and collapsed? Anyone that would build the security of private property upon such a frail and evil foundation is bound to fail quickly, and every government that has ever tried throughout history has failed for the same reason. Below is a description of HOW that failure happened:

1. The Truth About the Fall of Rome: Modern Parallels - Stefan Molyneux
   https://youtu.be/qh7rdCYCQ_U
2. A History of the Decline and Fall of the Roman Empire, Edward Gibbon
   http://famguardian.org/Publications/DeclineFallRomanEmpire/index.htm
3. The Fall of Rome and Modern Parallels - Lawrence Reed, Foundation for Economic Education
   https://youtu.be/FPF1H6cGqsq
4. The Fall of Rome and Modern Parallels - Stefan Molyneux
   https://youtu.be/KOzacaLard0

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

“But he who looks into the perfect law of liberty [God’s law] and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”
[James 1:25, Bible, NKJV]

“The Spirit of the Lord God is upon Me [Jesus], Because the Lord has anointed Me,
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the [government] captives [trapped like hunted animals within the civil franchise code],
And the opening of the prison to those who are bound [to a PUBLIC office called “citizen” or “resident”];
[Isaiah 61:1, Bible, NKJV]

“The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are [government] oppressed;
To proclaim the acceptable year of the Lord.”
[Luke 4:18-19, Bible, NKJV]

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

1. Laws of the Bible, Form #13.001
   http://sedm.org/Forms/FormIndex.htm
2. Bible Law Course, Form #12.015
   http://sedm.org/Forms/FormIndex.htm
By the way, “the perfect law of liberty” forbids those subject to it from consenting to or coming under the civil statutory jurisdiction of any other law system, or any ruler who grants or administers it, and says that doing so is IDOLATRY.

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

[Exodus 23:33-33, Bible, NKJV]

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

[Isaiah 52:1-3, Bible, NKJV]

_________________________________________________________________________________________

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

"Therefore I also said, 'I will not drive them out before you: but they will become as thorns [terrorists and persecutors] in your side and their gods will be a snare [slavery!] to you.'"

So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.

[Judges 2:1-4, Bible, NKJV]

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

I’m divorced from it now, George Carlin
https://www.youtube.com/watch?v=mLrEb9N9oMA

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

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

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

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

The fact that government essentially is allowed to behave literally as a criminal mafia under the auspices of the civil statutory protection franchise is how the original Roman Empire grew so large to begin with. Look at how the Romans
treated Jesus in crucifying Him, and you understand why they were unjust. He refused to pay His “protection money” so they broke His knee caps, even though they could find no legal fault in Him.

"Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar [TAX PROTESTER], saying that He Himself is Christ, a King [SOLEIGN]."

[Luke 23:2, Bible, NKJV]

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

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


5.4.2 Citing government STATUTES or franchise provisions cause a waiver of COMMON LAW rights and protections34

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

*It is provided by the Federal Constitution35 that: "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

This clause [Article 4, Section 2, Clause 1 of the United States Constitution] (hereafter called for the sake of convenience the Comity Cause36), it was said by Alexander Hamilton, may be esteemed the basis of the Union.37 Its object and effect are outlined in Paul v. Virginia38 in the following words:

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

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

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

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34 Adapted from *Government Instituted Slavery Using Franchises*, Form #05.030, Section 13.2; [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm).
35 Art. 4, sec. 2, cl. I.
37 The Federalist, No. LXXX.
38 8 Wall. 168, 19 L.Ed. 357.
concerned foreign merchants. These could not come into or leave the country, or go from one place to another, or settle in any town for purposes of trading, or buy and sell, except upon the payment of heavy tolls to the king. This state of affairs was changed by Magna Charta, chapter forty-one...

[The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10; SOURCE: http://manganian.org/Publications/ThePrivAndImmOfStateCid/ThePrivileges_and_immunities_of_state.c.pdf]

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

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

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

1. Why You are a “national”, “state national”, and Constitutional but not Statutory Citizen. Form #05.006
   http://sedm.org/Forms/FormIndex.htm
   http://sedm.org/Forms/FormIndex.htm
3. Citizenship Diagrams. Form #10.010
   http://sedm.org/Forms/FormIndex.htm

5.4.3 Citing government STATUTES or franchise provisions causes a surrender of ALL CONSTITUTIONAL RIGHTS!40

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

40 Adapted from Government Instituted Slavery Using Franchises, Form #05.030, Section 27.4; http://sedm.org/Forms/FormIndex.htm.
The Brandeis Rules deal with when constitutional challenges may lawfully be made to an enforcement action directed against a party who LAWFULLY CONSENTED to a franchise. These 7 rules were first identified in Ashwander v. Tennessee, in which the U.S. Supreme Court held the following:

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

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


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

4. The Court will not pass upon a constitutional question although properly presented by the record, if there is also present some other ground upon which the case may be disposed of. This rule has found most varied application. Thus, if a case can be decided on either of two grounds, one involving a constitutional question, the other a question of statutory construction or general law, the Court will decide only the latter. Siler v. Louisville & Nashville R. Co., 213 U.S. 175, 191; Light v. United States, 220 U.S. 521, 538. Appeals from the highest court of a state challenging its decision of a question under the Federal Constitution are frequently dismissed because the judgment can be sustained on an independent state ground. Berea College v. Kentucky, 211 U.S. 45, 53.

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


7. “When the validity of an act of the Congress is drawn in question, and even if a serious doubt of constitutionality is raised, it is a cardinal principle that this Court will first ascertain whether a construction of the statute is fairly possible by which the question may be avoided.” Crowell v. Benson, 285 U.S. 22, 62. [Ashwander v. Tennessee Valley Authority Et Al, 297 U.S. 288, 346-348 (1936)]

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

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

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2. **Rule 6:** You can’t challenge an enforcement action of a franchise you LAWFULLY consented to. Examples of such consent include the following:

2.1. You signed up for the franchise without any attachment or qualification to the application.
2.2. You did not attempt to terminate franchise participation.
2.3. You were participating illegally but have no evidence to prove that this in the administrative record with the agency.

2.4. You availed yourself of “benefits” of the franchise available ONLY to those who are lawfully participating. For instance, the Internal Revenue Code, Subtitles A through C only pertain to statutory “taxpayers”, and you used forms and administrative remedies available ONLY to statutory “Taxpayers”. The IRS Mission statement (Internal Revenue Manual (I.R.M.), Section 1.1.1.1) says they can only help “taxpayers” and they provide no forms or administrative assistance for those who are not “taxpayers”, such as those described in 26 U.S.C. §7426 or described by the courts in *Economy Plumbing & Heating v. United States*, 470 F.2d. 585 (1972); and *South Carolina v. Regan*, 465 U.S. 367 (1984). Those who are “nontaxpayers” are not permitted to use “taxpayer” forms or at least must modify or qualify the forms to make them suitable for use by “nontaxpayers”. AND the only remedies they have are in court under the COMMON LAW and not statutory law. To us, it appears that the title “taxpayer” is a title of nobility and that there is a severe equal protection issue by refusing to provide administrative remedies to those who are not statutory franchisees called “taxpayers” per 26 U.S.C. §7701(a)(14).

2.5. You VOLUNTARILY used a de facto license number that is property of the government called a “Taxpayer Identification Number” or “Social Security Number” in your interactions. All such STATUTORY numbers may only be used by public officers on official business and not EXCLUSIVELY PRIVATE parties. All private parties must identify such uses as ILLEGAL using the following form:

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

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

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

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

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

PAULSEN, ETHICS (Thilly’s translation), chap. 9.

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

"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.


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

You will definitely have the judge squirming with the above questions. He may even have to leave the room to avoid LYING or indicting himself for his own behavior on the court record! He may even try to abuse the court recorder to censor his own answer to these questions from the court record because they are so damning. These sort of questions FORCE the judge into a state of “cognitive dissonance” by exposing the LIE and Orwellian doublethink he/she engages in daily in enforcing federal franchises illegally. That “cognitive dissonance” is addressed in what the U.S. Supreme Court calls “The Unconstitutional Conditions Doctrine”. You can find out more about that subject in the following resources:

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

5.5 Man’s law

The media is usually in a drunken frenzy over legislation by CONgress because modern man believes that the nation’s salvation depends on what happens in Washington. Humanistic law originates with man who believes that man is the measure of all things. Humanists believe laws can save society; that morality is the fruit of legislation; that man-made law can shape and “change” men; that law can produce the “Great Society.” And, most politically active Christians believe the same—right law can change America.

When president-elect Barak Obama promised “change” the crowds cheered with a frenzy. Hope for change had arrived in history. Why, because humanists believe that new laws can usher in a brave new world, a new age, a new hope for mankind; that the state can reform men; that the state can control man’s behavior by passing more statutes to regulate what men eat, think, do, and say. In essence, legislation not only produces the desired morality of humanists but salvation through the medium of law. Modern man believes, “If we just pass more laws, we can make America perfect!!” Humanistic law seeks the salvation of mankind and the remaking of society. For humanists, salvation is an act of the STATE. Paradise is created by government. President Barak Obama reflects this view when he stated circa July 16, 2010, “My fate . . . my salvation is not going to come about without collective salvation”; that is, saving of society through legal reform.
5.6 God’s law

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

5.7 The Most Important Question: Contingency?44

“In the beginning, God...”
[Genesis 1:1, Bible]

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

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

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

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

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

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

What is the contingency around which a society orders itself?

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

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

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

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

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44 Source: http://nikeinsights.fanguardian.org/forums/topic/the-most-important-question-2/.
In Christian thought Jesus Christ is the King of kings, the Prince of the rulers of the nations. The state, therefore, is to be God’s servant with a daily prayer, “Thy will be Done.” But, a nation cannot be God’s servant if it ignores, circumvents, and sidesteps God’s law.

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

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

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

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

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

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

5.8 Law and the Character of God

What is law?

The Ten Commandments are about the character of God.

The law is the revelation of God and His righteousness.

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

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

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

There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

[James 4:12, Bible]

To call attorneys “lawyers” is to diminish God’s law and to commit apostasy from the faith because in so doing society permits its dissolution by adopting an alien law order.

For judges to take an oath to uphold the Constitution and the nation’s statutes and not uphold God’s law is apostasy from Christianity and the undoing of God’s law-order.

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45 Source: http://nikeinsights.fanguardian.org/forums/topic/what-is-the-law-the-character-of-god/
In fact, the “legal” nature of the BAR Association is a revolution against God’s law-order.

**The definition of the term LEGAL.**

“the undoing of God’s Law.”  
[Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/ The R. S. Peale 9th 1893]

The Ten Commandments are a true and accurate reflection of the character of God. Every command reflects some righteous attribute of the Lawgiver.

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

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

**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 of that which 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 failings (Gal. 3:10ff). Law has no life producing qualities (Romans 7), but it does define right and wrong in a fallen world. And, it is the standard or criteria on which all of man’s criminal codes should be constructed.

When properly applied, the law purges out the criminal element in a community. Law cannot regenerate a nation, but it can expel evil men from society. Law cannot create good men, but it does produce fear in men which leads to a just society.

The law, however, was **never** given as a mediator between God and man as Judaism wrongly proposed. There is one Mediator between God and man, the man Christ Jesus (1 Timothy 2:5).

While the Torah is the objective revelation of the character of God, the Lord Jesus Christ is the **Living Torah** and the subjective revelation of the character of God. To study the Torah is to study Christ, and to study Christ is to study the “perfection” of law (Romans 10:4). The greatest lawyer who ever lived was the Son of God because He is the Source of Mosaic Law.

The law, therefore, is the expression of what God requires of all men and all nations as well as what He intends to accomplish in history.

Since the law is the basis of judgment of all men, nations would do well to encourage the study of God and to advance His law-order in its educational system. The promotion of which is “health to the bones,” and the lack of which is the path toward pluralism, division, and the death of a nation (Deuteronomy 17:19; Proverbs 3:1-8; 13:14).

**5.9 The Name of the Law**

**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).

*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.*  
[Exodus 40:20, Bible]

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The Law was placed in the ark and the ark was called “The Ark of Testimony” (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.

[Exodus 40:5, Bible]

The Ark was placed in the tabernacle and the tabernacle was called, “The Tabernacle of Testimony” (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.

[Numbers 1:53, Bible]

The nature of the Law: Because God is righteous and the law reflects His righteousness, (Psalm 119:142), His Law defines righteousness. Since God’s law flows from His character, His Law defines good and evil (Psalm 119:144; 152). Because they are permanently true, they are the fixed standard of what is right and wrong (Psalm 119:142, 151, 160).

“Thy righteousness is an everlasting righteousness, and thy law is the truth.”

[Psalm 119:142, Bible]

“Thou art near, O LORD; and all thy commandments are truth.”

[Psalm 119:151, Bible]

“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”

[Psalm 119:160, Bible]

The Law is holy. Because the law reflects God’s holy character, his law is the standard for right and wrong (I Peter 1:15ff).

**The Ten Commandments are about absolutes.**

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

Since the LORD God is eternal, and His Commandments reflect His character, His Commandments are permanent. **If they are permanent, they are the final, absolute standard of righteousness for men and nations.**

Thy righteousness is an everlasting righteousness, and thy law is the truth.

[Psalm 119:142, Bible]

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

[Psalm 119:144, Bible]

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 will over the majority. Every law reflects someone’s values, but peace and goodwill to men can only come by Jesus Christ.

### 5.10 The Source of Law and Revolution

“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shall have no gods (laws) before me (mine).”

[Exodus 20:1-2]

The Source of the Ten Commandments and the entire legal system of the Bible builds its nest in the character of God.

The LORD God is the only Source of Law in the world for “there is only one Lawgiver” (Judges 4:12).

To call legislatures lawgivers is a revolutionary act in revolt against the Christian law-order for society. That parliaments and legislatures are a source of law is a mistake at best and heresy at worst.

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Law in every society is very religious. Religion is about man’s ultimate values, all ultimate values are reflected in man’s legislative acts. Since religion is about man’s ultimate values, ultimate concerns are reflected in law. Thus, all law is religious in nature because it reflects someone’s ultimate values.

Even atheist are religious, because they have ultimate values. To say that atheists are not religious is to redefine religion and to hand pagans, humanists, atheists, and liberals ultimate power in a state committed to separation of powers (Amendment I).

Atheists are as religious as theists because they have ultimate values.

Politics then is a matter of who’s religious values are going to prevail policy making.

The issue, therefore, is not whether politicians are religious, but whose religious values are going to prevail in society—the values of liberals or the values of conservatives?

The great calamity of the American mind is the failure to see all its man-made laws as religious in nature.

This deficiency has given birth to the fallacy that American law is not religious, but secular; that legislators and Congressmen are religious neutral while in fact they are maniacal in their promotion of religious concerns.

All law contains morality in that every law reflects somebody’s moral values.

Our text above informs us that the Source of law for Israel was the LORD God. Since gods are the source of law, all law is religious in nature. To discover the god of a society, one need look no further than a nation’s source of law (R.J. Rushdoony).

If the source of law is a parliament, then parliament becomes a mini-god. Every focus and all news revolves around what this man-made god is doing or not doing.

If the source of law is in man’s reason as with the French, then reason is the god of that society.

If the source of law is in “WE THE PEOPLE,” then THE PEOPLE are the god of that society.

If the source of law is the state, or legislature, or senate, or ruler, then that source is the god of those people.

If women are in control of a legislative body, then laws reflect feminine values: nurture, tolerance, acceptance.

It was humorous when feminine Swedish parliament proposed to pass a law making it illegal for a man to pee standing up. More serious, though, is the feminist policy of permitting thousands of young, virile Muslim males to immigrate to Sweden—a policy that is behind the rape crisis, but a policy that is breaking Sweden financially.

It was seriously laughable when news organizations filmed German women standing at their borders giving free hugs and kisses to Muslim refugees pouring into their country—an Angela Merkle feminist compassionate ideal now ripping the nation apart.

When Angela Merkle and her feminist parliament to embrace maximum immigration and a nation without borders, the country turned into a war-zone.

Without a doubt, modern man has placed its source of law in fallen democratic man.

A society that sees a rapid change in its laws is undergoing a religious revolution whereby one religious group seeks to overthrow the values of another religious group.
In America, secular, atheistic liberalism has created a revolution against the Christian law-order legally through purchasing votes from Congressmen. Modern law is apostate and radically revolutionary even redefining marriage, sanctioning the murder of innocent children, encouraging gender-choice, and pushing internationalism and nations without borders.

The prohibition against idolatry was designed to protect Israel’s Source of law. Since gods are the source of law, to permit religious pluralism is to declare war against God’s law-order.

Tolerance, therefore, is the doctrine preached until a new religious system conquers the old civil order.

Once in power, legal reformers become nihilistic and viciously non-tolerant. There is no tolerance for Christian law-order. Radical revolutionaries sue Christian businesses for not pandering to homosexuals, demand feminists have access to Christian pulpits, and punish soldiers for having a handwritten Bible verse on their own personal bulletin board. In Seattle, one school even permitted a Satanist Club to form after school.

In Seattle one Christian assistant football coach was fired for taking a knee on the gridiron for prayer, but QB Colin Kaepernick was celebrated for taking a knee during the national anthem to protest what he perceives as racial bias against blacks (August 2016).

Both men exercised their religious faith. The faith of the Christian was punished, while the faith of the QB was rewarded with praise.

Thus, nihilists create a non-tolerant legal system that punishes dissenters in order to totally disestablish the former dominant religious legal system.

Thus, America’s irrational, radical commitment to religious pluralism, legal diversity, and multiculturalism is an act of suicide.

The remedy is for Christians to radically recommit themselves to the Christian law-order.

What a wonderful thing it would be if the enemies of the cross could say to the president of the United States, “There is a Christian people scattered abroad and dispersed among the people in all the states of America; and their laws are diverse from all people; neither keep they the laws of Congress: therefore it is not for the king’s profit to suffer them” (Esther 3:8).

Then, and only then, can Christians take back the culture.

5.11 **Law v. Grace**

“O how love I thy law! it is my meditation all the day.”

[Psalm 119:97, Bible]

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, 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.

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.

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48 Source: [http://nikeinsights.fanguardian.org/forums/topic/5-law-v-grace/](http://nikeinsights.fanguardian.org/forums/topic/5-law-v-grace/)
If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding law.

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

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.

**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 total 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;” that is, because God is the LORD, the law is a product of God’s sovereignty; but, because “he brought them out of Egypt . . . bondage,” the law is a product of God’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 the law, but to fulfill it” (Matthew 5:17).

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 law 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 any thing, 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 (James 2).

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

> “By this we know that we love the children of God, when we love God, and keep his commandments.”
> [I John 5:2, Bible]

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.

**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 souls.

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

5.12  Can We Legislate Morality?

When confronted with Christian law, the liberal politician presents his counterclaim, "You can't legislate morality." Hoping to kill the reform, the politician then accuses the sponsor of the bill of trying to force his morality on Americans.

"You can't legislate morality" is a dangerous half truth, even a lie because ALL legislation represents somebody's morality. All legislation is concerned with somebody's morality. Laws against stealing and murder and slander represent morality in the Ten Commandments: thou shall not steal or thou shall not murder or thou shall not bear false witness.

Law is the science of good and evil. All law is concerned about morality. The issue is not whether law represents morality but "Who's morality is going to rule in society—the morality of the womanizer or the law of the family man; the law of the lesbian or the law of the straight woman; the law the energetic business man or the law of the welfare recipient; the law of American worker or the law of the Big Bankers?

There are different kinds of morality; there is the law of the Moslem and there is the law of the Christian; there is the law of the Hindu, Buddhist, Humanist, atheist, and humanist. Which will rule society? Since all law has a religious foundation, the question is "Whose religion is going to rule society?" Currently, Muslims have been successful in forcing Sharia food laws on restaurants in Minnesota. Catholic Mexico has been affective in influencing the administration to liberalize laws against illegal aliens. President Obama has succeeded in enacting his socialistic, health care values on Americans. Laws reflect morality, and during this season in history, the religious values of liberal socialists prevail.

Law and order in America is deteriorating because Christians are antinomian in their faith and because the religion of humanism pervades society. Biblical foundations are denied by the courts in preference for the tyrannical franchise codes of reigning humanist legislators. Christian law is viewed as oppressive, even criminal, because Christian law forbids adultery, murder, fornication, false advertising, homosexuality, abortion, and fraud—something humanists promote in the name of "freedom" or "change."

"You can't legislate morality" is a misnomer at best and a complete lie at the most. Keep in mind that every time that legislators are in session, some representative is seeking to force his or her religious values on the rest of by legislating his or her morality. When Christian law rules freedom and truth and justice prevail; when humanistic law or Sharia law rules, moral perversion and tyranny and death prevail.

5.13  Where Did America Go Wrong?

A ten year war, trillions of dollars of debt, 20% unemployment, baby killing, promotion of sodomy as a legitimate sexual preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess, America! What a mess!!

Where did you go wrong, America?

The essence of your problem is not race, nor economics, but religion. Your down fall began with breaking the First Commandment, "Thou shall have no gods before me?"
1. **You failed to protect your source of law**, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic, liberal laws of the secular humanists.
2. You failed to recognize your greatness was due to fruits of Christian Gospel.
3. You accepted the doctrine of evolution.
4. You plunged into eastern mysticism through the field of psychology.
5. You failed to recognize atheism, and humanism, and liberalism as religions and a defective source of law.
6. Your men neglected the study of God.
7. Your women fell for the divisive lies of feminism.
8. Your children worship "Mother Earth."
10. Your teenage daughters are pregnant.
11. You are infatuated with the humbuggery of political idealists.
12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and Islam (a murdering, vile religion) is protected by the government.
13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George Soros.
14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the radical socialist Barak Obama.
15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
16. Your lacked the moral energy to restrain Big Government.
17. You accept political propaganda, police oppression, and oppressive taxation.
18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "Radical Christianity is just as threatening as radical Islam. [Applause]".

Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

"Return unto me" [Is. 44:22]. **Return to your source of law**, the Ten Commandments and the whole of Scripture—to the simple requirement of His law—love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little. " . . . then shall thy light rise" [Is. 58:10].

**One, absolute, unchanging God which means there is one, absolute, unchanging law.** In the Bible there is one source of law—the God of Israel. The First Commandment, if it means anything, is that **all other competing law sources must be rejected!**

### 5.14 Conclusions

In summary, God’s law says “thou shalt not” and limits its purpose among men, but humanistic law says, “Thou shall . . .” and holds out unlimited hope for “change” — change that will produce “World Peace.” Didn’t Barak Obama reflect this view when he said, “We are looking for more than just a change of party in the White House. We’re looking to fundamentally change the status quo in Washington” by changing American laws (January 6, 2008). America is in a great contest between to legal world views: God’s law which retrained, and Man’s law which alleges to save and regenerate society; between the Christian principle of the rule of limited law which leads to freedom, and the humanistic principle of rule by unlimited law which leads to tyranny; between the limited ability of law to shape society, and the alleged unlimited ability of humanist law to transform society. Too much is expected of law by modern man. We need to return to a Biblical law model which seeks to restrain sinners but lacks any pretense that it can save men and usher in the great society. God’s model means limited law by limited government; while, the humanistic model demands unlimited laws enforced by unlimited government.

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

[Psalm 94:20, Bible]
6. **Nature of God’s Laws**

6.1 **Why all man-made law is religious in nature**

A fascinating book on the subject of Biblical Law entitled *The Institutes of Biblical Law* by Rousas John Rushdoony irrefutably establishes that all law is religious, and that it represents a **covention** between man and God which is characterized as divine revelation. When we consider that government is founded exclusively on law, government itself then becomes a religion to implement or execute or enforce divine revelation. When government abuses the authority delegated by God through God’s law, then it also becomes a false religious cult. This exposition will set the stage for other documents on our website, which establish that our present day government is nothing but a cult surrounding the false religion it created with its own unjust law because this law has become a vain substitute and an affront to God’s Law found in the Bible. Here are some very insightful quotes from pp. 4-5 of that wonderful book:

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

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

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

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

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

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

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

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

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49 Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.9 with permission.


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

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

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

Thus what is objectively essential in torah is not the form but the divine authority.

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

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

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

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

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

St. Peter, e.g. required a special revelation before he would enter the house of the uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism.

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54 Kleinknecht and Gutbrod, Law, p. 44.
56 Kleinknecht and Gutbrod, Law, p. 125.
57 Ibid., pp. 74, 81-91.
58 Ibid., p. 95.
The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the giving of the law, the language of the text, the historical prologue, the requirement of imprecations and benedictions, and much more, all point to the fact that the law is a treaty established by God with His people. Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code." 63 The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table or copy of the treaty for each party in the treaty, God and Israel. 64

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

Not law, but covenant. That must be affirmed when we are seeking a category comprehensive enough to do justice to this revelation in its totality. At the same time, the prominence of the stipulations, reflect in the fact that "the ten words" are the element used as pars pro toto, signifies the centrality of law in this type of covenant. There is probably no clearer direction afforded the biblical theologian for defining with biblical emphasis the type of covenant God adopted to formalize his relationship to his people than that given in the covenant he gave Israel to perform, even "the ten commandments." Such a covenant is a declaration of God's lordship, consecrating a people to himself in a sovereignly dictated order of life. 65

This latter phrase needs re-emphasis: the covenant is "a sovereignly dictated order of life." God as the sovereign Lord and Creator gives His law to man as an act of sovereign grace. It is an act of election, of electing grace (Deut. 7:7 f.; 8:17; 9:4-6, etc.). The God to whom the earth belongs will have Israel for His own property, Ex. xii. 5. It is only on the ground of the gracious election and guidance of God that the divine commands to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the fact of election. 66

In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both." 67

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

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

62 Kline, op. cit., p. 19.
63 Ibid., p. 17.
65 Ibid., p. 182.
secures the divine dynasty by succeeding himself in resurrection power and ascension
31
[glory.]
32

The purpose of God in requiring Adam to exercise dominion over the earth remains His continuing covenant
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word: man, created in God's image and commanded to subdue the earth and exercise dominion over it in God's
34
name, is recalled to this task and privilege by his redemption and regeneration.
35

The law is therefore the law for Christian man and Christian society. Nothing is more deadly or more derelict
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than the notion that the Christian is at liberty with respect to the kind of law he can have. Calvin whose
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classical humanism gained ascendancy at this point, said of the laws of states, of civil governments:
38

I will briefly remark, however, by the way, what laws it (the state) may piously use before
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God, and be rightly governed by among men. And even this I would have preferred
40
passing over in silence, if I did not know that it is a point on which many persons run into
41
dangerous errors. For some deny that a state is well constituted, which neglects the
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polity of Moses, and is governed by the common laws of nations. The dangerous and
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seditious nature of this opinion I leave to the examination of others; it will be sufficient
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for me to have evinced it to be false and foolish.

Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical
45
nonsense. Calvin favored "the common law of nations." But the common law of nations in his day was
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Biblical law, although extensively denatured by Roman law. And this "common law of nations" was
47
increasingly evidencing a new religion, humanism. Calvin wanted the establishment of the Christian religion;
48
he could not have it, nor could it last long in Geneva, without Biblical law.

Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must
49
exercise justice, and it has the power of the sword." Yet these men follow Calvin in rejecting Biblical law for
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"the common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must
51
exercise justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there
52
are religions.

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

Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the
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Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law
58
is not nature but God. There is no law in nature but a law over nature, God's law.11

Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed
59
law [e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby
60
man can fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the
61
BIBLE!], man cannot claim to be under God but only in rebellion against God.

62
Card Number 72-79485, pp. 4-5, Emphasis added]

To summarize the findings of this section:

1. The purpose of law is to describe and codify the morality of a culture. Since only religion can define morality, then all
63
law is religious in origin.

66 Kline, Treaty of the Great King, p. 41.
67 John Calvin, Institutes of the Christian Religion, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of
68 Christina Education, 1936), II, 787 f.
69 See H. de Jongste and J.M. van Krimpen, The Bible and the Life of the Christian, for similar opinions (Philadelphia: Presbyterian and Reformed
71 Ibid., p. 73.
72 Ibid., p. 75.
74 96-98.
2. In any culture, the source of law becomes the god of that society. If law is based on Biblical law, then the God of that society is the true God. If it becomes the judges or the rulers, who are at war with God, then these rulers become the god of that society.

3. In any society, any change of law is an explicit or implicit change of religion.

4. The disestablishment of religion in any society is an impossibility, because all civilizations are based on law and law is religious in nature.

5. There can be no tolerance in a law system for another religion. All religious systems eventually seek to destroy their competition for the sake of self-preservation. Consequently, governments tend eventually to try to control or eliminate religions in order to preserve and expand their power.

6. The laws of our society must derive from Biblical law. Any other result leads to “humanism”, apostasy, and mutiny against God, who is our only King and our Lawgiver.

7. Humanism is the worship of the “state”, which is simply a collection of people under a democratic form of government. By “worship”, we mean obedience to the dictates and mandates of the collective majority. The United States is NOT a democracy, it is a Republic based on individual rights and sovereignty, NOT collective sovereignty.

8. The consequence of humanism is moral relativism and disobedience to God’s laws, which is sin and apostasy and leads to separation from God.

6.2 The Validity of Biblical Law

A central characteristic of the churches and of modern preaching and Biblical teaching is antinomianism, an anti-law position. The antinomian believes that faith frees the Christian from the law, so that he is not outside the law but is rather dead to the law. There is no warrant whatsoever in Scripture for antinomianism. The expression, “dead to the law,” is indeed in Scripture (Gal. 2:9; Rom. 7:4), but it has reference to the believer in relationship to the atoning work of Christ as the believer's representative and substitute; the believer is dead to the law as an indictment, a legal sentence of death against him, Christ having died for him, but the believer is alive to the law as the righteousness of God. The purpose of Christ's atoning work was to restore man to a position of covenant-keeping instead of covenant breaking, to enable man to keep the law by freeing man "from the law of sin and death" (Rom. 8:2), "that the righteousness of the law might be fulfilled in us" (Rom. 8:4). Man is restored to a position of law keeping. The law thus has a position of centrality in man's indictment (as a sentence of death against man the sinner), in man's redemption (in that Christ died, Who although the perfect law-keeper as the new Adam, died as man's substitute), and in man's sanctification (in that man grows in grace as he grows in law-keeping, for the law is the way of sanctification).

Man as covenant-breaker is in "enmity against God" (Rom. 8:7) and is subject to "the law of sin and death" (Rom. 8:2), whereas the believer is under "the law of the Spirit of life in Christ" (Rom. 8:2). The law is one law, the law of God. To the man on death row in a prison, the law is death; to the godly man, the same law which places another on death row is life, in that it protects him and his property from criminals. Without law, society would collapse into anarchy and fall into the hands of hoodlums. The faithful and full execution of the law is death to the murderer but life to the godly. Similarly, the law in its judgment upon God's enemies is death; the law in its sustaining care and blessings is for the law-abiding a principle of life.

God, in creating man, ordered him to subdue the earth and to exercise dominion over the earth (Gen. 1:28). Man, in attempting to establish separate dominion and autonomous jurisdiction over the earth (Gen. 3:5), fell into sin and death. God, in order to re-establish the Kingdom of God, called Abraham, and then Israel, to be His people, to subdue the earth, and to exercise dominion under God. The law, as given through Moses, established the laws of godly society, of true development for man under God, and the prophets repeatedly recalled Israel to this purpose.

The purpose of Christ's coming was in terms of this same creation mandate. Christ as the new Adam (I Cor. 15:45) kept the law perfectly. As the sin-bearer of the elect, Christ died to make atonement for their sins, to restore them to their position of righteousness under God. The redeemed are recalled to the original purpose of man, to exercise dominion under God, to be covenant-keepers, and to fulfill "the righteousness of the law" (Rom. 8:4). The law remains central to God's purpose. Man has been re-established into God's original purpose and calling. Man's justification is by the grace of God in Jesus Christ; man's sanctification is by means of the law of God.

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As the new chosen people of God, the Christians are commanded to do that which Adam in Eden, and Israel in Canaan, failed to do. One and the same covenant, under differing administrations, still prevails. Man is summoned to create the society God requires. The determination of man and of history is from God, but the reference of God's law is to this world. "To be spiritually minded is life and peace" (Rom. 8:6), and to be spiritually minded does not mean to be other-worldly but to apply the mandates of the written word under the guidance of the Spirit to this world.

Lawless Christianity is a contradiction in terms: it is anti-Christian. The purpose of grace is not to set aside the law but to fulfil the law and to enable man to keep the law. If the law was so serious in the sight of God that it would require the death of Jesus Christ, the only-begotten Son of God, to make atonement for man's sin, it seems strange for God then to proceed to abandon the law! The goal of the law is not lawlessness, nor the purpose of grace a lawless contempt of the giver of grace.

The increasing breakdown of law and order must first of all be attributed to the churches and their persistent antinomianism. If the churches are lax with respect to the law, will not the people follow suit? And civil law cannot be separated from Biblical law, for the Biblical doctrine of law includes all law, civil, ecclesiastical, societal, familial, and all other forms of law. The social order which despises God's law places itself on death row: it is marked for judgment.

6.3 Theology and Law

- **Nomism** considers the Holy Spirit insufficient and advances the need for a strict adherence to law. This approach includes Judaism, Arminianism, Pelagianism, and Rationalism.
- **Antinomianism** considers the Law unnecessary for man's conduct and relies mystically on the Spirit. This approach includes Mystics and some Dispensationalists.
- **Reformationism** conclude the Law and the Spirit work together to convert the ungodly and to sanctify the believer.

6.4 Three uses of the Law

1. **Usus politicus or civilis**: The Law serves a purpose of restraining sin and promoting righteousness.
2. **Usus pedagogicus**: The Law serves to bring sinful man under conviction of sin making him conscious of his inability to meet the demands of the law.
3. **Usus didacticus** (3rd use of the Law: tertius usus legis): The Law is the believer's a **rule of conduct** in order to make men holy.

6.5 Three Types of Laws in the Torah

- **Moral Laws**: Laws that directly reflect the character of God (Most of the 10 Commandments).
- **Civil Laws**: Laws that governed polity in Israel (Laws on capital punishment)
- **Cultic Laws**: Laws that were designed to make Israel distinct from her neighbors till Christ was born (Dietary laws).

6.6 The Law Defined

1. The Law is summarized in the 10 Commandments (Exodus 20:1-17).
2. There are 613 commands in the Torah. They can be reduced to 10 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!
3. The Law is summarized by three main virtues in the NT (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.”

[Matthew 23:23, Bible]

The three main virtues that are the product of the law therefore are:

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

4. The Law is summarized in two virtues as revealed by Jesus (Mt. 22:34-40):

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 neighbour as thyself.

[Matthew 22:34-36, Bible]

The two virtues produced by the law, according to Jesus, therefore are:

- Love for God
- Love for one’s neighbor

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.
6.7  The Ten Commandments And The Character Of God:

<table>
<thead>
<tr>
<th>#</th>
<th>The Command</th>
<th>God’s Character</th>
<th>Man’s Character</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No gods before me</td>
<td>Preimnence</td>
<td>Unfaithful</td>
<td>Devotion</td>
</tr>
<tr>
<td>2</td>
<td>No idols</td>
<td>Jealous</td>
<td>False</td>
<td>Accurate</td>
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<tr>
<td>3</td>
<td>No misuse of name</td>
<td>Respect</td>
<td>Careless</td>
<td>Reverence</td>
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<td>4</td>
<td>Remember the Sabbath</td>
<td>Holy</td>
<td>Unholy</td>
<td>Holiness</td>
</tr>
<tr>
<td>5</td>
<td>Honor father &amp; mother</td>
<td>Sovereign</td>
<td>Disrespectful</td>
<td>Respectful</td>
</tr>
<tr>
<td>6</td>
<td>No murder</td>
<td>Creator</td>
<td>Angry</td>
<td>Love</td>
</tr>
<tr>
<td>7</td>
<td>No adultery</td>
<td>Faithful</td>
<td>Unfaithful</td>
<td>Loyalty</td>
</tr>
<tr>
<td>8</td>
<td>No stealing</td>
<td>Integrity</td>
<td>Dishonest</td>
<td>Honesty</td>
</tr>
<tr>
<td>9</td>
<td>No false testimony</td>
<td>Truth</td>
<td>Liar</td>
<td>Trustworthy</td>
</tr>
<tr>
<td>10</td>
<td>No coveting</td>
<td>Content</td>
<td>Covetous</td>
<td>Contentment</td>
</tr>
</tbody>
</table>

6.8  The Law And The New Testament Believer

1. God’s character as expressed objectively in the Law gives us the basis for saying there are absolutes. If there was no God, then there would be no ultimate right or wrong (Ps. 119:142).
2. The objective law defines and exposes sin in a fallen world. Without the Law sin is undefined, and depravity becomes “normal” behavior. The Law also exposes the sin in man and the truth of man’s bondage in sin and his ultimate responsibility to God (Gal. 3:19, 22; Rom. 7:9-14; 2:5,6).
3. The righteousness of God (expressed in the law) is what God demands and will accomplish in His work in history (Psalm 96:1, 11-13, 97:1, 2; Is 9:6,7).
4. The Law has no life-giving properties. It defines what is right, but doesn’t empower mankind to keep it (Romans 7).
5. The Christian is not under “the Law” as a means to attaining life (Rom. 6:13). However, believers can look to the law as an expression of the character of God to see what God wants to accomplish in him (Galatians 3:21; 22; 5:13-14, 22, 23).
6. Christ is the Living Torah. He is the ultimate model of right and wrong. The believer is to model Christ, and in modeling Christ, he will ultimately fulfill the law (Romans 8:2-4).
7. The believer is not free from the responsibility to keep the Ten Commandments because they reflect the character of God. The believer is responsible to reflect the character of God however it is expressed.

6.9  Law in the Book of Galatians

This section summarizes the approach to law outlined by the Apostle Paul in the Book of Galatians. It does so by listing the verses and then summarizing their purpose below:

Gal. 1:9 A curse is pronounced on those who pervert the gospel.
Gal. 2:15 Justification is by faith (sola fide), not by law keeping.
Gal. 3:3 Sanctification is by faith and Spirit.

Facts on Law:

Gal. 3:5 Law keeping is not the reason for miracles.
Gal. 3:6 Those under law are under a curse.
Gal. 3:7 Law keeping will never lead to justification.
Gal. 3:8 The Law does not spring from faith.
Gal. 3:13 Christians are redeemed from the curse of the Law.
Gal. 3:17 The old covenant does not set aside the Abrahamic promise that Christ would bring blessing to all.
Gal. 3:18 Law and grace are mutually exclusive.

6.10  The Purpose of Law (Gal. 3:19)?

Five Purposes of Law as a Paidagogon (s) (paidagwgo,n)
1. To show what behaviors are sinful (Gal. 3:19).
2. To show the misery of judgment for sin (Gal. 3:10).
3. To show the vanity of self-righteousness (Gal. 3:21).
4. To show all men are sinners (Gal. 3:22).
5. To show us Christ, the Living Torah & Redeemer (Gal. 3:24)

7. **Blessings and Curses in God’s Law**

The following subsections will deal with the nature of blessings, rewards, and curses in the Bible. They will address:

1. Why God’s word is not “law” as legally defined if it does NOT include both blessings and rewards.
2. Why personal accountability is the main method of preventing evil behavior.
3. How blessings and rewards establish and ensure personal accountability.
4. The use of rewards to discourage disobedience and blessings to encourage sanctification and obedience.

Within secular law, any system of religious law must involve both blessings and curses:

> "Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."


No treatment of biblical law would be complete without a treatment of the main thing that makes it law to begin with: blessings and curses.

7.1 **The origin of most evil is the lack of accountability**

Blessings and curses are the ONLY way that God has to ensure accountability for bad, immoral, or injurious behavior. They are the main tool for punishing and preventing bad or evil behavior. Many scientific studies have been done on the origin of evil behavior and most point to the lack of responsibility or accountability. The most famous studies on the subject include the following:

   [http://www.youtube.com/watch?v=1uCaAGx_dPY](http://www.youtube.com/watch?v=1uCaAGx_dPY)
2. **Lucifer Effect** (OFFSITE LINK) – how good people are transformed to do and think and believe evil
   [https://www.youtube.com/watch?v=OsFEV35tWsg](https://www.youtube.com/watch?v=OsFEV35tWsg)
3. **Stanford Prison Experiment** (OFFSITE LINK) – why power corrupts and motivates government corruption
   [http://prisonexp.org/](http://prisonexp.org/)
4. **Milgram Experiment** (OFFSITE LINK) – study that analyzes environmental factors that cause people to become evil.
   This study is important for those who want to direct their reforms of government to PREVENT evil.

Those who wish to expand evil will therefore:

1. Convince Christians that any or all of the Bible is not law for them or has been repealed. For instance, convince them that the laws of the Old Testament don’t apply to modern Christianity. We talked about this earlier in section 2 earlier.
2. Misquote Gal. 3:10 in order to convince Christians that:
   2.1. ALL law is inapplicable to them.
   2.2. That any attempt to enforce God’s law brings a curse.
   2.3. That “blessings” found in the Bible are not “law” or “works of the law”. This is logically impossible, because the entire Bible is a law book.
   We talk about this later in section 7.4.
3. To portray Jesus as a Savior and liability insurance salesman for the wrath of hell but not a sovereign Lord, source of law, and King. See:
IRRESPONSIBILITY

2. Attempt to remove religion from society, which is the source of morality for society. An example is the IRS targeting of religious groups by removing their exemption.

5. Remove the teaching of religion or morality from the public schools.

6. Attempt to legislatively remove accountability or responsibility for bad behavior from the legal system. This is done primarily by implementing “social insurance” using franchising as a means to remove personal responsibility for bad behavior or its effects. See:

Socialism: The New American Civil Religion, Form #05.016
http://sedm.org/Forms/FormIndex.htm

7. Undermine or persecute the law enforcement profession, who hold criminals accountable for their crimes.

8. Make a man, ruler, or government into the source of law in society rather than the true and living God. This makes laws subjective and a tool to destroy people’s freedom and autonomy by implementing collectivist ideologies such as communism, socialism, or fascism. See section 6.1 earlier.

9. Use oral traditions or judicial precedents or the abuse of “words of art” to subvert God’s law in order to benefit specific men personally. See:

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

All of the above could be classified ultimately as “anarchy” under GOD’S LAW. Jesus called the above tactics “lawlessness”. The attempt to do all the above is further explained in the following:

The Unlimited Liability Universe, Family Guardian Fellowship
http://fanguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm

The only way to eliminate evil is therefore to restore accountability to all human behavior. That is why the last book in the Holy Bible, Revelation, institutes a White Throne Judgment: To ensure that everyone will ultimately be held accountable for ALL of their behavior even if no government would do it.

The elimination of evil also has pronounced positive economic effects, as the following TED speaker reveals:

The hidden reason for poverty the world needs to address now, Gary Haugen, TED
http://www.ted.com/talks/gary_haugen_the_hidden_reason_for_poverty_the_world_needs_to_address_now

The story of Adam and Eve described in the Bible was REALLY a story about disobeying God and His laws and commandments and refusing to take responsibility for that disobedience. God told Adam and Eve in Gen. 2:17 not to eat the fruit of the tree of knowledge of good and evil. The serpent promised Eve TWO things to entice her to eat the fruit, both of which were intended to make her believe that she would not be responsible for her actions:

1. The serpent said to Eve that if she at the fruit, she would NOT die as God had promised. In other words, she would not be responsible for the consequence of her disobedience to God’s command. Gen. 3:4.

2. The serpent also promised Eve that if she ate the fruit, she would become LIKE God. The essence of what it means to be a god is that you are omnipotent and accountable or responsible to NO ONE. Gen. 3:4.

Hence, both things promised by the serpent were designed to make Eve believe that she would be responsible for none of her actions and accountable to NO ONE for any of them. After Eve ate the fruit and God then approached both of them and asked them what they had done, the response of both Adam and Eve was to blame it on someone else, meaning refuse to take responsibility to God for their disobedience.


2. Eve blamed her decision on the serpent, saying that the serpent had deceived her. Gen. 3:13.

Hence, when faced with the consequences of their disobedience towards God’s laws, both of them attempted to evade responsibility, which simply proves that was their motivation from the beginning for eating the fruit. Ironically, that IRRESPONSIBILITY is the legal equivalent of SOVEREIGNTY. A “sovereign”, after all, is unaccountable to others for their actions and cannot be controlled by others. However, there is ONE major difference between sinful...
IRRESPONSIBILITY and biblical SOVEREIGNTY, which is that BIBLICAL sovereignty includes accountability to God and His laws. Atheistic sovereignty glorifies man instead of God and leads to anarchism and the dangerous accumulation or consolidation of power that is a threat to liberty rather than a protector of it.

Sovereignty, The supreme, absolute, and uncontrollable power by which any independent state is governed; supreme political authority, paramount control of the constitution and frame of government and its administration: self-sufficient source of political power, from which all specific political powers are derived; the international independence of a state, combined with the right and power of regulating its internal affairs without foreign dictation; also a political society, or state, which is sovereign and independent.


Government is like the serpent in the story, which is symbolic of Satan himself. It has made a business, or more particularly a very profitable franchise, out of insulating people from the responsibility for all their choices and actions and thereby centralizing all power and sovereignty to itself. It has done this through “social insurance” programs, all of which are implemented as franchises that completely destroy your sovereignty and constitutional rights. This corruption is described in:

The Unlimited Liability Universe, Family Guardian Fellowship
http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm

The vast majority of the rest of the Bible after Gen. 3 documents ALL the consequences of Adam and Eve’s disobedience to God’s commandments and laws, as well as that of their descendants. The lesson you should learn from this story is that life got REALLY complicated for Adam and Eve and their descendants because they wanted to be disobedient, irresponsible, and rebellious toward God and His laws. This proves that the main purpose God’s laws is to simplify your life and avoid all the problems and complications that people invite into their lives by failure to recognize God’s commands as law or a failure to obey them to the best of their ability. Such rebellion and disobedience manifests itself in several forms:

1. Refusing to acknowledge the authority of the ENTIRE bible of whatever religion you believe in as LAW. This means that if you are a Christian, you must acknowledge both the Old and New Testaments as law.
2. Questioning the credibility of any portion of the bible of your respective religion in order to justify violating any part of God’s law.
3. Claiming that God’s grace is a license to sin without consequence, and in willful disobedience of God’s law.

7.2 Curses in the New Covenant

This address deals with the question of whether or not curses are attached to the New Covenant, meaning the New Testament.

One of the strengths of Dispensationalism is that it draws a distinction between the dispensation of law and the dispensation of grace. This principle is the sine qua non of the system.

Dispensationalism has prevented the church from becoming an institution “under law” as iterated by Moses in Deuteronomy 28.

But, dispensationalists generally go too far repudiating any place for law in the Christian dispensation; and, therefore, tend to be antinomian in their approach to Christian conduct. The average dispensationalist’s hostility to law invites Reformed theologians to bombard legal antagonists with affirmations of law.

One of the blessings of Reformed Theology is that it properly defines a place for God’s law in the Christian life, particularly in the pursuit of sanctification. . . . but, Reformed Theologians go too far in drawing parallels between the Old Covenant and the New Covenant, even declaring the New Covenant contains curses. What?

73 Adapted from: Blessings, and Curses, Brook Stockton, Nike Insights; http://nikeinsights.famguardian.org/forums/topic/blessings-and-curses/
The website “Theologia” uses this language in their article “Does the New Covenant have its own distinctive sanctions as well as blessings? We affirm:

“Those who apostatize from the New Covenant are subject to worse penalties than those who violated the Mosaic Covenant…”

“The teacher Meredith Kline used to teach that the New Covenant had both blessings and curses. In doing so he said nothing out of the ordinary because he was in agreement with many every other Reformed teachers.”

“… there is no problem affirming curses of the New Covenant.”

“Summoning examples from the Reformed mainstream to substantiate an obvious Scriptural point seems almost blasphemous.”

“The Bible teaches that there are covenant curses in the New Covenant…”

And, to complicate matters even more the article goes on to insinuate that anyone who does not accept that attachment of “blessings and curses” to the New Covenant are antinomian.

Such a premise that places Christians under a New Covenant of blessings and curses is hereby challenged.

This brief does not deny the place of God’s law and its importance to sanctification (Romans 13:8; 1 John 2:3; 5:1-3; 2 John 1:6), but it does reject the notion that the believer is under a system of law with blessings and cursing attached.

1. The concept of “blessings and curses” in Deuteronomy 28 are associated with the nation of Israel via their social compact with the LORD God.

There is no evidence these blessings and curses were directly proportional to one’s personal obedience or the lack thereof.

There is no evidence the blessings and curses are applicable to any other nation.

However, this being said, God’s law is applicable not only to Christians, but to all men and all of man’s institutions. His law defines what is acceptable and unacceptable. Because His law is written in human hearts, His law forms a basis for blessing and judgment upon all peoples. The curse upon individuals can be traced back to the Poisonous Tree while the corporate curses in Deuteronomy are part of the social compact of the nation.

The covenant language of “blessings and curses” is absent from New Testament record.

The word “curse” (kataris) is found 16 times in the NT and the majority of the time it refers to strong profanity and not consequences for breaking a law.

However, there are three places that refer to a curse that might be construed to imply “covenant curses.” The first is in Galatians 3:10, but the cursed is one who relies upon the works of the law. In no way can this be applied to Christians. The second is in Hebrews 6:8 which describes a field as cursed because it bears thorns and thistles. Though a metaphor for unbelief, it is difficult to see how this text could be employed against believers seeing the author is “persuaded better things of you (believers).” The third reference is to cursed children in 2 Peter 2:14. Here apostate teachers are called “irrational animals” who indulge in the lust of defiling passion despising governments and loving gain from wrong doing. None of this fits the description of God’s people.

The whole idea of the Christian being under “blessings and curses” associated with Torah makes one “subject again to a yoke of bondage;” that is, it nullifies grace.

Moreover, Paul’s magnum opus states that believers are not “under any system of law but under grace.” The Christian is delivered from law as a means to justification and is exhorted to vigorously resist legalizers (Galatians 5:1-4; Romans 6:14).

Don’t hear what is not being said. We are not saying the Ten Commandments are not applicable to the Christian life or there are not laws that must be obeyed under grace or as part of a social compact.

The gospel proclaims that Christ died for our sins, redeemed us “from the curse of the law,” so the blessings of Abraham might rest on the believer. (Romans 15:5; Galatians 3:14-14).
If Christ died for all your sins, how many do you still have to pay for? If Christ took upon himself the “curse,” how many “curses” are there left for you to fear?

We were all under the curse.

“For as many as are of the works of the law are under the curse. It is written, Cursed is everyone that continues not in all things written in the book of the law to do them.” [Galatians 3:10]

Who among us has not broken a divine command in their entire life? If you have, then you’re cursed. Moreover, we can’t be justified by law-keeping. Just as good behavior doesn’t cancel out criminal acts, good deeds won’t cancel out bad deeds.

John McArthur explains it this way:

“But oh, grace upon grace upon grace. As God poured out the curse on Jesus Christ and He was made a curse for us. And the curse was so crushing, and the curse was so devastating, that Jesus cried, “My God, my God why hast thou forsaken me?” You know that’s the only time in the entire New Testament record that Jesus ever called God anything but Father. But the relationship was shattered, and cursed. He took the full impact of God’s wrath. He bore the curse.

He announces the good news that there “is no condemnation for those who are in Christ Jesus” and that believers have been “sanctified through the offering of the body of Jesus Christ once for all” (Romans 8:1; Hebrews 10:10).

But, many in the Reformation Camp seem to insinuate that believers are delivered from the curses of the law through the cross then placed right back under a system of blessings and curses in the New Covenant.

Paul lists six blessings available to believers through the gospel in Ephesians chapter one, but he does not even hint that believers ought to fear some kind of curse for failure to perform all his Christian duties.

Quite the opposite, so powerful are the doctrines of grace that Paul burst into praise in chapter 3.

One of the ideas in the Reformed mind that are behind curses connected with the New Covenant is the fact that Paul announced severe judgment upon those who dishonored the Eucharist in 1 Corinthians 11.

This seems to be a failure to properly distinguish between criminal punishment and family discipline. In grace, God disciplines all his children, but he punishes none of them. Discipline has to do with child training and the believer is exhorted to receive them as evidence of the Father’s love. While discipline may feel like punishment, the two are not the same (Hebrews 12).

The student of theology must distinguish between gifts and rewards, and between blessings and rewards.

While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is never the basis of obtaining the blessings of the Mosaic Covenant. The basis of receiving all blessings is sola fide.

Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul exhorts believers to pursue a life of service in lieu of Biblical rewards, but “rewards” are not the same as the gift of salvation, and the lack of rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17).

Christ is the true Israel, and because of His obedience, He inherited the blessings.

He did what we could not do. He obeyed the law to obtain its blessings; furthermore, He obeyed on our behalf in order that we (believers) might obtain the blessings. Those in Christ are in Israel and inherit the first fruits of the kingdom of God in advance of its consummation.

Likewise, He took the curses belonging to disobedience upon himself at Calvary.

He endured the “curse” we deserved by becoming our Sin Bearer; that is, believers are saved by the doing and dying of Christ.

Now if Christ died for your sins, how many sins do you still have to pay for?
If He kept the law perfectly on our behalf, how many laws do we have to obey to obtain a righteous standing with God?

Hopefully, you answered “None!”

“When the New Testament speaks of the atonement of Jesus, it does so in terms of substitution; it calls attention to a death that in some way was vicarious. The New Testament speaks of the satisfaction of the justice and wrath of God.”

[R.C. Sproul]

While it is not wrong to ask, “What would Jesus do?”, the better question to ask is, “What has Jesus done?” For one “act of righteousness leads to justification and life for all men (believers)” (Romans 5:18).

While obedience to the law of the Lord is necessary for sanctification, it is not a requisite for justification—this is Newman Theology (Romans 4:5; Ephesians 2:8,9).

In fact, any obedience rendered to law is more esthetic than judicially pragmatic; that is, obedience not only provides evidence the man is regenerated in Christ, it beautifies the man and refreshes his associations.

Finally, since Christ is the “end of the law,” the terminus ad quem of law, then His death is the end of curses for the believer in relation to the law of God.

So effective is the cross, our Lord removes the curse all the way back to Adam (Romans 10:4; 5:12ff).

Likewise, the believer is said to be “died to the law through the body of Christ,” in relation to its demands for justification (Romans 7:4). The law is not dead, but the believer is dead to the law due to his identification with Christ . . . and if so, the curses of lawbreaking have no claim upon him.

But, to be fair, Reformed Theologians are fighting a battle on two fronts, one from a permissive society which is filled with moral anarchists who seek to sin without consequences, and the other from dispensationalists who break out in hives when Reformed theologians insist Christians must obey God’s law.

Such a dilemma forces these Christian men to take a strong stand on the relevance of God’s law! But, to imply that believers are under a system of “blessings of curses” is going too far.

If Reformers still insist that there are curses belonging to the New Covenant, then let the curses fall on the unbeliever, not believers:

“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him”.

[John 3:36]

“Whoever (believers) has the Son has life (blessings); whoever (unbelievers) does not have the Son of God does not have life (a curse)”.  

[1 John 5:12]

7.3 Rushdoony on Blessings and Curses

Rousas John Rushdoony says the following on blessings and curses:

“The curses and the blessings of the law stress man’s unlimited liability to both curses and blessings as a result of disobedience or obedience to the law. In Deuteronomy 28:2 and 15, we are told that the curses and blessings come upon us and “overtake” us. Man cannot step outside of the world of God’s consequence. At every moment and at every point man is overtaken, surrounded, and totally possessed by the unlimited liability of God’s universe.”

[...]

“Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral their works. With regeneration, the beginning of true life, man does not move out from under God’s unlimited liability. Rather, with regeneration, man moves from the world of unlimited liability under the curse, to the world of unlimited liability under God’s blessings. The world and man were cursed when Adam and Eve sinned, but, in Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for
Him. In either case, the world is under God’s law. Blessings and curses are thus inseparable from God’s law and are simply different relationships to it.

Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with God and unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability. The objections to hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But the unregenerate has, according to Scripture, an unlimited liability to judgment and the curse. On the other hand, the regenerate man, who walks in obedience to Jesus Christ, his covenant head, has a limited liability to judgment and the curse. The unlimited liability of God’s wrath was assumed for the elect by Jesus Christ upon the cross. The regenerate man is judged for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in this life and in heaven are unlimited. The unregenerate can experience a limited measure of blessing in this life, and none in the world to come; they have at best a limited liability for blessing.

Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?” [The Biblical Institutes of Law, Rousas Rushdoony, 1973, pp. 664-669]

To summarize Rushdoony’s analysis:

1. Men cannot escape the negative consequences or judgment of God for violating God’s law by becoming a Christian.
2. “Curse” as a consequence of sin can be temporary (limited) or permanent (eternal or unlimited).
3. The negative consequences of sin are TEMPORARY for Christians but ETERNAL for non-Christians.

More on this subject can be found at:

The Unlimited Liability Universe, Family Guardian Fellowship
http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm

7.4 Blessings as a “work of the law” are not only NOT “cursed”, but are encouraged by God

This section will address whether it is logically possible for the pursuit of blessings to become a “work of the law” that is NOT condemned or cursed. In Gal. 3:10, Paul condemns “works of the law”:

The Law Brings a Curse

For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.” Yet the law is not of faith, but “the man who does them shall live by them.”

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
[Gal. 3:10-14, Bible, NKJV]

The “curses” Paul is talking about above derive from Deut. 27:11-26 and Deut. 28:14-68. The curses in Deut. 27 are individual curses for specific behavior and those in Deut. 28 are curses upon the corporate nation in their social compact with God and not upon single individuals. This passage can be confusing, because the ENTIRE Bible, including all the passages that promise only blessings and not curses, is described as the laws of God:

And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.
[Gen 26:4-5, Bible, NKJV]
“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]

Within the laws of God, there are both blessings and curses. They are two sides of the same coin, which is LAW. As we pointed out in section 0, the curses in Deut. 27 are made inapplicable to the believer and do not affect those in Deut. 28, because Deut. 28 deals with CORPORATE curses applicable to nations and societies rather than individuals. Hence, what Paul calls “works of the law” in Gal. 3:10 that are NOT related to curses are still possible. An example of a “work of the law” that is not related to curses are the pursuit of ONLY blessings using actions that do not involve any activity God specifically FORBIDS and punishes or curses. In secular terms, this might be called a franchise or “benefit” or a capitalistic act in pursuit of a reward.

We are therefore forced to conclude that Paul in Gal. 3:10 is referring ONLY to the curses found in Deut. 27 and not the entire Bible or even the blessings found elsewhere in the Bible when he condemns “works of the law”. To apply his condemnation of “works of the law” in pursuit of BLESSINGS would be to:

1. Take Gal. 3:10 out of context. In secular legal terminology, this is called “equivocation”.

   equivocation

   EQUIVOCATION n. Ambiguity of speech; the use of words or expressions that are susceptible of a double signification. Hypocrites are often guilty of equivocation, and by this means lose the confidence of their fellow men. Equivocation is incompatible with the Christian character and profession.

   [SOURCE: http://1828.mshaffer.com/d/search/word,equivocation]

   ____________________________________________

   Equivocation (“to call by the same name”) is an informal logical fallacy. It is the misleading use of a term with more than one meaning or sense (by glossing over which meaning is intended at a particular time). It generally occurs with polysemic words (words with multiple meanings).

   Albeit in common parlance it is used in a variety of contexts, when discussed as a fallacy, equivocation only occurs when the arguer makes a word or phrase employed in two (or more) different senses in an argument appear to have the same meaning throughout.

   It is therefore distinct from (semantic) ambiguity, which means that the context doesn’t make the meaning of the word or phrase clear, and amphiboly (or syntactical ambiguity), which refers to ambiguous sentence structure due to punctuation or syntax.


2. Deceive readers about the significance of blessings in the Bible.
3. Further the cause of anarchy, which is any attempt to undermine, repeal, or render invalid or ineffectual any part of God’s law, including those relating to blessings. Satan was an anarchist.74
4. Marginalize the Bible as irrelevant to the Christian insofar as the laws of blessing are concerned.
5. Eliminate an important source of motivation for reading, learning, and obeying God’s laws of blessing.

“Works of the law” in pursuit of BLESSING would be classified as an act of sanctification. Sanctification means to bring oneself and the world more in conformance with God’s wishes:

Bible Study Tools: Sanctification
http://www.biblestudytools.com/dictionary/sanctification/

The above article breaks sanctification into POSITIVE and NEGATIVE sanctification.

74 See: Problems with Atheistic Anarchism, Form #08.020; http://sedm.org/Forms/FormIndex.htm.
Sanctification has a negative and positive orientation. Negatively, sanctification is the cleansing or purifying from sin (Isa 66:17; 1 Cor 6:11; Eph 5:26; Titus 3:5-6; Heb 9:13). The laver in God's sanctuary provided a place for those offering sacrifice to God to ritually cleanse themselves. Christ cleanses the sinner once for all. The believer testifies to this through a lifestyle of self-denial (Matt 16:24). Biblical self-denial is not asceticism withholding pleasure or causing pain as an inherent means of spiritual growth. It is placing the interests of God before the interests of self. Believers do not deny or ridicule legitimate human desires. These desires, however, need to be continually prioritized according to God's purposes (Matt 6:33).

Positively, sanctification is the growth in righteous attitudes and behavior. Good deeds (Eph 2:10), godliness (1 Peter 1:15), Christ-likeness (1 Peter 2:21), and fulfilling the demands of the Law (Rom 8:4) are all ways of referring to the product of sanctification. The believer "presses on" by laying hold by faith on the promises of God (Phil 3:12), striving according to his indwelling resources (Col 1:29).

SOURCE: http://www.biblestudytools.com/dictionary/sanctification/

Negative sanctification means REMOVING things that have curses or penalties associated with them. In the secular world, these would be the criminal laws. It means abstaining from things that God specifically forbids and evenpunishes with penalties and or incarceration of some kind. Here is an example of a forbidden thing the elimination of which would be described as "negative sanctification":

"You shall have no other gods before Me.

"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.

"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

[...]

"You shall not murder.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbor.

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

[Exodus 20, Bible, NKJV]

Positive sanctification means making voluntary choices and corresponding actions that will invite blessings into one's life essentially, but do not involve stopping or avoiding things that God specifically forbids or which would be "crimes" in a secular sense. Examples:

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

[Exodus 20, Bible, NKJV]

A secular example of “positive sanctification” would be franchises, which one consents to and acts upon for the sole purpose of obtaining commercial or material benefit. In theological terms, such a “benefit” would be called “blessings” or “rewards”. Below is a discussion of such “rewards” which are a “work of the law” in a general sense but not a “work of the law” involving curses or in the sense of Gal. 3:10:
The student of theology must distinguish between gifts and rewards, and between blessings and rewards.

While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is never the basis of obtaining the blessings of the Mosaic Covenant. The basis of receiving all blessings is sola fide.

"Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul exhorts believers to pursue a life of service in lieu of Biblical rewards, but "rewards" are not the same as the gift of salvation, and the lack of rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17)."

[Blessings and Curses, Brook Stockton, Nike Insights; SOURCE: http://nikeinsights.famguardian.org/forums/topic/blessings-and-curses/]

The discussion above uses the phrase “sola fide”. “sola fide” is defined as "justification by faith alone"

Wikipedia: “sola fide”, Downloaded 11/19/2016
https://en.wikipedia.org/wiki/Sola_fide

However, a simple search of the word “blessing” in scripture reveals that blessings are connected to many things that have nothing to do with faith or salvation and which are ACTIONS rather than a mere BELIEF. Therefore, this can’t be true:

Blessed is the nation whose God is the Lord, The people He has chosen as His own inheritance.
[Psalm 33:12, Bible, NKJV]

Blessed is he who considers the poor;
[Psalm 41:1, Bible, NKJV]

Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;
[Psalm 1:1, Bible, NKJV]

That first item above from Psalm 33:12 is a CORPORATE blessing upon a “nation”. Faith is a PERSONAL characteristic incapable of assignment to a corporation or body of people or nation as a whole. Corporations or collectives cannot be “saved” per se and hence, the blessing is not “salvic” as is called in the quote above from Brook Stockton. Therefore, not all blessings are salvic, as he alleges.

We can’t find a scripture that implies a CURSE when obedience to the law is attempted for POSITIVE SANCTIFICATION. If there was such a verse, there could be NO REWARDS for obedience and all attempt to pursue reward would amount to a curse! That would be an irrational conclusion. Therefore, there IS a case when “works of the law” FOR POSITIVE SANCTIFICATION and NOT JUSTIFICATION would NOT be the subject of the curse in Gal. 3:10. This is what is called “reward” above by Mr. Stockton but it’s the same thing as “blessing” elsewhere in the Bible.

Below is a case where “works of the law” in pursuit of a “reward” or what we call a “blessing” FOR THE PURPOSES OF POSITIVE SANCTIFICATION AND NOT JUSTIFICATION would NOT bring curses. Obedience to these would therefore have to be classified in a general sense as “works of the law” because the ENTIRE BIBLE is law, but could not be classified as “works of the law” as Paul calls them in Gal. 3:20 because they do not relate to the curses found in Deut. 27 or to JUSTIFICATION:

“Blessed are you when they [the corrupted de facto government] revile and persecute you, and say all kinds of evil against you falsely for My [God’s] sake.”
[Matt. 5:11, Bible, NKJV]

“Blessed are those who hunger and thirst for righteousness, For they shall be filled.”
[Matt. 5:6, Bible, NKJV]

“Blessed are those who keep justice, And he who does righteousness at all times!”
[Psalm 106:3, Bible, NKJV]

“Blessed are those who are persecuted by a CORRUPTED DE FACTO GOVERNMENT] for righteousness’ sake, For theirs is the kingdom of heaven.”
[Matt. 5:10, Bible, NKJV]
7.5 **Heaven is a Performance Based Theology for those who are ALREADY IN IT, but not for those ON EARTH**

Heaven is DEFINITELY a performance based theology.

**QUESTION FOR DOUBTERS:** Do you REALLY believe that Moses, Jesus, and Abraham will get the same reward as you in Jesus’ “House of Many Mansions”? If they do, then God is a SOCIALIST rather than a Capitalist and I don’t want to go to heaven!

An example of “performance based theology” is the Parable of the Talents in Matt. 25:14-30. Those who managed the master’s talents were rewarded according to their works. Why should people follow God’s laws if there is NEVER a reward, either while they are here on Earth OR in Heaven? You will always get what you reward and there will NEVER be acts of true obedience WITHOUT a reward or “blessing”. The idea that ALL “works of the law” bring nothing but curses and that blessings are NOT “works of the law” is a main source of corruption of today’s pagan Christian churches, which believe that:

1. Jesus is a liability insurance salesman for the wrath of hell.
2. We “buy” our insurance by professing faith.
3. The insurance doesn’t cost any blood, sweat, or tears because no performance or obedience or “works of the law” in pursuit of SANCTIFICATION rather than JUSTIFICATION is required.
4. The insurance is NOT an investment, so paying extra “premiums” (works) isn’t necessary to increase our insurance payout.

The above sort of flawed thinking is behind PAGANISM, as Rousas Rushdoony describes it. See:

**Unlimited Liability Universe, Family Guardian Fellowship**

[http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm](http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm)

Below is what Rousas Rushdoony says in the above article:

> “In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of worship occur. The temple was open every day as a place of business. The pagan entered the temple and bought the protection [liability insurance] of a god by a gift or offering [money or some other work or “benefit”]. If the god failed him, he thereafter sought the services of another. The pagan’s quest was for an insurance, for limited liability and unlimited blessings, and, as the sovereign believer, he shopped around for the god who offered the most. Pagan religion was thus a transaction, and, as in all business transactions, no certainty was involved. The gods could not always deliver, but man’s hope was that, somehow, his liabilities would be limited.”

[Unlimited Liability Universe, Family Guardian Fellowship;](http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm)

The above paganization of Christianity is why Jesus flipped the tables over in the temple! Its usury. On the other hand, disbursing “blessings” or “benefits” which are DELAYED until Heaven and which do not have an immediate payout ON EARTH could not possibly be the subject of the above because they are a product of FAITH. Nothing that is a product of faith can be characterized as “sin”, according to Apostle Paul:

> “But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.”

[Rom. 14:23, Bible, NKJV](http://www.bible.com/14rom.23.nkjv)

Treating Christianity as one dimensional pursuit of the evasion of liability and responsibility for sin (salvation) causes the WUSSIFICATION of Christianity. A faith without rewards is like a man without balls: A Eunuch. As James also said, a
faith without WORKS of obedience, and especially works that produce BLESSINGS and POSITIVE SANCTIFICATION, is “dead faith”:

**Faith Without Works Is Dead**

What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead.

But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. You see then that a man is justified by works, and not by faith only:

Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.”

[James 2:14-26, Bible, NKJV]

We like to say that dead faith with not acts of obedience is not only DEAD, but that once you get to Heaven, you are going to get the stinky broom closet downstairs and next to the bathroom in Jesus’ “House of Many Mansions” in John 14:2.

**7.6 Motive for righteous “works of the law” in pursuit of blessing is important**

We must emphasize at this point that the motive we have for “works of the law” in pursuit of blessings under “THE LAW OF BLESSINGS” is important. Pride is one of the greatest sins in the Bible. It was Satan’s greatest sin. The Apostle Paul said that we should not boast about our “works of the law” in pursuit of JUSTIFICATION/SALVATION rather than SANCTIFICATION. By this he can only mean that we should not boast about the fact that we are saved.

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”

[Eph. 2:8-9, Bible, NKJV]

Recall that 1 Cor. 13 says that love keeps no record of wrongs. It should also, by definition, keep no record of RIGHTS or righteous acts either because doing so would be a matter of pride. Love does not boast. “Works of the law” in pursuit of blessings should be done as a product of the love of the Father and love of our Neighbor. Therefore, blessings can’t be done from the motive of pride:

“Love suffers long and is kind; love does not envy; love does not parade itself; is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.”

[1 Cor. 13:4-7, Bible, NKJV]

If in fact we cannot accomplish “works of the law” in pursuit of blessings for prideful or even selfish reasons, the question arises why God would tempt us and even BRIBE us with SO MANY blessings in the Bible as a motivation for doing good? This is a seeming logical paradox. These blessings are not “collective” blessings directed to the group of people in Heaven, but INDIVIDUAL blessings directed at us PERSONALLY for the most part. Therefore they can only be described as BRIBES that in effect make it difficult to do things for UNSELFISH reasons. Keeping them SECRET as indicated in Matt. 6:1-4 makes the bribe look even more suspicious, selfish, and even illicit. Criminals hide their illegal activities and bribes are illegal under the criminal laws:

“Take heed that you do not do your charitable deeds [in pursuit of blessings] before men, to be seen by them. **Therefore, when you do a charitable deed, do not**

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75 See: Government Instituted Slavery Using Franchises, Form #05.030, Section 2.16 entitled “Satan’s greatest sin was abusing privileges and franchises to make himself equal to or above God; : [http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm).
sound a trumpet before you as the hypocrites [lawyers and politicians] do in the synagogues and in the streets [and in jury trials, SCUM!], that they may have glory from men. Assuredly, I say to you, they have
their reward. But when you do a charitable deed, do not let your left hand know what your right hand is
doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward
you openly. [Matt. 6:1-4, Bible, NKJV]

“Charitable deeds” as described above and “works of the law” in pursuit of blessings are synonymous. Note that the above
scripture does not say the rewards will be delayed until Heaven and therefore could conceivably be received while on earth.
The purpose for “works of the law” in pursuit of blessings and as a means of POSITIVE SANCTIFICATION should NOT
therefore include any of the following motivations:

1. As a means to boast.
2. As a means to make one person better than another.
3. As a means to make anyone inferior.
4. As a means to destroy or modify equal protection of the CRIMINAL laws or “negative sanctification” prohibitions that
carry penalties or curses.

In other words, “works of the law” in pursuit of blessings, strictly speaking, are “FRANCHISES” as legally defined but
shouldn’t be treated or identified as such. Recall that the purpose of all franchises is to create inequality and unequal
treatment under the law. This can lead to division and strife because of pride issues.

For the most part, biblical blessings relate to DEFERRED benefits or privileges collected in Heaven rather than Earth. In
effect, they are part of the “retirement plan” for believers when they die.

We discuss the pursuit of blessings as a “work of the law” and a Heavenly “franchise” (pursuit of benefits only using
actions that are not specifically cursed or subject to penalty by God) in the following:

Delegation of Authority Order from God to Christians, Form #13.007, Section 3.4
http://sedm.org/Forms/FormIndex.htm

Another closely related issue is Jesus’ treatment of the WRONG reasons for doing the RIGHT thing found in Matt. 7:

I Never Knew You

“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. Many will say to Me in that day, ‘Lord, Lord,’ have we not prophesied in Your name, cast
out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never
knew you; depart from Me, you who practice lawlessness!’
[Matt 7:21-23, Bible, NKJV]

The above passage clearly deals with JUSTIFICATION and SALVATION rather than SANCTIFICATION, because it
deals with the ability to ENTER Heaven, rather than the amount blessings IN HEAVEN after we enter it. It does, however,
re-emphasize the IMPORTANCE of obedience to God’s laws by implying that only those who DO God’s will can enter
Heaven. In effect, it establishes a works based theology as a criteria for SALVATION. Those who do not DO God’s will
he calls “lawless”, which implies that religious anarchists or those who repeal, invalidate, or refuse to obey God’s law are
“lawless”, including dispensationalists who try to treat the Old Testament as effectively repealed.

Being saved by the cross from CURSES concerns our salvation and therefore our ability to enter INTO Heaven. Beyond
the point of entry into Heaven, there is a whole other dimension of Christianity concerned with BLESSINGS and
REWARDS for good behavior while on Earth and which will be received and enjoyed in Heaven. The following sermon
talks about these BLESSINGS:

Naughty and Nice, Mike Quinn, Newbreak Church
https://www.youtube.com/watch?v=FpmitlCJ53E

The amount of these BLESSINGS and REWARDS is determined by the Bema Judgment found in 1 Thess. 2:19-20 and
Rev. 22:12. Christians will be judged at this Bema Judgment, just like the White Throne Judgment in Rev. 20. The White

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EXHIBIT:_______
Throne Judgment in Rev. 20 determines and executes CURSES while the Bema Judgment in 1 Thess. 2:19-20 determines and executes BLESSINGS.

7.7 **Why Pastors don’t like DISCUSSING or giving sermons on “works of the law” in pursuit of blessings and as a means of POSITIVE SANCTIFICATION**

Pastors don’t like to identify the pursuit “blessings” as a “work of the law” in a general sense, even though it is. If rewards are the only reason that people obey, then Christians look selfish and self-absorbed. That’s why pastors don’t like talking about POSTITIVE SANCTIFICATION and the selfish blessings it brings. Nevertheless, it’s there and it can’t be ignored. What’s the remedy for this potential downside of “works of the law” in pursuit of blessings under the LAW OF BLESSINGS?:

1. Faith and humility and patience in waiting for the reward and not “boasting about it” is the remedy for the selfishness component of the other dimension.
2. Giving God the glory and the thanks (while on Earth) for empowering you to make the achievement using the gifts that He gave you.
3. Taking the credit yourself once you get to Heaven, because the reward or blessing is INDIVIDUAL, rather than COLLECTIVE.

It’s natural for pastors to avoid contentious or confusing subjects because they invite conflict or embarrassment. Conflict can interfere with expansion of churches and “paying customers”. However, refusing to discuss or give sermons on “works of the law” in pursuit of blessings under the LAW OF BLESSINGS does Christianity a disservice because it discourages accountability and contributes to religious anarchism. To not even DISCUSS or acknowledge this aspect of Christianity as teachers of God’s laws makes us just as hypocritical and Pharisaical as judges who refuse to acknowledge the limitations placed upon their authority by the word “includes” used in a definition. The Pharisees did that and we shouldn’t imitate their behavior:

*Who Were The Pharisees and Saducees?*, Form #05.047
http://sedm.org/Forms/FormIndex.htm

Positive sanctification is not a free gift from God, it’s a personal choice and an action that we must all take responsibility for and must be highly motivated to pursue or else God is in effect encouraging violation of His own laws through apathy. Without blessings and curses, positive sanctification is impossible and anarchy will spread.

Positive sanctification is not “sola fide” and in fact does not even affect our salvation. It creates a better world through deliberate choice encouraged by a disciplinary system of blessings and rewards instituted by God’s laws. These laws continue in full force and effect even AFTER we claim faith in Jesus Christ.

Lastly, please don’t respond to the content of this section by addressing any aspect of JUSTIFICATION or SALVATION or the GRACE that produces it. That’s already settled. The main issue is POSITIVE SANCTIFICATION and “works of the law” of blessing in pursuing it.

7.8 **How Pastors destroy or undermine the usefulness of blessings and curses and the status of the Bible as a law book**

Pastors frequently undermine the usefulness of the Bible as a law book by undermining the authority or enforceability of either blessings or curses or both. There are lots of ways this is done:

1. Use grace to eliminate all curses.
2. Portray the book of Revelation as confusing and unknowable, and thereby cause Christians to be unaware of the White Throne Judgment Rev. 20 and the ultimate accountability of all for their behavior.
3. Treat all blessings as a product of salvation rather than sanctification.
4. Refuse to distinguish between negative sanctification and positive sanctification. This leads people to believe that eliminating sin in their life is the only thing they must do and good works are not necessary to get the same blessing or reward as everyone else.
5. Treat the Bible essentially as an employment contract between God and the Believer in which “blessings” are your employment compensation.
6. Promote the false idea that God never disciplines His people for their disobedience or idolatry and only wants to bless them. Recall that the Babylonian captivity of the Israelites for 70 years was commanded by God. See:

   God Sold Israel Into Captivity, Pastor Sheldon Emry

7. Ignore promises such as:
   7.1. “in this world you will have trouble (John 16:33).
   7.2. “consider it pure joy … whenever you face trials of many kinds” (Jas 1:2).
   7.3. “do not be surprised at the painful trial you are suffering” (1 Pet 4:12).

### 7.9 The Prosperity Gospel: All blessings and no curses or discipline

At the other end of the spectrum opposite dispensationalists are people who use grace as a means to destroy curses and who simultaneously overemphasize blessings, favor, health, and material rewards. Pastors who engage in this type of distortion of the gospel are teaching what is called the “Prosperity Gospel”. The Prosperity Gospel attempts to legitimize the pursuit of greed, personal prosperity, material wealth, and health as the main goal of Christianity. It treats the Bible essentially as an employment contract between God and believers in which there are only blessings and no curses or discipline. Going to church in effect becomes little more than accepting another part-time job to increase one’s income. Below is how one pastor describes it:

> The waves of our indulgent, selfish, materialistic society have washed ashore on Christian theology in many forms, including the prosperity gospel. Although the Bible teaches that God is sovereign and man is His servant, the prosperity gospel implies the opposite. Teaching that claims we can demand things of God is spiritual justification for self-indulgence. It perverts prayer and takes the Lord’s name in vain. It is un biblical, ungodly, and is not directed by the Holy Spirit.

Another name for the Prosperity Gospel is Prosperity Theology. Wikipedia says the following about Prosperity Theology:

> Prosperity theology (sometimes referred to as the prosperity gospel, the health and wealth gospel, or the gospel of success) is a religious belief among some Christians, who hold that financial blessing and physical well-being are always the will of God for them, and that faith, positive speech, and donations to religious causes will increase one’s material wealth. It is based on interpretations of the Bible that are traditional to Judaism (with respect to the Hebrew Bible), though less so in Christianity. Prosperity theology views the Bible as a contract between God and humans: if humans have faith in God, He will deliver security and prosperity.

> The doctrine emphasizes the importance of personal empowerment, proposing that it is God’s will for his people to be happy. The atonement (reconciliation with God) is interpreted to include the alleviation of sickness and poverty, which are viewed as curses to be broken by faith. This is believed to be achieved through donations of money, visualization, and positive confession.

> It was during the Healing Revivals of the 1950s that prosperity theology first came to prominence in the United States, although commentators have linked the origins of its theology to the New Thought movement which began in the 19th century. The prosperity teaching later figured prominently in the Word of Faith movement and 1980s televangelism. In the 1990s and 2000s, it was adopted by influential leaders in the Charismatic Movement and promoted by Christian missionaries throughout the world. Prominent leaders in the development of prosperity theology include E. W. Kenyon, Oral Roberts, A. A. Allen, Robert Tilton, T. L. Osborn, Joel Osteen, Creflo Dollar, Kenneth Copeland, Reverend Ir and Kenneth Hagin.

Prosperity theology has been criticized by leaders in various Christian denominations, including within the Pentecostal and Charismatic movements, who maintain that it is irresponsible, promotes idolatry, and is contrary to scripture.


The prosperity gospel is constructed upon a faulty theology. Consequently, many of its doctrines, including the teachings concerning wealth, are erroneous. While it is beyond the scope of this study to examine in detail all of the specific doctrines

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of prosperity theology, there are four crucial areas of error relating to their teachings on wealth that may be isolated and examined. These areas are the Abrahamic covenant, the Atonement, giving, and faith.

### 7.9.1 Prosperity Theology and the Abrahamic Covenant

The theological basis of the prosperity gospel is the Abrahamic covenant. While this is good in that prosperity theologians recognize that much of Scripture is the record of the fulfillment of the Abrahamic covenant, it is bad in that they do not maintain an orthodox view of this covenant. Prosperity theologians hold an incorrect view of the inception of the Abrahamic covenant; what is more germane to the present study, however, they hold to an erroneous view concerning the application of the covenant.

Researcher Edward Pousson best stated the prosperity view on the application of the Abrahamic covenant when he wrote, “Christians are Abraham’s spiritual children and heirs to the blessings of faith... This Abrahamic inheritance is unpacked primarily in terms of material entitlements.” In other words, according to the prosperity gospel, the primary purpose of the Abrahamic covenant was for God to bless Abraham materially. Since believers are now “Abraham’s spiritual children,” they consequently have inherited these financial blessings of the covenant.

Prosperity teacher Kenneth Copeland wrote, “Since God’s Covenant has been established and prosperity is a provision of this covenant, you need to realize that prosperity belongs to you now!” Referring to the prosperity theology of Kenneth Hagin, author Harvey Cox wrote, “Through the crucifixion of Christ, Christians have inherited all the promises made to Abraham, and these include both spiritual and material well-being.” To support this claim, prosperity teachers such as Copeland and Hagin appeal to Gal. 3:14, which says “that the blessings of Abraham might come upon the Gentiles in Christ Jesus...” While it is not an understatement to say that the problems with this argument are legion, two glaring problems need to be addressed. First, in their appeal to Gal. 3:14, prosperity teachers ignore the second half of the verse, which reads, “That we might receive the promise of the Spirit through faith.” In this verse Paul clearly was reminding the Galatians of the spiritual blessing of salvation, not the material blessing of wealth.

Second, prosperity teachers claim that the conduit through which believers receive Abraham’s blessings is faith. This completely ignores the orthodox understanding that the Abrahamic covenant was an unconditional covenant. That is, the blessings of the Abrahamic covenant were not contingent upon one man’s obedience. Therefore, even if the Abrahamic covenant did apply to Christians, all believers would already be experiencing the material blessings regardless of prosperity theology.

### 7.9.2 Prosperity Theology and the Atonement

A second cracked pillar upon which prosperity theology stands is that of a faulty view of the Atonement. Theologian Ken Sarles wrote that “the prosperity gospel claims that both physical healing and financial prosperity have been provided for

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78 This important covenant is mentioned numerous times in the writings of the prosperity teachers, i.e., Gloria Copeland, God’s Will Is Prosperity (Fort Worth, TX: Kenneth Copeland Publications, 1973), 4-6; Kenneth Copeland, The Laws of Prosperity (Fort Worth, TX: Kenneth Copeland Publications, 1974), 51; idem, Our Covenant with God (Fort Worth, TX: Kenneth Copeland Publications, 1987), 10; Edward Pousson, Spreading the Flame (Grand Rapids, MI: Zondervan, 1992), 158; and Kenneth Copeland, The Troublemaker (Fort Worth, TX: Kenneth Copeland Publications, n.d.), 6.

79 Prosperity teacher Kenneth Copeland articulated his movement’s view of the inception of the Abrahamic covenant best when he wrote that “after Adam’s fall in the Garden, God needed an avenue back into the earth... since man was the key figure in the Fall, man had to be the key figure in the redemption, so God approached a man named Abram. He reenacted with Abram what Satan had done with Adam... God offered Abram a proposition and Abram bought it.” Kenneth Copeland, Our Covenant with God, 10.

80 Pousson, 158.


82 Cox, 271.

83 Gal. 3:14a (NKJV).

84 Gal. 3:14b (NKJV).

85 That the Abrahamic covenant is an unconditional covenant can be demonstrated by four facts. First, the covenant ceremony in Genesis 15 was unilateral. In fact, Abraham was asleep. Second, no conditions are stated in the covenant. Third, in the restatement of the covenant in Gen. 17:7,13, and 19, the covenant is called “everlasting.” Finally, the covenant was confirmed despite Abraham’s continued disobedience and lack of faith.
the Atonement.”

This seems to be an accurate observation in light of teacher Kenneth Copeland’s comment that “the basic principle of the Christian life is to know that God put our sin, sickness, disease, sorrow, grief, and poverty on Jesus at Calvary.”

This misunderstanding of the Atonement stems from two errors that proponents of the prosperity gospel make.

First, many who hold to prosperity theology have a fundamental misconception of the life of Christ. For example, teacher John Avanzini proclaimed “Jesus had a nice house, a big house,” “Jesus was handling big money,” and He even “wore designer clothes.” It is easy to see how such a warped view of the life of Christ could lead to an equally warped misconception of the death of Christ.

A second error of prosperity theology, which also leads to a faulty view of the Atonement, is the misinterpretation of 2 Cor. 8:9. Without exception, this is the verse to which prosperity teachers appeal in order to support their view of the Atonement. The verse reads, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” This problem with this interpretation is, of course, that in this verse Paul was in no way teaching that Christ died on the cross for the purpose of increasing anyone’s net worth materially. In fact, Paul was actually teaching the exact opposite principle.

Contextually, it is clear that Paul was teaching the Corinthians that since Christ accomplished so much for them through the Atonement, then how much more ought they empty themselves of their riches in service of the Savior. This is why just five short verses later Paul would urge the Corinthians to give their wealth away to their needy brothers, writing “that now at this time your abundance may supply their lack.” Commentator Philip E. Hughes wrote of 2 Cor. 8:9, “The logic implicit in the statement of this great truth is too obvious for anyone to miss it.” Apparently, however, the champions of the prosperity gospel have indeed missed it.

7.9.3 Prosperity Theology and Giving

One of the most striking characteristics of the prosperity theologians is their seeming fixation with the act of giving. Students of the prosperity gospel are urged to give generously and are confronted with such pious statements as, “True prosperity is the ability to use God’s power to meet the needs of mankind in any realm of life,” and, “We have been called to finance the gospel to the world.”

While at face value these statements do indeed appear to be praiseworthy, a closer examination of the theology behind them reveals that the prosperity gospel’s emphasis on giving is built on anything but philanthropic motives. The driving force behind this emphasis on giving is what teacher Robert Tilton referred to as the “Law of Compensation.” According to this law, which is supposedly based on Mark 10:30, Christians need to give generously to others because when they do, God gives back more in return. This, in turn, leads to a cycle of ever-increasing prosperity.

87 Kenneth Copeland, The Troublemaker, 6.
89 Idem, “Praise the Lord,” program on TBN, 15 September 1988. Quoted in Hanegraaff, 381.
90 Avanzini, “Believer’s Voice of Victory”.
91 2 Cor. 8:9 (NKJV).
92 2 Cor. 8:14 (NKJV).
95 Gloria Copeland, God’s Will Is Prosperity, 45.
96 Theologian Ken Sarles rightly noted that “the Law of Compensation [is] the bedrock of the prosperity movement.” Sarles, 349.
97 In Mark 10:29-33, Jesus stated, “Assuredly, I say to you, there is no one who has left house or brothers or sister or father or mother or wife or children or lands, for My sake and the gospel’s who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life” (NKJV). Other verses that the “Law of Compensation” is based upon include Eccl. 11:1, 2, Cor. 9:6, and Gal. 6:7.
As Gloria Copeland put it, “Give $10 and receive $1,000; give $1,000 and receive $100,000:... in short, Mark 10:30 is a very good deal.” It is evident, then, that the prosperity gospel’s doctrine of giving is built upon faulty motives. Whereas Jesus taught His disciples to “give, hoping for nothing in return,” prosperity theologians teach their disciples to give because they will get a great return. One cannot help but agree with author Edward Pousson’s observation that the stewardship of “the prosperity message is in captivity to the American dream.”

7.9.4 Prosperity Theology and Faith

A final area of prosperity theology that merits investigation is that of the doctrine of faith. Whereas orthodox Christianity understands faith to be “trust in the person of Jesus Christ, the truth of His teaching, and the redemptive work He accomplished at Calvary,” prosperity teachers espouse quite a different doctrine. In his book, The Laws of Prosperity, Kenneth Copeland wrote that “faith is a spiritual force, a spiritual energy, a spiritual power. It is this force of faith which makes the laws of the spirit world function. . . . There are certain laws governing prosperity revealed in God’s Word. Faith causes them to function.” This is obviously a faulty, if not heretical, understanding of faith. Later in the same book Copeland wrote that “if you make up your mind . . . that you are willing to live in divine prosperity and abundance, . . . divine prosperity will come to pass in your life. You have exercised your faith.” According to prosperity theology, faith is not a theocentric act of the will, or simply trust in God; rather it is an anthropocentric spiritual force, directed at God. Indeed, any theology that views faith solely as a means to material gain rather than the acceptance of heavenly justification must be judged as faulty and inadequate.

7.9.5 The Biblical Interpretation of the Prosperity Gospel

As has already been demonstrated in this paper, the hermeneutics of the prosperity movement leaves much to be desired. Author Ken Sarles wrote of the prosperity teachers that their “method of interpreting the biblical text is highly subjective and arbitrary. Bible verses are quoted in abundance without attention to grammatical indicators, semantic nuances, or literary and historical context. The result is a set of ideas and principles based on distortion of textual meaning.” Indeed, a survey of the volumes of literature produced by the prosperity teachers yields numerous examples of such misinterpretations. As was the case in the theological study of this movement, an analysis of all such examples of misinterpreted texts would fall beyond the scope of this study. However, it is possible to choose one verse as an example and to examine both the prosperity gospel and orthodox interpretations of the text.

A suitable verse for this study is 3 John 2. In this verse, the Apostle John wrote, “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” This verse is interpreted by prosperity teachers to mean that God wants all believers to “prosper in all things.” Furthermore, their interpretation of this verse makes clear their claim that material prosperity is inseparably linked to spiritual growth. Oral Roberts, regarded by many to be the father of the prosperity gospel movement, claimed at the beginning of his ministry, during a time of search for direction, that God miraculously led him to 3 John 2, which he understood as a revelation of the prosperity gospel.

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98 Gloria Copeland, 54.
100 Pousson, 159.
103 Ibid.,41.
104 Sarles, 337.
106 3 John 2 (NKJV).
107 For a full account of Roberts’ miraculous revelation concerning 3 John 2, see Barron, 62.
Another faith teacher who has built his ministry around this faulty interpretation of 3 John 2 is Kenneth Copeland. Author Kenneth Kantzer noted that “Copeland misinterprets this [verse] as a universal promise,” and writer Bruce Barron remarked that “the Copelands use these words so often that they appear to be the key verse of their ministry.” A careful study of 3 John 2, however, reveals that this verse is not a carte blanche approval of prosperity gospel teachings.

Those who use 3 John 2 to support the prosperity gospel are committing two crucial errors, the first contextual and the second grammatical. First, con-textually, one is wise to note that John’s purpose in writing 3 John 2 was not to teach doctrine; it was simply to open his letter with a greeting. This is not to say that doctrine cannot be derived from a non-doctrinal passage, for all Scripture is profitable for doctrine, but it is to say that one must be sensitive to the original author’s intent. Therefore, the claim that 3 John 2 teaches the doctrine of prosperity ought to be regarded as suspect at best.

Second, one is wise to note the meaning of the word “prosperity” as it occurs in this verse. The term translated “prosperity” is a form of the Greek word eujodovw. This word, which is used only four times in Scripture, does not mean to prosper in the sense of “gaining material possessions,” but rather means “to grant a prosperous expedition and expeditious journey,” or “to lead by a direct and easy way.” The wording of modern translations such as the New International Version even reflect this nuance of the word. Therefore it is evident that teachers who understand 3 John 2 to teach prosperity theology are misinterpreting the text.

7.9.6 Conclusion

Through this study of the theology and the biblical interpretation of the prosperity gospel, one may discern five clear reasons why this movement’s teachings concerning wealth are incorrect:

1. The prosperity gospel is built upon a faulty understanding of the Abrahamic covenant.
2. The prosperity gospel is built upon a faulty understanding of the Atonement.
3. The prosperity gospel is based upon a faulty understanding of the biblical teachings on giving.
4. The prosperity gospel is based upon a faulty understanding of the biblical teachings on faith.
5. The prosperity gospel, in general, has been constructed upon faulty biblical interpretation.

Aside from these five specific theological and biblical arguments against the prosperity gospel, and without even considering the practical implications of this movement, there is perhaps one general, summary reason why the prosperity gospel is a wayward gospel: its faulty view of the relationship between God and man. Simply put, if the prosperity gospel is correct, grace becomes obsolete, God becomes irrelevant, and man is the measure of all things. Whether it is the Abrahamic covenant, the Atonement, giving, faith, or the biblical interpretation of any given verse, the prosperity teacher seeks to turn the relationship between God and man into a financial quid pro quo transaction. As scholar James R. Goff noted, God is “reduced to a kind of ‘cosmic bellhop’ attending to the needs and desires of his creation.”

This is a wholly inadequate and unbiblical view of the relationship between God and man and the stewardship of wealth.

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109 Barron, 91.
111 “Dear Friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well” (3 John 2, NIV).
112 There are numerous practical implications that arise from the prosperity gospel view on wealth. While it would take a lengthy treatise to explore and explain them all, three are important enough to be considered here. First, the prosperity gospel incorrectly implies that poverty is a sin. Teacher Robert Tilton even said that “being poor is a sin.” Robert Tilton, “Success in Life,” program on TBN, 27 December 1990, quoted in Hanegraaff, 186. Likewise, Kenneth Copeland wrote that “poverty is under the curse of the Law.” Copeland, Laws of Success, 51. Second, the prosperity gospel “appeals to the poor and the sick to put more faith in the ultimate fulfillment of their desires than in the Word of God.” Sarles, 343. Third, when the prosperity gospel does cause positive changes in a believer’s life, the prosperity teacher gets most of the credit, and when the believer does not experience prosperity, the blame is usually left upon that individual. For example, Robert Tilton offered several reasons why some believers did not experience blessings: “Individuals lacked faith, refused to follow his directions, and criticized Tilton’s ministry.” Pilgrim, 7.
8. **Bible Laws on Righteous Judgment**

8.1 Why God’s Law requires us to judge righteously and not avoid judging using only God’s Law as the standard

The previous section emphasized that Christians have a duty to reprove and rebuke and hate evil in society, wherever it may be found. We can’t **rebuke** that which we can’t **judge**, so we better judge. All Christians have a duty not only to judge, but to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further. Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

> “Judge not according to appearance, but _judge righteously judgment._”
> [Jesus in John 7:24, Jesus speaking in the Bible]

> “I can of Myself do nothing. _As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me._”
> [Jesus in John 5:30, Bible, NKJV]

> “Take heed to yourselves. _If your brother sins against you, rebuke him; and if he repents, forgive him._”
> [Luke 17:3, Bible, NKJV. QUESTION: How can you **rebuke** as Jesus commands here if you can’t first **judge** or discern bad behavior?]

> “And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke] them.”
> [Eph. 5:11, Bible]

> “The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking wickedness].”
> [Prov. 21:7, Bible, NKJV]

Why would Jesus command us to judge righteously if we weren’t supposed to judge, as some Christians falsely accuse the Apostle Paul of saying by quoting Romans 14:13 out of context.

The U.S. Supreme Court echoed the requirement to judge, confront, and rebuke evil by stating that one of the purposes of the Constitution was to “allow rebellion to remain as our Heritage”:

> “The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and expression, of the press, of political and social activities free from surveillance. The Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow men to be free and independent to assert their rights against government. There can be no influence more paralyzing of that objective than Army [government] surveillance. When an intelligence officer looks over every nonconformist’s shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity], the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in the image which Jefferson and Madison designed, but more in the Russian [Communist] image, depicted in Appendix III to this opinion.”
> [Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972)]

The U.S. Supreme Court also implied that the greatest enemy of our freedom in America is a people who are not educated or equipped to judge or rebuke or confront evil in their government:

> “Where would we really find the principal danger to civil liberty in a republic? Not in the governors as governors, not in the governed as governed, but in the governed unequipped to function as governors. The chief enemies of republican freedom are mental sloth, conformity, bigotry, superstition, credulity, monopoly in the market of ideas, and utter, benighted ignorance. Relying as it does on the consent of the governed, representative government cannot succeed unless the community receives enough information to grasp public issues and make sensible decisions. As lights which may have been enough for the past do not meet the needs of the present, so present lights will not suffice for the more extensive and complex problems of the future. Heretofore public enlightenment may have been only a manifest desideratum; today it constitutes an imperative necessity. The First Amendment, says Justice Black, “reflects the faith that a good society is not static but

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114 Adapted from: **Bible Laws on Righteous Judgment**, Dr. Stephen Jones, [http://www.gods-kingdom.org/Righteous_Judgment.htm](http://www.gods-kingdom.org/Righteous_Judgment.htm)
advancing, and that the fullest possible interchange of ideas and beliefs is essential to attainment of this goal,' (From Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408 (dissenting opinion)).' Cahn, supra, p. 102."


"...the greatest menace to freedom is an inert [passive, ignorant, and uneducated] people [who refuse, as jurists and voters and active citizens, to expose and punish evil in our government]"

[Whitney v. California, 274 U.S. 357 (1927)]

Even the Apostle Paul, who some people falsely say told us not to judge, rebuked those who taught falsehoods, and his words below pretty much sum up exactly the state that the legal profession and courts are in today and what they are doing to pervert our country. Here are Paul’s strong words of rebuke, from Titus 1:10-16:

-For there are many unruly and vain talkers and deceivers,
specialy they of the circumcision:

Whose mouths must be stopped, who subvert whole houses [and families], teaching [and saying] things which they ought not, for filthy lucre's [money's] sake.

One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies [the tax protesters].

This witness is true. Therefore rebuke them sharply, that they may be sound in the faith;

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure: but even their mind and conscience is defiled.

They profess that they know God [and at least PRETEND that they love their brother and the people they serve]; but in [EVIL] works they deny [Him], being abominable, and disobedient, and unto every good work reprobate "

[Titus 1:10-16, Bible, NKJV]

Does it sound like the Apostle Paul above was NOT judging above, and if he was, then why shouldn’t we also? He was rebuking EVIL, which is exactly what God commands us to do throughout the Bible. This same apostle Paul also said:

“But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

For what have I to do with judging outsiders? Do you not judge those who are within the church?"

[1 Cor. 5:11-13, Bible, NASB]

As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul’s approach derives from the following scriptures:

“For the commandment is a lamp, and the law [God’s law] the light; Reproofs of instruction are a way of life...”

[Prov. 6:23, Bible, NKJV]

“Rebuke one who has understanding and he will discern knowledge.”

[Prov. 19:25, Bible, NKJV]

“You shall love your neighbor as yourself.”

[Romans 13:9, Bible, NKJV]
If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can we as Christians be in a lost world with such DEAD faith (see James 2:17-20)? How can we as Christians be sanctified as the salt and light of the world and the blessing to the world that God intended with no such works? How can we have the “fruit”, which is God’s blessing of peace and prosperity, without the “root”, which is courage and faith and morality evidenced by our works and obedience to God’s laws found in the Bible? Remember the parable that Jesus used about how we as Christians are trees and must bear fruit or be cast into the fire?:

“We can’t be one of God’s followers if we don’t bear the fruit of righteousness and mercy and truth by rebuking evil behavior, folks! Doing these things is the essence of justice.

The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and masters over our servant government, then we are just as entitled as the servant courts to rebuke evil. How can the servant be greater than the master?115 The only reason for any Christian to think otherwise is ignorance of what God’s word says and ignorance of the basis for our Constitutional government. Ignorance and sin are our biggest enemy, folks, and the only way to eliminate these two evils are rebuke and education of those who perpetrate them to inform them of their error and encourage them to remedy it. Based on the scriptures above, those who would accuse the author of spreading a message of hate:

1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would only encourage lawlessness and anarchy.
2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they risk suffering His wrath on judgment day.

If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord commands, read the articles below:

1. A Call for Discernment, John MacArthur
   http://famguardian.org/Subjects/Spirituality/Corruption/Discernment/Discernment.htm
   http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf

8.2 False Witness

“Thou shalt not bear false witness against thy neighbor.”
[Exodus 20:16]

The ninth commandment (above) is a summarized statement, a brief heading under which we find a number of laws governing court procedure. More specifically, this commandment regulates such things as slander, perjury, lying, double

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115 In John 15:20, Jesus said: “Remember the word that I said to you: ‘A servant is not greater than his master’.”
witnesses needed to convict anyone of any sin, and the principles of justice and mercy in general. Knowing these laws are critical in order to discern correctly and render righteous judgment, both in the divine court and in our personal lives.

8.3 Slander

"Whoever secretly slanders his neighbor, him I will destroy; no one who has a haughty look and an arrogant heart will I endure."

[Psalm 101:5, NASB]

In general, slander is falsely accusing another with the intent of destroying his reputation. It is usually done when the slanderer has no real proof of his victim’s guilt. (If he did have proof, he would not be afraid to follow the biblical procedure, in which case, it would not be slander at all.) Thus, he tells others his opinions of that person in hopes that others will come to share his opinion. By definition, slander is always wrong because (1) it is accusation that is implemented improperly, and (2) it is devoid of love and is not intended to restore the victim in any way to full fellowship.

Dr. Dungoody, pastor, had a problem. A Bible teacher in his congregation was getting too popular, a little too popular, due to his knowledge, eloquence, and personality. The problem was that if he were ever to disagree with the pastor, a large share of the congregation might agree with him, and there could then be a danger of splitting the church.

Fearing a church split over an issue that might arise, Pastor Dungoody viewed this Bible teacher with some suspicion and jealousy, watching him for signs that might indicate trouble.

It was not long before this Bible teacher committed an offense. The pastor immediately seized the opportunity to protest against the teacher. He got up into the pulpit the following week and “exposed the sin in the camp,” complete with Scripture and denunciation, and all the tears and “love” that he could muster.

The Bible teacher was shocked by the fact that he had been given no private hearing, but was accused in public first. The lack of love left him hurt and embittered, and so he left the church never to return again. The pastor was then delighted to give a follow-up sermon entitled, “Wolves in Sheep’s Clothing Never Repent.”

This is the story of many people outside the Church today, people who felt the full “wrath of God” pronounced upon them by an unloving church whose philosophy was to “cut the cancer from their midst,” with no real desire to restore the sinner or come to any understanding with the offender or sinner.

This is but one example of slander that occurs far too frequently today in churches that preach love but know not how to put it into practice. Such preachers (and others) disguise their slander with Scripture and hide their true inner motives—in this case, fear—by masking it with concern for the church.

The purpose of God is that all sinners should be brought back into full fellowship with God and men. As God sees it, the real purpose of the law is to teach righteousness. Isaiah 26:9 says,

"... For when the earth experiences Thy judgments, the inhabitants of the world learn righteousness."

[Isaiah 26:9, Bible]

Thus, the divine law is to be implemented in a positive way to bring about the restoration of the sinner. This can be done only when the law is applied by one motivated by the spirit of love and meekness. Gal. 6:1 says,

“Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.”

[Gal. 6:1, Bible]

The slanderer is malicious in that he aims to provoke his victim into outright rebellion. Our Pastor Dungoody was bright enough to realize that if he approached the problem scripturally and restored him, the Bible teacher would remain in the church, be a better person for the correction, and would continue to gain in popularity. Thus, the pastor’s problem would still be there. But if he could provoke the teacher into reacting to the false accusation, the law would then have grounds by which to judge him. And so the obvious solution was to attack him from the pulpit by slander, knowing that his victim would then react to this lack of love by fighting back in like manner.
Slander cannot bring God’s lawful judgment upon the victim of slander. But when the victim’s reaction to the slander is unlawful, he too falls into condemnation to some extent, and the slanderer rejoices in his heart for a job well done, while crying outwardly for the benefit of the public.

Most of the people, though hurt, remain unaware of the underlying motives and political games that are being played in their midst, using them as pawns.

8.4 Stumblingblocks

“You shall not curse a deaf man, nor place a stumblingblock before the blind, but you shall revere your God; I am the LORD.”
[Lev. 19:14]

Most people view this law as largely irrelevant to Christians today, because few would abuse the handicapped like this. But “the law is spiritual” (Rom. 7:14), and the spirit of this law is violated more often than we realize.

Many Christian denominations are in grave error, teaching false doctrines, practicing the traditions of men, and leading millions astray. So he stands in the pulpit and denounces them heartily, calling them “prophets of Baal” and proving every point from the Scriptures. He even manages to prove that his motive in denouncing these “prophets of Baal” is out of love for their deceived congregations.

The “offending church” hears about the denunciation and reacts immediately with a tirade of its own. Each believes the other to be blind to “the truth.” Neither church can hear the other amid the din of war.

Every church believes the “other denomination” is teaching falsehood. It will ever be so. But the manner in which these doctrinal differences are handled will reveal the true heart of the people, particularly the leadership. Each considers the other to be both deaf and blind. Yet they freely denounce and curse the deaf. It is sad enough that many people are blind to the truth, but then we so easily put a stumblingblock in front of them by our lack of love. Every time we beat people over the head with our “truth,” we ensure that they will NEVER believe the truth, because we have put a stumblingblock in front of them.

A new clock radio can make a wonderful gift, but if it is hurled at someone, it may be perceived as a lethal weapon!

The word stumblingblock also means “an offense,” and it is thus translated many times in Scripture. It is so easy to offend people by beating them over the head with our truth. This is not only the wrong way to do it, it is outright sin. It violates the spirit of Leviticus 19:14, quoted earlier. We should instead be speaking the truth in love (Eph. 4:15). This is the only way we can hope to heal the blind and the deaf.

How often have we heard people complain that their friends or their church will not listen to them when they try to teach them some truth. There are many possible causes for their not listening, of course, but we have found that when truth is given in genuine unconditional love, most people will listen (no longer deaf), and many will see it and believe.

The Hebrew word for stumblingblock is mikshole, an obstacle or enticement. In the New Testament, the Greek word used is usually skandalon, a snare or trap. There are at least two ways we lay traps for others. The first is by offending someone to the place where that person will not believe anything we say, including the truth. In Matthew 18:6, 7 Jesus said,

> But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea. Woe to the world because of its stumblingblocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!
[Matthew 18:6, 7, Bible]

Jesus considered it a very serious matter when men put a stumbling-block in front of someone else to cause them to fall, or to trap them in their sin or unbelief by our unloving attitude toward them. The Apostle Paul warned the church also about such people in Romans 16:17:
8.5 Perjury

If a malicious witness rises up against a man to accuse him of wrongdoing, then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. And the judges shall investigate thoroughly; and if the witness is a false witness and he has accused his brother falsely, then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you. And the rest will hear and be afraid, and will never again do such an evil thing among you.

Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

[Deut 19:16-21, Bible, NIV]

The justice of the law of God says that if any man bears false witness against his neighbor, accusing him falsely, then that false witness shall receive the full penalty of the very sin he had accused his brother of committing. It is the “Do Unto Others” principle in reverse, and the judgment always fits the crime.

False accusation is a very serious matter. The more serious the accusation, the more serious is the penalty of the law. And yet, we are so quick to accuse others, sometimes on the most circumstantial of evidence, even though we know we cannot prove our charges lawfully.

For instance, Christians sometimes think it is their calling and Christian duty to “expose” as many other “false preachers” as possible to rid the church of all the “wolves in sheep’s clothing.” They go on crusades to dig up all the dirt they can, any past indiscretion, any misstatements that can be twisted into “proving” that they are not true Christians. And then they go directly into their pulpits and denounce those “wolves.” Do they have the love of God in their hearts? Hardly. One should not love a “wolf,” after all; hence, once one has “proved” the man to be a wolf, there is no further need to treat him with love. Do they ever go to the accused to verify the accusations or the evidence? Usually not.

This is comparable to hanging a man without a trial because we all know he is guilty anyway. But Nicodemus knew the law and confronted the religious leaders on this issue in John 7:50 and 51,

Nicodemus said to them (he who came to Him before), being one of them, Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?

[John 7:50-51, Bible]

To do otherwise is another form of perjury. It is committed daily in Christian pulpits across the land. It is masked in love, perfumed with Scripture, dressed up in sincerity, but it still smells like dung. What does the law say about perjury? The accuser shall receive the law’s penalty for being a wolf in sheep’s clothing—the very thing the accuser attempted to lay upon the other person. It is a very serious matter to accuse someone of not being a true Christian, particularly when we judge by appearance, rather than knowing the person’s heart by Holy Spirit revelation.

It is only by such revelation that we can truly know if a man is a Christian or not. We have personally met many heart-Christians which the church has condemned and judged by appearances. Some judge by the length of their hair, or by how well they dress, or their denominational affiliations.

We have also met many outward Christians who were well respected in the church, whose hearts were in total rebellion against God. With every such revelation, we have been surprised and caught off guard.

Suppose a well-known television evangelist (who we shall not name) commits a sexual sin. A few years later, it becomes generally known. Millions of people could point their fingers at him and condemn him, thinking they are doing God a service. Yet if that same evangelist has already repented and received God’s forgiveness, then the evangelist is innocent in the sight of God, and the people are thus guilty of perjury!

If a thief pays the penalty for sin and receives forgiveness for it, then he is under grace, and anyone who condemns him for the past sin is guilty of perjury. It is the same with television evangelists. God has no double standards. Sin is sin; and grace is grace.
It is dangerous to pronounce guilt and accuse on the basis of hearsay. Even newscasters are not always fully aware of the truth, nor do they always tell the truth. They are interested in a news story and selling newspapers or advertising time. They usually do not care if the person has paid the penalty for sin, or if he has been forgiven by God. We may expect such perjury from non-Christians, but this ought not to be done by Christians. What does the Scripture say about forgiven sinners? Romans 8:33, 34 says,

\[
33 \text{Who will bring a charge against God's elect? God is the one who justifies; } 34 \text{ who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.}
\]

Only a few people would dare to stand up and deliberately accuse another man falsely. But untold millions of people over the centuries have been quick to commit perjury unwittingly. This is the great tragedy of the church. We are so quick to accuse and have no fear that we might be accusing falsely. In so doing, we ourselves come under judgment by the divine law.

8.6 The Law of the Double Witness

Deuteronomy 19:15 tells us the basic law of the double witness,

\[
15 \text{ A single witness shall not rise up against a man on account of any iniquity, or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.}
\]

[Deut. 19:15, Bible]

This law has so many applications, it is impossible to list them all here. Yet the heart of it is to protect the innocent from being accused and condemned on the word of a single witness or piece of evidence.

Witnesses need not be people. Moses said that if Israel sinned, “heaven and earth” would bear witness against them (Deut. 30:19). Paul wrote two letters to the Corinthians in order to establish this double witness, and he came to them three times in person (2 Cor. 13:1).

In setting up this law, God knew that men would place too much confidence in their own opinions, their own evaluations or character judgments—and in this pride, they would often condemn the innocent or judge the sinner too harshly. If men were truly spiritual and had the gift of discerning spirits (1 Cor. 12:10), there would be no problem in judging, as we see in the case of Ananias and Sapphira (Acts 5:1-10). Yet most of the church is still soulish, judging by appearances and the physical witnesses, and so they need these guidelines of the law to prevent injustice in judgment.

The ideal situation, of course, is that all men would judge by divine revelation, where the hearts of men would be fully revealed. Judges would then determine guilt or innocence in the way Jesus said in John 7:24,

\[
24 \text{Do not judge according to appearance, but judge with righteous judgment.}
\]

[John 7:24, Bible]

A good example of how this works is found in Acts 15, where the apostles met to judge the question of circumcision for non-Jews. Peter gives testimony in verse 8 and 9 drawing upon his past experience where he had seen Cornelius and others receive the baptism of the Holy Spirit without first being circumcised:

\[
8 \text{And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; } 9 \text{ and He made no distinction between us and them, cleansing their hearts by faith.}
\]

[Acts 15:8-9, Bible, NKJV]

Peter was able to look past the appearance, because he had received divine revelation revealing the heart and mind of God in this matter.

We must note also that this double-witness law applies to “any iniquity” and to “any sin.” This takes it outside of the courtroom into our own churches and living rooms and places of business. We are not to believe gossip or slander without first investigating the case. If there are multiple witnesses which compel us to believe the evidence, then we should follow the procedure that Jesus set in Matthew 18:15,
It is assumed here that your brother is indeed guilty, or at least he appears to be guilty from your point of view. In other words, if you truly believe that your brother has wronged you, then “reprove him in private.” The emphasis is not upon the reproving, but upon the privacy of the reproof. More often than not, we do not follow Jesus’ instructions, but rather tell everyone else about it first. So often the guilty party is the last to hear of the accusations against him! Even among Christians who are supposed to have the law written on their hearts, this is too often the case.

The purpose of going to your brother on a one-on-one basis in private is to protect him and his reputation from others who would judge him. Also, it gives that brother a chance to answer the charges against him. It may be that our own evaluation was incorrect. There might be other evidence or mitigating circumstances that would change everything, if only we knew what they were. It is important that we know all sides of an issue before passing judgment.

Hopefully, whatever the offense was, it could be settled in that private atmosphere. As for the manner of our reproof, if we approach our brother in a spirit of meekness and love (Gal. 6:1), the chances are very small that it would need to go any further than that first step. But if we go with a haughty attitude, assuming that we already know everything about the situation that needs to be known, the chances are good that we will simply drive him away and perhaps harden his heart.

Below is a good approach describing how to approach a brother about any sin or misunderstanding:

“If you would restore a brother to Christian unity and fellowship in the spirit of love, then let this be your guide: Give him not the word of accusation cloaked in love, as a wolf in sheep’s clothing, but rather give him My true love. Come with an apology in hand for causing the brother to stumble . . . Your brother shall reflect your attitude, and Christ shall be seen in him as well as in you.”

**STEP ONE:** It is important that we not approach our brother with an accusation, but with an apology. So often we attempt to follow Matthew 18:15 by going straight to the brother to “tell him his faults” or to “straighten him out.” There is no love in that approach, and we have yet to see it work toward a true reconciliation without resentment.

Give him the benefit of the doubt, for at this point, his guilt is still undetermined properly and will remain undetermined until the procedure has run its full course. If we truly love our brother, we will find it hard to believe that he has sinned against us, and if he has, then surely he must have been driven to it under very trying circumstances. Our brother will see immediately our level of love by the manner in which we approach him. Do we assume guilt or assume he is innocent?

**STEP TWO:** If by some chance the dispute remains unresolved after talking it over with your brother, and if you find it necessary to pursue the case rather than just forgive it, then step two is in order. Matt. 18:16 says,

> But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. [Matt. 18:16, Bible]

This does NOT mean we are to witness to everyone else and see how many people we can convince of our point of view. It means we are to take all the evidence or witnesses we have and once again go to the brother IN PRIVATE. Once again, this must be done in a spirit of love.

If we do not have enough evidence to establish the charge, then the matter should be dropped immediately for lack of evidence, and we should forgive our brother in our heart. This is very important, for if we hold our brother’s sin against him (and if he is indeed guilty of it), then we are in effect appealing to the Supreme Court of God, and He will take the case and judge all sides impartially. This can be dangerous for both the accused and the accuser, and if you love your brother, you may not want him to fall into such judgment. We will deal more with this in a later section dealing with God’s Supreme Court.

If you feel that you have the proper evidence in hand to establish the brother’s guilt, and the accused simply disregards the evidence or refuses to repent, then you have the right to go to court in step three. Jesus tells us in Matthew 18:17,

> And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer.
STEP THREE: The church in this case is the congregation or their representatives, today known as a jury, whether civil or religious. It is their duty to determine guilt or innocence on the basis of evidence. If the appeal is made to the church, both parties become bound by the law to submit to the decision of the church on pain of being of contempt of court, bringing the death penalty (Deut. 17:11, 12).

By strict or literal interpretation of the law, contempt of court is a capital crime. However, in Jesus’ day only the Romans could authorize executions. Thus, Jesus advocated a lesser, yet valid, interpretation of the law. It was to be put out of the church, or disfellowshipped.

In the Old Testament this was how God applied this same death penalty to the nation of Israel after they refused to hear the verdict of God. For example, when Jeremiah told Judah to submit to king Nebuchadnezzar of Babylon (Jer. 27:12), they refused to hear the Word of the Lord (Jer. 28:10). They decided to fight Babylon, rather than view Babylon as the judgment of God upon them for their sin. This was contempt of court. Yet, instead of destroying them as a nation, He sent them into exile into Assyria and Babylon among the heathen. This was a merciful substitute for the death penalty, brought about by intercession by the prophets and others.

Jesus also recognized that the priests in His day seemed to know little of the principles of mercy, love, or grace. They only knew how to use the law to accuse and destroy sinners. Thus, by their unrighteous judgments they had created a class of “publicans and sinners,” people who had been excommunicated from the temple. In fact, if the Romans had not been there to restrain their zeal, most of these probably would have been executed.

Briefly, here is the scenario: a man is starving, and so he finally steals a loaf of bread for his children to eat. He is caught, confronted angrily with accusations, and all his friends forsake him. Hurt by his friends’ rejection, he refuses to repent, not believing that God would ever judge him like this. So they drag him to the church for judgment, and they disfellowship him immediately. After all, they “love” the law. No love for the sinner, no grace, no forgiveness. Just create one more excommunicant thrown on the trash pile with other publicans and sinners.

Jesus befriended those same “sinners.” He understood that they had been driven from the temple by unloving, prideful, and accusatory priests and Pharisees, who had put a stumblingblock in front of the blind. Then, when the “sinner” rebelled against the temple for their bad attitude, the priests felt justified in putting them out of the temple. There is a large class of such “sinners” today in America as well, and we would do well to befriend them as Jesus did, bringing them His love, rather than just more accusations.

8.7 Equal Weights and Measures

In Matthew 7:1 and 2 Jesus advised,

1 Do not judge lest you be judged. 2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, “Let me take the speck out of your eye,” and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

Jesus was referring to the biblical law about equal weights and measures when He said, “by your standard of measure, it will be measured to you.” The laws says in Deuteronomy 25:13-16,

13 You shall not have in your bag differing weights, a large and a small. 14 You shall not have in your house differing measures, a large and a small. 15 You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the LORD your God gives you. 16 For everyone who does these things, everyone who acts unjustly is an abomination to the LORD your God.

[Deuteronomy 25:13-16, Bible]

In those days food, money, and many other things were sold by weight on a scale. If a man used deceitful weights on the scale, he could cheat the buyer. This was (and still is) unlawful in the sight of God.
But this law is also applicable in a spiritual way. If we were to measure our own sins using a heavy weight, our sins would appear to be “light” in comparison. What would God think if we weighed those same sins in other people, using a lighter weight that would make their sins seem “heavy” in comparison? This is unlawful in the sight of God. It is unlawful to use “differing weights” in our measurement of sin.

Jesus makes it clear that God will judge us according to the standard by which we measure other men’s sins. If we judge others by a harsher standard than we measure ourselves, it is a false witness. It is an attempt to impose a harsher sentence of the law upon others than we would want imposed upon ourselves for the same sin. The result is that if we appeal to God’s divine court for injustice that has been perpetrated upon us, God will judge the case according to our own standard of measure.

Hence, at the very least, we ought to have a just weight and measure in our “bag.” That way, God will judge us according to the true righteous standard of measure. If we are in submission to the divine law in our hearts, we have the right to appeal to its provisions of grace and mercy as well. Yes, the law contains those principles. Every sacrifice for sin was a provision for grace and mercy. As Christians, we have the right to appeal to the blood of Jesus Christ as the covering for all sin (1 John 1:9; 2:2).

8.8 The Supreme Court of God

Everyone has the right to go before God’s Court, even Satan himself or those people through whom this adversarial spirit manifests. All are judged according to the law of God, for all are subject to it. They are subject to it because the Bible says God owns the earth.

**[Psalm 89:11-13, Bible, NKJV]**

>“The heavens are Yours [God’s], the earth also is Yours; The world and all its fullness, You have founded them. The north and the south, You have created them; Tabor and Hermon rejoice in Your name. You have a mighty arm; Strong is Your hand, and high is Your right hand.”

**[Isaiah 45:12, Bible, NKJV]**

>“I have made the earth, And created man on it. I—My hands—stretched out the heavens, And all their host I have commanded.”

**[Deuteronomy 10:14, Bible, NKJV]**

>“Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”

God has every right to set the rules and laws that will be obeyed in His private property. The difference is that some people use the law to save; others to accuse and destroy.

There are times when justice is not possible here on earth. Sometimes false witnesses rise up against the innocent. Other times there are no witnesses to convict the lawbreaker. Still other times the judges are corrupt or are compelled to judge according to the unrighteous laws of men. Whatever the case, we all have the right to appeal to God’s Supreme Court, which stands above all human courts.

The divine law makes provision for all circumstances relating to judicial matters. It even makes provision for cases that cannot be proven—that is, “suspicion of guilt.” If a man knows or suspects that his brother has wronged him in any way, but yet he has no double witness to establish the truth in court, he may appeal his case to God’s Supreme Court. That is, he may call upon God to provide the double witness, for God sees all things properly.

Numbers 5:6-10 tells us how to deal with a repentant sinner who confesses his sin voluntarily, even though there are no witnesses against him. He is to return the stolen item, of course, but he only has to pay one-fifth its value in restitution, rather than the usual double that is specified in Exodus 22:4. One scholar has given a fuller study of this one-fifth restitution in the following book:
After this example in Numbers 5, we are given a second example of a case where there is not enough evidence to convict the sinner. This is found in Numbers 5:11-31. It is called “the law of jealousies” in verse 29. In brief, the specific example is given of a man who suspects his wife of having an affair but has no proof or witnesses by which to accuse her. The Bible says he may bring her to the Supreme Court of God to determine guilt or innocence. He is not compelled to do so, but the law upholds his right to do this in order to determine the truth.

The priest was to remove the covering from her head, signifying that her husband was permitting his wife to come under God’s direct cover, or authority. In doing this, he was relinquishing his authority to another and was agreeing to abide by the decision of the court, whichever way the verdict should be decided.

Then the priest was to take some of the dust from the floor of the tabernacle and mix it with a cup of water, placing the cup in her hands. She was then charged with an oath that would place her under God’s curse if she were to lie to God. All of this assumes, of course, that she continued to deny guilt, for if at any point she were to confess her sin, the procedure would be rendered unnecessary. She was then to drink of the water, saying, “Amen” in agreement with the terms of the oath. Num. 5:23-28 says,

22 The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness. 23 Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her and cause bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become a curse among her people. But if the woman has not defiled herself and is clean, she will then be free and conceive children.

If the woman remained unharmed by the water and continues to conceive children, she was presumed innocent of the charges. If guilty, she would become sterile in judgment for her sin. The matter was thus placed in God’s hands for judgment. This principle of law has been known as “trial by ordeal.”

During the Middle Ages, the Church corrupted this type of trial by tempting God. If they suspected someone was guilty of certain crimes, often condemned them to be burned at the stake or to be bound and thrown into the water. They assumed that God would save the suspected criminals if they were innocent. In other words, they presumed guilt and forced God to perform a miracle to prove the suspect’s innocence. Of course, not many miracles occurred, and no doubt many innocent people lost their lives.

Those people did not understand the divine law or the mind of God. In God’s system of law, people are presumed innocent unless proven guilty by God’s judgment. When a woman was suspected of committing adultery, she was to drink a cup of water mixed with a few minerals from the dust of the floor of the tabernacle. Normally, this would be quite harmless. If she were guilty, God would have to perform a miracle to make her barren.

America’s founders understood this principle and made it an integral part of the American system of law. People are innocent unless proven guilty. They got it directly from the Bible.

The biblical principle here can be used in any case whereby true justice is not possible. Every nation has its own judicial system, and some are better than others. No court in the world can establish perfect justice. There are always cases where the innocent are proven guilty, and the guilty are set free. There are also many cases where the guilty are sentenced to unjust sentences. For example, if a man is guilty of stealing $1,000, he may be sentenced to some months or years in prison. This is not justice as God views it. True justice is that the thief pay his victim double restitution (Ex. 22:4), and if he has no money to pay this, he must be put to work to pay his victim. He is then said to be “under the law” until such time as the victim is fully paid what is owed him.

There are also cases where justice cannot be implemented by men’s court system because there is not enough evidence to convict the criminal. There are millions of such cases in every country. This problem has caused many nations to believe that they must convict suspected criminals even if the proper evidence does not exist. But this merely compounds the problem. If there is a lack of evidence, the victim has the right to appeal to the divine court and receive justice in the time

God’s Law on Restitution
http://www.gods-kingdom.org/Restitution/Antidote.html

Laws of the Bible
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Litigation Tool 09.001, Form 13.001, Rev. 9/9/2016

EXHIBIT:_______
and manner that God deems to be appropriate. Yet once such an appeal has been made, the victim must leave it in God’s hands for judgment. He must forgive and forget it, for if he does not do so, he removes the case from God’s hands and should not expect God to implement His justice.

There are also many cases where false witnesses pervert justice. These either lie to free the guilty or to convict the innocent.

In all cases where injustice has been done, men may appeal their cases to the Supreme Court of God. The only real requirement is that men believe that God actually hears their case. If they have no faith in God, then they will not do this at all.

In appealing cases of injustice to the Divine Supreme Court, Christians should be aware that this should be done only with some serious thought, prayer, and knowledge of the implications of such an appeal. Each valid appeal directed against the government for its injustice raises its level of iniquity that will ultimately bring about its demise. The Bible alludes to this in Genesis 15:16, which says of Abraham’s seed,

16 Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.
[Genesis 15:16, Bible]

God had determined to bring judgment upon the “Amorites,” but God was telling Abraham that this would not occur for another four generations. There were many Amorites who suffered injustice at the hands of their leaders, for the leaders knew little about the divine law. And so when the victims of injustice cried out for justice, God heard their cries, even if it appeared that He was ignoring them for generations.

The lesson to be learned here is that when citizens of a nation appeal to God against injustice perpetrated by the officials of government, their petition raises the level of iniquity of that nation. If the nation does not repent and return to obedience to God’s law, the nation will ultimately be destroyed. Hence, each victim of injustice must ask himself if he wishes to be part of the petition to overthrow the nation, keeping in mind that many innocent people may be killed in that generation.

There are also valid appeals to God that are directed at individuals, rather than against whole governments. Once again, the victims must ask themselves if they really want God to bring that person to justice. In the case of the jealous husband in Numbers 5, the husband may not want to subject his wife to the judgment of God. In fact, if he truly loves his wife, he may not want her to become sterile. He may want to give her a time of grace (like God does with us), praying for mercy and repentance, rather than for justice.

The victim always has the right to appeal for mercy, rather than justice. The judge does not. Thus, if the case is brought before God, He will uphold the lawful rights of all parties and will judge righteously. God knows the hidden things of every court case, for He is witness to all things. It may be that the suspicious husband neglected his wife’s needs, whether physical or emotional needs. Perhaps he did not really love her, and this left a void in her life that caused her to commit adultery. Perhaps he oppressed her and treated her like a slave, and the only way she felt she could escape this was to run away with the help of another man who had compassion upon her.

There are many possibilities. God judges each case with a complete knowledge of all circumstances. If a jealous husband appeals to God for justice, he may find himself judged along with his wife. In fact, he may be judged more harshly than his wife for causing her to fall into sin.

Thus, before we appeal any case before God’s Supreme Court, it would be wise to do an internal inventory, knowing that God judges all sides with equity and with the same standard of measure that we judge others.

8.8.1 The Woman Caught in Adultery

In the eighth chapter of John, we see a very specific example of how Jesus handled a case of a woman accused of adultery. Numbers 5 applied to this situation, because in the eyes of God’s law, she was only a suspected adulteress until proven guilty. The scribes and Pharisees brought the woman to Jesus, claiming to have caught her in the very act of adultery. They were the witnesses, and they wanted Jesus to be the judge. They also informed Jesus of the law of Deuteronomy 22:22, which commanded that those caught in adultery ought to be stoned. This verse reads,
It is presumed here that the woman caught in adultery was married. Since Jesus did not dispute them on this point, we will also concur. We must ask, however, why the man was not brought before Jesus as well. This law specifies that BOTH of them were to die.

Jesus did not refuse to hear the case, but He did something strange at that moment. John 8:6 says,

"... But Jesus stooped down, and with His finger wrote on the ground."
[John 8:6, Bible]

Few people understand why Jesus did this. We have heard many different theories. Some say that he was simply ignoring them. Perhaps the most popular theory is that Jesus began to write down the names of all those who had committed adultery with this woman. But once we understand the law principle involved here, it becomes clear what Jesus was writing. The answer is to be found in Numbers 5:23,

"The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness."
[Numbers 5:23, Bible]

In the law of jealousy, the priest (who acted as the judge) was to write the curses (or judgments) of the law upon a scroll. Jesus did not have a scroll with him at the time, so He began to write the judgments of the law upon the ground. The woman’s accusers did not realize at first what He was doing, because normally, these would have been written upon a scroll. Secondly, they were appealing to the law of Deut. 22:22, because they assumed that the woman was guilty even before the trial. Jesus, however, judged her by a different law—that found in Numbers 5—because He was appealing the case to the Supreme Court of God.

Jesus recognized that the witnesses against her were hardly credible, if for no other reason, they did not bring the man for judgment as well. Jesus knew that it would be impossible for the woman to receive a fair trial, and that the Scribes and Pharisees had ulterior motives in this. They were using this woman to entrap Jesus Himself, and they were willing to sacrifice her very life to accomplish this end.

In addition to this, it was unlawful at that time for anyone to be put to death without the consent of the Roman authorities. Thus, Jesus could not have sentenced her to death even if that had been the correct judgment. So He appealed to the only principle of law applicable at the time. He appealed her case to the Supreme Court and judged her according to Numbers 5, rather than according to Deuteronomy 22:22.

At first, the Scribes did not understand what he was doing, and so they pressed Him for a judgment. He silenced them in John 8:7, 8,

"But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her."" And again He stooped down, and wrote on the ground.
[John 8:7, 8, Bible]

In other words, He told them that He was appealing to the only One who was perfect enough to judge this case. If anyone in the crowd felt that he was as perfect as God, then let him cast the first stone. After all, the law said that the witnesses were supposed to be the first to stone the one guilty of a capital crime (Deut. 17:7). Of course, they all knew that if they did so, it was NOT because Jesus had authorized it. Nor could they execute anyone without being in danger of penalty from the Roman authorities.

That got their attention, and soon they understood the law by which He was judging the woman—rather, the law by which He was appealing to the Supreme Court. When Jesus had written enough for them to read, they recognized what He was doing, and they knew that He could not pass judgment upon her once He had appealed the case to God. Since their entire purpose was to entrap Him, they knew that they had failed. One by one, they went away.
Perhaps they knew that when a man appeals to the Supreme Court, God always judges the accusers before judging the accused. He takes the entire situation and judges all sides impartially and completely. The Scribes and Pharisees knew that if they had been using this woman unjustly in their attempt to entrap Jesus. Thus, the woman also had a legal case against them. Perhaps they knew they had better drop all charges quickly, or else God would judge them first.

Whatever their understanding was, it was not long before all those who had brought the woman to Jesus had left the court room. Jesus and His disciples were left alone with the woman. He asked where her accusers were. There were none. This ended the court case, because there were no witnesses against her. It would have been unlawful to continue the case, as we read in Deut. 19:15,

"A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed."
[Deut. 19:15, Bible]

If there are no witnesses, there is no case. Neither Jesus nor His disciples had witnessed her adultery, even if they believed her to be guilty. The witnesses were gone, and we are not told where her husband was. If her husband did not witness her sin, but felt that she could be guilty, he was free to go to the Supreme Court and make her drink of the water of bitterness as prescribed in the law of jealousy. But only he had the lawful right to do this, for he was the potential victim of adultery.

What a masterpiece of wisdom and expertise in handling the law! The Scribes and Pharisees were no match for Him, particularly because the law itself makes every provision to ensure that justice will be done—if men will but take heed and know the law. And so, once again, Jesus beat them at their own game.

8.8.2 The Benjamite War

Another good biblical example of the Supreme Court is found in Judges 19-21. In this case, a few men of the tribe of Benjamin were guilty of rape and murder. The victim’s husband, a Levite, brought charges against the men, but the Benjamite tribe itself refused to give up the guilty men to be tried in court. Thus, the entire tribe of Benjamin became guilty and worthy of judgment.

Anyone who prevents justice from being done assumes liability for the injustice. This includes judges who pervert justice and false witnesses.

Unfortunately, the whole situation then went from bad to worse. The accusing tribes approached the tribe of Benjamin with pride and accusation, instead of in meekness and love. They came essentially as an army of 400,000 to execute the criminals before trial (Judges 20:2). They assumed guilt before they had even heard the case. Judges 20:12, 13 says,

"Then the tribes of Israel sent men through the entire tribe of Benjamin, saying, "What is this wickedness that has taken place among you? Now then, deliver up the men, the worthless fellows in Gibeah, that we may put them to death and remove this wickedness from Israel." But the sons of Benjamin would not listen to the voice of their brothers, the sons of Israel."
[Judges 20:12, 13, Bible]

The actual guilt of the Benjamites is clear, for the Bible tells us specifically that this rape/murder took place, and the tribe itself refused to do justly in the case. However, we also see underlying this story the self-righteousness of the rest of the tribes. It is not enough to seek justice. One must seek justice in a prescribed manner in order to judge and not be judged as well.

In their self-righteous zeal, the tribes went to God for answers. They received the right answer, but they asked the wrong question, as we read in Judges 20:18,

Now the sons of Israel arose, went up to Bethel, and inquired of God, and said, "Who shall go up first for us to battle against the sons of Benjamin?" Then the LORD said," Judah shall go up first."
[Judges 20:18, Bible]

In asking God who was to lead the charge against Benjamin, they assumed beforehand that they were to do battle. They should have asked God first how to handle the situation. If they had done so, we believe God would have told them to go to
the Benjamites in love and meekness, perhaps after a time of prayer and fasting, making sure that they were not putting any stumblingblocks in front of the Benjamites.

If that appeal did not work, they still should not assume that they were to go to war. War is the option of last resort. First they should have appealed to the Supreme Court for justice to be done. Then they would have been ready to ask God if He wanted them to go to war to actually enforce God’s judgment upon the tribe of Benjamin.

But Israel had already make up their minds to do battle, because the Levite had enflamed their emotions. So God said for Judah to go first into battle against Benjamin. They were obedient. Judges 20:20 says,

"And the men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against them at Gibeah. Then the sons of Benjamin came out of Gibeah and fell to the ground on that day 22,000 men of Israel."

[Judges 20:20, Bible]

Judah obeyed the Word of the Lord, but Judah still lost the battle. How is this possible? Obviously, God planned to judge the accusers first. Judah must have been the prime accuser here. That tribe was always the most zealous and most religious of the tribes of Israel. It is not surprising that many years later in Jesus’ day, the tribe of Judah was so zealous, but also so self-righteous (pharisaical).

Judah could hardly believe they had lost 22,000 soldiers in this battle. After all, they were only “being obedient to God.” So Israel immediately set themselves up to do battle once again. Judges 20:22, 23 says,

22 But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where they had arrayed themselves the first day. 23 And the sons of Israel went up and wept before the LORD until evening, and inquired of the LORD, saying, "Shall we again draw near for battle against the sons of my brother Benjamin?" And the LORD said, "Go up against him."

[Judges 20:22, 23, Bible]

We see here that Israel now finally asked the correct question, “Shall we again draw near for battle?” Having lost the first battle, they wondered if they should be fighting them at all. But by this time the law had been set into motion, and God’s verdict was that 40,000 men of Israel must die for their own sin before God would judge Benjamin for their sin. So in the next battle, another 18,000 soldiers of Israel died, as Judges 20:24, 25 says,

24 Then the sons of Israel came against the sons of Benjamin the second day. 25 And Benjamin went out against them from Gibeah the second day and fell to the ground again 18,000 men of the sons of Israel; all these drew the sword.

[Judges 20:24, 25, Bible]

This completed the judgment that God had decreed upon Israel. Only then did the Israelites begin to recognize that God was judging them for their own sin first. So they set aside the next day as a day of fasting and prayer, offering burnt offerings to God to atone for their own sins. It is a tragedy that they did not think to do this in the first place, for then they could have averted much if not all of the judgment upon themselves—and probably would have averted the civil war altogether.

After prayer and fasting, Israel returned to ask God once again if they should do battle. This time it was the right question and with the right motive. Judges 20:28 says,

28 and Phinehas the son of Eleazar, Aaron’s son, stood before it to minister in those days, saying, "Shall I yet again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the LORD said, "Go up, for tomorrow I will deliver them into your hand."

[Judges 20:28, Bible]

This time the tide of battle turned against the Benjamites, as God began to judge them for their sin. Keep in mind that the Israelites had prayed and fasted and had offered up sacrifices on behalf of their own sins—but they had done nothing on behalf of the sins of Benjamin. Thus, there was very little mercy available to the tribe of Benjamin. Judgment came, and there was no one to stand in the gap, no intercessor to plead their case. This too was a great tragedy—as great then as it would be today.
Nearly the entire tribe of Benjamin was destroyed. Over 25,000 Benjamites were killed, and only 600 men remained before the Israelites finally—at last—forgive and released Benjamin. Only AFTER that final battle did Israel intercede for their brother tribe by offering up sacrifices for them. Judges 21:2-4 says,

2 So the people came to Bethel and sat there before God until evening, and lifted up their voices and wept bitterly. 3 And they said, “Why, O LORD, God of Israel, has this come about in Israel, so that one tribe should be missing today in Israel?” 4 And it came about the next day that the people arose early and built an altar there, and offered burnt offerings and peace offerings.

[Judges 21:2-4, Bible]

Once the tribe was nearly destroyed, the rest of Israel began to play the role of Defense Attorney, or the Advocate of Benjamin. Now they stopped being the Prosecutor, or Adversary. Only then did they search the law to use it as an instrument of mercy, rather than for judgment (Judges 21:16-24). What a terrible way to learn to restore your brother in a spirit of meekness and humility!

Christians, too, must learn this lesson. John 14:16 speaks of the Holy Spirit using the term “comforter.” The Greek word is Paraclete, which is the word for a Defense Attorney, one who gives aid and comfort to a person being charged with a crime in a court of law. If we do the works of our Father, our major role in life will be to use the law for the good of the people. If your “client” has sinned and is in danger of God’s judgment, the Christian’s role is not to put away the law, but to show the sinner how to utilize the proper lawful provisions for sin, in order that he might be justified in the divine court.

Yet many assume the role of the Adversary in the court room—that is, the Prosecutor. The Greek word for Adversary is Diabolos, or “devil.” All devils, by definition, are Prosecuting Attorneys who accuse men of sin in an attempt to destroy them. Christians ought not to be “children of the devil,” doing the works of their father (John 8:44).

If Israel had understood these basic principles, Biblical history would be quite different. Yet 65,000 Israelites died, not only because of sin, but because the “righteous” people did not know the basic principles of love, mercy, and judgment. Just as the ancient kingdom was lost for want of a nail for the shoe of the horse for the king for the army for the kingdom—so also the tribe of Benjamin was destroyed for want of a little love in approaching the tribe with the accusation of sin. For lack of love, mercy was lost; for lack of mercy, 65,000 lives were lost.

Judgment is also coming to America because of her sin that she allows in her midst. Will she have any to stand in the gap for her, that lives will be spared? Or will the church continue to call down fire from heaven upon the sinners? Are we doomed to repeat the ignorance of Israel in times past? There is no way we can underestimate the importance of learning this lesson BEFORE the death litter our own streets. Remember, the life you spare may be your own.

8.9 God’s Sovereignty; Man’s Authority

God is sovereign, yet He has chosen to given man authority in the earth. This was first given in Genesis 1:26-28,

26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth....” 27 And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

[Genesis 1:26-28, Bible]

The King James version says, “let them have dominion.” This is the first delegation of authority in the earth. The Apostle Paul says of this in Romans 13:1,

“Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”

[Romans 13:1, Bible]

All authority is ultimately established by God, even the worst examples of its abuse. King Nebuchadnezzar of Babylon was a great king from a political standpoint, but he was as cruel as any ungodly king. God used him as an example to show that He was sovereign even over such ungodly rulers. In Daniel 4 we have Nebuchadnezzar’s testimony how God showed him
His sovereignty by overthrowing him for “seven times” (Dan. 4:32). The lesson he learned is given in Daniel 4:24, 25, where Daniel told him,

“this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: that you be driven away from mankind, and your dwelling place be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind, and bestows it on whomever He wishes.”

[DANIEL 4:24, 25, BIBLE]

This all came to pass, and even the ancient histories of Babylon show a “silent” period in Nebuchadnezzar’s reign during the time of his madness. But at the end of this time, the king tells us in verse 34,

34 But at the end of that period I, Nebuchadnezzar, raised my eyes toward heaven, and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. 35 And all the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, “What hast Thou done?” 36 At that time my reason returned to me. And my majesty and splendor were restored to me for the glory of my kingdom, and my counselors and my nobles began seeking me out; so I was reestablished in my sovereignty, and surpassing greatness was added to me. 37 Now I Nebuchadnezzar praise, exalt, and honor the King of heaven, for all His works are true and His ways just, and He is able to humble those who walk in pride.

[DANIEL 4:34-37, BIBLE]

True reason is knowing that God is sovereign in the earth. “He is able” to humble and overthrow even the greatest of kings. Consequently, if God does NOT humble these cruel rulers, it is because they have been set over us to judge the people for their sins. We see this here with the case of the Kingdom of Judah, whom God put under Nebuchadnezzar.

By His sovereignty, God has established authority in the earth and has distributed it to certain men and women according to His will. Not only does this include governmental authorities, but also “spiritual gifts and callings” that we exercise in life. 1 Corinthians 12:28 says,

“And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps [antilepsis], administrations, various kinds of tongues.”

[1 CORINTHIANS 12:28, BIBLE]

Apostles, prophets and teachers are three of the governmental authorities God has established in the Church. These are, in part, to teach Christians and help them go before the Supreme Court of God in order to establish righteous government first in the Church and secondly in the world in general.

Others have spiritual authority in the area of healing or administrations and even “helps.” The Greek word for “helps” is antilepsis, which carries the meaning of understanding and perception, or discernment, which is helpful to others. It is one of the most important gifts to the Church, and is perhaps the most lacking of all. Perhaps this is because this gift is not as glamorous as some of the other gifts.

Any time God has called someone to do a job, it is a divine appointment and is an example where God has established authority in the earth. From the least to the greatest, none of these should be despised.

8.10 The Saints Shall Judge the World

In 1 Corinthians 6:2 and 3, Paul tells us,

“Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more, matters of this life?”

[1 CORINTHIANS 6:2 AND 3, BIBLE]

When God wants kingdoms to be overthrown, He raises up men and women and anoints them with the spiritual authority to depose kingdoms. This is first accomplished by prayer warriors, whom God trains in the use of spiritual authority. At the
appointed times, they are led to make certain decrees before the divine court. Shortly afterward, the nations fall, often by military men who have no idea that their authority has been derived from God through the decrees of the spiritual prayer warriors.

In Nebuchadnezzar’s prophetic dream in Daniel 4, where he saw himself as a tree cut down and cast away for “seven times,” it was THE WATCHERS who decreed that the tree be cut down. Daniel 4:13, 14 says,

> “I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches (KJV)”
> [Daniel 4:13, 14, Bible]

The phrase underlined above reads, “watcher, even a holy one” in the original Hebrew. The watcher is the holy one, often translated “saint.” (Compare Deut. 33:2 with Jude 14.) The verse is not speaking about two different beings. The watcher is a believer who is awake or watchful and knows the times and seasons. He hears the voice of God and knows when to speak forth such decrees in the name of God. He is seen in the vision as coming down from heaven, not because this saint is an angel, but because his spirit has been in the Divine Court and is now rendering its judgment.

The saints, or holy ones, shall judge the world, Paul says.

This watcher, we believe, was none other than Daniel himself. He decreed the temporary overthrow of Nebuchadnezzar, which set the pattern for the temporary overthrow of Babylon. It was temporary, because the stump was left intact, and later, it returned to life as Mystery Babylon, which arose in the 20th century in 1914 approximately 2,520 years after Babylon had become an empire in 607 B.C.

The year 1987 was 2,520 years from the fall of Babylon in 537 B.C.

The year 2001 was 2,520 years from the beginning of Haggai’s ministry to urge the people to complete the building of the temple.

The year 2006 is 2,520 years from the actual completion of the second temple in Jerusalem.

Incidentally, the numeric value (gematria) for “seven years” in Hebrew is 2,520, according to page 157 of Bonnie Gaunt’s book, Time and the Bible’s Number Code. The seven years it took for Nebuchadnezzar to acknowledge God as the King of the Universe prophesied of a 2,520-year period. When he made his proclamation in Daniel 4:34-37, essentially declaring Babylon to be under God, he set the prophetic pattern for a future event. Revelation 11:15-17 speaks of this event, saying,

> “And the seventh angel sounded; and there arose loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever.” 16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, “We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign.””
> [Revelation 11:15-17, Bible]

By inspiration, Daniel, the watcher, issued the decree from the courts of heaven, and twelve months later the first phase of fulfillment occurred. The king was put off his throne for a time. We are now in the generation of the second fulfillment of this prophetic Word, and in fact the double witness has already gone forth for the overthrow of Mystery Babylon. It has again been done by the mouths of the watchers. The Word was decreed Nov. 29, 1993 at the climax of the Jubilee Prayer Campaign. Perhaps it may take twelve YEARS this time to see Babylon’s final overthrow, even as it took twelve MONTHS in Daniel’s day (Dan. 4:29). We shall be watching.

In this way God exerts His power over the affairs of men. God does it through the agency of man. God seldom does things directly. He nearly always accomplishes His will by using men. This is simply because He gave man authority over the earth in Genesis 1:26-28. In doing so, He intended to limit Himself, instead of doing everything Himself. His purpose was to train men and women to be His children, doing the things that they saw their Father do. If God were to do all things Himself, there would be no purpose for mankind, no learning, and no need to establish authority in the earth.
Paul tells us that the saints will judge the world. While that is true, it is also true that Jesus Christ was appointed as the Highest Judge. The only way Jesus could be eligible as a Judge in the earth was if He would come to earth as a man, for God delegated all authority over the earth to man. We read of this in John 5:22 and 27, where Jesus Himself said,

> For not even the Father judges anyone, but He has given all judgment to the Son. . . 26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man.

Take note that Jesus was given this authority BECAUSE He is the Son of Man (Adam). As the Son of God, He had all authority in heaven, but as the Son of Man, He had all authority in earth. Jesus could rule the angels of heaven as the Son of God; but He had to become the Son of Adam in order to be the lawful ruler of the earth.

In fact, Adam the individual had been given the dominion mandate to rule as king over the earth. This mandate was passed down to his descendants as a birthright from generation to generation until it came to Jesus Christ.

There was a lawful order here that could not be bypassed. This is why the genealogy of Jesus is written in the Scriptures. His genealogy to King David established His lawful right to be the King of Judah. But His genealogy back to Adam through the birthright lineage established His lawful right to be the King over all the earth.

History, then, is the story of how Jesus Christ and His children will “subdue” the earth (Gen. 1:28) and become its judges. People expect God to judge the earth directly, but in fact, He has committed all judgment to man—and the foremost Judge is Jesus Christ. He is the One who sits upon the throne in God’s Supreme Court. He is the One who speaks to men who can hear His voice. He is the One who tells certain men and women what His judgment is, and they are expected to speak it into the earth in order to make it effective.

In this way, the double witness law is observable, for when Jesus Christ speaks from the heavens, and men echo His decrees on the earth, it is heaven and earth bearing witness to the truth. This is what establishes all things that God is doing in the earth. He has truly committed all judgment to the Son, because He is the Son of Adam. This is not only applicable to Jesus, but also to His Body.

As the Scriptures develop this theme of judging the earth, we see early examples of military-type conquest, such as in the days of Joshua and David, the warrior king. But by the time of Jesus Christ, the method seems to change to a more peaceful form of conquest. The people in Jesus’ day could not understand this, because they did not know the mind of God. Today we have the benefit of hindsight and have a clearer view of the progression of God’s methods.

### 8.11 Discerning True Justice

All judgment belongs to Jesus Christ. We are not to judge any man apart from Him.

> My son, if you receive my words,  
> And treasure my commands within you,  
> So that you incline your ear to wisdom,  
> And apply your heart to understanding;  
> Yes, if you cry out for discernment,  
> And lift up your voice for understanding,  
> If you seek her as silver,  
> And search for her as for hidden treasures;  
> Then you will understand the fear of the LORD,  
> And find the knowledge of God.  
> For the LORD gives wisdom;  
> From His mouth come knowledge and understanding;  
> He stores up sound wisdom for the upright;  
> He is a shield to those who walk uprightly;  
> He guards the paths of justice,  
> And preserves the way of His saints,  
> Then you will understand righteousness and justice,  
> Equity and every good path.  
> When wisdom enters your heart,  
> And knowledge is pleasant to your soul,
In fact, without hearing God speak first, we have no authority to speak at all, and our “judgments” would fall to the ground. We are to do only that which we see Jesus do, even as He did only that which He saw His Father do. John 5:19 says,

19 Jesus therefore answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.”

The Holy Spirit (our Advocate) is the means by which we may now judge the world, for it is Jesus Himself who judges the world through us. He is the Head; we are the body. We act in His name, and when we judge as led by the Holy Spirit, it is not really us judging at all, but it is Jesus in us that judges. He has delegated to His seed the lawful authority to judge, but we have the equal level of responsibility to judge by the Spirit alone.

Apart from the continual leading of the Holy Spirit into all truth, our judgments will only be carnal and harmful. Any time we judge, it must be a revelation from God, applied by supernatural wisdom that is not dependent upon human understanding or outward appearances. It must search out the thoughts and intents of the heart. It must cut and separate the bone from the marrow (Heb. 4:12).

It cannot be a fleshly judgment, but a spiritual one, for the Spirit within us is spiritual. When Christians judge by the flesh or by appearances, they put a curse upon the earth. They cannot help but do this. But when they judge by the Spirit, they ultimately bring mercy, grace, and life, even if it becomes necessary to use the sword.

It seems also that the more carnal we are, the more we love to judge others. Judgment itself is neither right nor wrong. It merely exists as a God-given responsibility placed upon us. But since any governmental office, this authority is best wielded by those who have no ambition for power, for they recognize the seriousness of the responsibility as well as their own inadequacy.

The carnal would love to have spiritual authority so that they could, like Elijah, call down fire on the heads of the ungodly. Jesus’ disciples had this very problem while they were yet in training. It is the same with us. If carnal men knew their own hearts, they would be horrified to see that, like the disciples, they preferred to see the “enemies of God” burned up than to see them converted by the fire of the Holy Spirit. Jesus scolded them for not knowing their own hearts.

Why are there so many unbelievers in the world today? Why do so many hate the Church and the God which Christians say they represent? Is it because we have done so much good? Is it because we have caused the deaf to hear and the lame to walk? Is it because of our love and compassion for them? No, they hate Jesus Christ because Christians have been unjust and have misrepresented Him. Unrighteous men posing as Christians have defined Christianity in the eyes of the world, making it difficult for the true Christians to overcome that reputation.

Psalm 33:5 says of God, “He loves righteousness and justice.” Psalm 37 is the great chapter describing the meek who are to inherit the earth,

29 The righteous will inherit the land, and dwell in it forever. 30 The mouth of the righteous utters wisdom, and his tongue speaks justice. 31 The law of his God is in his heart; His steps do not slip.

[Psalm 37:29-31, Bible]

Psalm 89:14 says,

14 Righteousness and justice are the foundation of Thy throne; Lovingkindness and truth go before Thee.

[Psalm 89:14, Bible]

The Bible takes a clear position that justice is the basis of all righteous judgment. Those who do not seek justice for the weak and the poor are not doing the will of God in the earth, regardless of who perpetrates or supports the injustice. For this reason, aspiring overcomers ought to study the divine law, for this is the foundation of justice that comes from the mind of God.
8.12  God’s True Method of Subduing the Earth

In order to understand this progression, we must begin at least as far back as the days of Moses. All Israel had the faith to leave the land of Egypt at the original Feast of Passover. But this was only the first level of faith. When they arrived at Sinai for the Feast of Pentecost, God spoke the Ten Commandments audibly to them from the mount. The people were so terrified that they refused to approach God, even when Moses urged them to do so. Exodus 20:18-21 says,

18 And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled at a distance. . . 20 And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." 21 So the people stood at a distance, while Moses approached the thick cloud where God was.

[Exodus 20:18-21, Bible]

The people “stood at a distance,” because they did not have the second level of faith, characterized by Pentecost. We understand, of course, that in the plan of God, it was too soon for the giving of the Spirit at Pentecost. In fact, after Israel had spent 40 years in the wilderness, Moses told the people in Deut. 29:4 and 5,

4 Yet to this day THE LORD has not given you a heart to know, nor eyes to see, nor ears to hear. 5 And I have led you forty years in the wilderness. . . .
[Deut. 29:4 and 5, Bible]

So God took the credit for not giving Israel the ability to know, see, or hear. This prevented them from having a Pentecostal level of faith, because “faith comes by hearing” (Rom. 10:17). In spite of this, God calls us to approach Him and hear His voice, for we read in Psalm 95:7-11,

7 For He is our God, and we are the people of His pasture, and the sheep of His hand. Today, if you would hear His voice, 8 do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness; 9 When your fathers tested Me, they tried Me, though they had seen My work: 10 For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways. 11 Therefore I swore in My anger, "Truly they shall not enter into My rest."
[Psalm 95:7-11, Bible]

Here the Scriptures tell us that Israel would not “hear His voice.” For this reason, they were unable to “enter into My rest.” That is, that generation was disqualified from entering the Promised Land at the time of the 50th Jubilee from Adam. (See Secrets of Time, http://www.gods-kingdom.org/Secrets/TOC.htm for this study in timing.) The Jubilee is the third and highest Sabbath. It is God’s rest. Their lack of faith was made manifest when the ten spies gave an evil report after spying out the land of Canaan for 40 days (Num. 13). If the people had believed Caleb and Joshua—the two spies who gave a good report—they could have entered the Promised Land at that time. But instead, they believed the evil report of the ten spies.

The timing of this event sheds much light on its meaning. We know from a study of chronology that this took place 2450 years after Adam. This was the 50th Jubilee (49 x 50 years = 2,450). We also know from Numbers 13:20 that “the time was the time of the first ripe grapes.” That is, this occurred in September when the trumpet was to be blown for the Jubilee. So Israel was to observe this Jubilee by deciding to enter into God’s rest—the true Promised Land that is more than just real estate. It is the redemption of our body (Rom. 8:23), for we were made from the dust of the ground. It is the transfiguration that fulfills the Feast of Tabernacles.

The Jubilee is the preparation day for the Feast of Tabernacles. If Israel had believed the good report of Caleb and Joshua, they would have entered the Promised Land (God’s rest) five days later at the Feast of Tabernacles. The significance of the Feast of Tabernacles is that it is the prophesied time of the transformation, or the bodily change of those who are “alive and remain unto the coming of the Lord” (1 Thess. 4:15). The Feast of Tabernacles prophesies of the redemption of the body (Rom. 8:23).

Suppose, then, that Israel had fulfilled the Feast of Tabernacles in the time of Moses. They would have entered Canaan with a glorified body, full of faith, entering into God’s rest. They would have manifested Christ to all who met them. The Word coming from their lips would have been sharper than any two-edged sword. What, then, would have become of the

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Canaanites? They would have seen the glory of God upon Israel and would have immediately cried out to God, repenting of their wicked ways. They would have been converted. There would have been no need to destroy them by a physical sword.

In fact, if all of this had happened, the millennial Kingdom would have been set up at that time under Joshua. Men would have flocked to hear and learn the law of the Lord, as Isaiah 2 and Micah 4 prophesies. Men would have been beaten their swords into plowshares.

However, because of Israel’s lack of faith, this did not happen. And 38 years later when Israel entered the land, they did not enter at the Feast of Tabernacles, but at the time of Passover. They crossed the Jordan River on the tenth day of the first month just before Passover (Joshua 4:19). This was because they were capable of only a Passover level of faith. They were yet incapable of fulfilling Pentecost and certainly Tabernacles as well.

Israel’s history tells us what would have happened, but did not. Yet it is helpful for us to know, because it manifests the mind and true desire of God. The people of Israel were told to slaughter the Canaanites, and this was indeed the will of God at that time. But it was His will only because Israel was incapable of wielding greater weapons than physical swords. By their low level of faith, they could only destroy the Canaanites by the sword; but this should not be taken as a mandate to do the same today. We have been given greater faith and sharper weapons that can divide soul from spirit and discern the thoughts and intents of the heart (Heb. 4:12).

In the past 2,000 years many have enjoyed a Pentecostal level of faith, under which anointing the disciples were told in Mark 16:15,

15 And He said to them, “Go into all the world and preach the gospel to all creation. 16 He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.”
[Mark 16:15, Bible]

So we see a difference between the first Joshua and the second (Jesus, or Yashua). The first told Israel to put the Canaanites to death; the second told us to kill their flesh by baptism. It is a different form of death, one that brings the sinners into life, rather than destruction. It is the death of “the flesh,” rather than the death of the body.

The sword in the days of Moses is not the same sword given to us today. This is well illustrated by the story of Israel’s worship of the golden calf at the base of the mount—the place of Pentecost. In Exodus 32:26-28 we find that the Lord told the Levites to take their swords and start killing people. Verse 28 says that 3,000 men died that day, subtracted from “the church in the wilderness” (Acts 7:38).

In the New Testament, the 120 disciples in the upper room on the day of Pentecost received a greater sword—the word of God in their mouth. They took this sword into the streets of Jerusalem, and as “the flesh” began to die, 3,000 men were ADDED to the Church that day. The difference is the type of sword that is used. The Passover sword brings death; the Pentecostal sword brings life.

It is unfortunate that during the Age of Pentecost so many Christians have not known the mind of the Lord in regard to their methods of transforming the world into the Kingdom of God. Pentecost is the transition between Passover and Tabernacles. It is the time when we should be preparing for the Feast of Tabernacles—not reverting back to Passover. The conversion of the world was supposed to be by the demonstration of the power of the Spirit, not by crusades and military conquests and forced conversions on pain of death. These methods are a poor substitute for the method Jesus used. But instead, the carnally minded Church leaders reverted to the Old Testament to find the model for their behavior. They did not know the mind of God.

This tendency to misunderstand the intent of God is as common today as it was in Jesus’ day when He said in Matthew 11:12,

12 And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.
[Matthew 11:12, Bible]
False messiahs and military leaders have always attempted to set up what they believe to be the Utopia on earth, their own version of the Kingdom of God—but they have always done so by military force. These are the violent men who take it by force. Jesus did NOT speak these words to encourage us to use violence and force to take the Kingdom. He was criticizing those who employed these methods. We are to do as Jesus did.

Military methods have converted many people to the religion of Christianity; but these have not converted a single person to Christ in his heart. The Church has often been an empty shell, devoid of the power of God, and the ridicule of all the ungodly who saw its moral vacuum. The Church in that condition was reduced to converting people by force, because no heathen in his right mind would convert to a morally bankrupt religion under any other motive. But God is not interested in bringing more people into religion; He wants their heart-felt love and a personal relationship with them.

Thus, the judges of the Old Testament were military men that delivered Israel from various captivities; but the judges that God has been raising up in the past 2,000 years are those who can demonstrate the love of God to all. When men see the power of God in their lives, they will be drawn to ask how they, too, can have the same relationship with God.

This is NOT to say that military means ought to be banned outright. The use of military might in the Old Testament was certainly of God, but was also the result of Israel’s failure to hear the voice of God at Mount Sinai—and later, their failure to enter the land at the Feast of Tabernacles. They were incapable at the time of taking up the most powerful weapon in God’s arsenal—the sword of the mouth. So God gave them an alternative sword, a physical sword, by which they could subdue Canaan. Though this was not in the perfect will of God, it became God’s will for an imperfect people in an imperfect time. And God worked mightily even through this.

The physical sword—even with the miraculous help of God—could only establish a type and shadow of the true Kingdom of God. It was a Passover-level kingdom. In the New Testament Jesus Christ established a higher level of Kingdom, preparing the way for the Kingdom’s Pentecostal level. It was better, but still far from perfect, for the pattern of Pentecost was set by King Saul, not by David.

Today, God is requiring more of us than was required in the past, because we are at the end of the Pentecostal Age, looking into the coming Age of Tabernacles, commonly called the Millennium. The only way the true Kingdom of God will be established in this age will be by the power of the Sword of the Mouth, wielded by those who have come into the fullness of the Spirit.

Even 200 years ago when America was founded, the Church had restored only the truth of Passover—justification by faith. It was not until the beginning of the 20th century that Pentecost was restored through the ministry of Charles Parham and others after him. Now in the 21st century God is restoring the revelation and power of Tabernacles. More is required of us, for the peace that God will establish is to last a thousand years. This will not happen if the peace is established upon injustice, for then would the population have to be restrained by force, rather than by love.

To know and practice righteous judgment as a saint that judges the world, one must have the character of Jesus Christ as manifested in the New Testament. One must love all of God’s creation and work only to establish their best interests. One must have the heart of a servant and manifest the fruits of the Spirit listed in Galatians 5:22, 23.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. {Galatians 5:22, 23, Bible}

9. What Does the Bible Say About Hate?

Those Christians intent on imposing not their view but the views of the Bible upon secular society may be met with strong resistance, and this is especially true within the legal field, where man’s law has become a license for politicians to buy favors by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians who wish to apply God’s laws to the practical affairs of life is that they are likely to be branded as “hatemongers” or advocating a hate mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce God’s laws even within churches as it pertains to homosexual practices. What these false slanderers and accusers will not do is admit what the object of the hate is, which is sinful behaviors, and that the main function of police and government is to “hate
evil”, not by the objective standard of God’s Holy law, but by a subjective politically-defined standard. Liberals of today are intent on making us Christians appear to actually hate specific people, instead of just sinful and therefore illegal behaviors that violate God’s laws. This section will highlight what the Bible says about “hate” and why hating evil and sinful behavior is not only not harmful or sinful, but why God’s Holy Word calls us to do so as enforcers of His Divine Law within our own personal lives.

Reformed theologians are more likely to preach about hatred than dispensationalists. The dichotomy of dispensationalism causes them to avoid controversial or divisive topics or subjects which politically impact on society. A.W. Tozier, former president of Moody Bible Institute, said the following:

“Men perform according to their theology whether it is right or wrong.”

I. INTRODUCTION

A. Hatred is a very politically incorrect thing to talk about in churches.

B. I looked through four Bible dictionaries and found only one that mentioned “hate” or “hatred”! That dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred either. Could it be that they hate hate? :-(

C. People don’t like talking about hate because they don’t want to appear prideful or dogmatic to outsiders of the Christian religion. Those who are pushy and controlling don’t make good evangelizers.

D. Hate, however, is an important aspect of our faith, because it is also an aspect of God’s behavior, as we will learn shortly.

II. WHAT IS HATE?

QUESTION: What does hate mean to you? (ask several members)

A. Now let's see what the Bible says about this.

B. Hate:

1. Is forbidden, Lev. 19:17, Col. 3:8
2. Is a work of the flesh. See Gal. 5:20
3. Leads to deceit: Prov. 10:18, Prov. 26:24-26
4. Stirs up strife: Prov. 10:12.
6. Is a behavior of the wicked, Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3
7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.

C. When Hate is expressed as an action, it is called:

1. Wrath.
   a). Definition:
   
   wrath, a word denoting the active feeling of God against sin, expressing in human categories an important attribute of God: that he is holy and righteous and rejects everything that is not. This rejection is real, manifesting itself in actual situations such as the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an arbitrary passion or animosity. Even in this reaction God is ‘slow to anger‘; the ot emphasizes that he is ‘merciful and gracious…abounding in steadfast love’ (Ps. 103:8; Joel 2:13). In the nt, the angry reaction of Jesus against those who desecrated the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul’s theology: he often mentions that human disobedience and transgression result in the coming of the wrath of God (Rom 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the nt, however, is the love of God, not his anger. The nt can say that ‘God is love’ (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the nt: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.116

b. Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.
c. Reward for wickedness is and should be wrath: Prov. 11:23 “...the expectation of the wicked is wrath.”.
d. Those who show wrath will invite and suffer punishment: Prov. 19:19.
e. Wise men avoid or turn away wrath: Prov. 29:8.
f. We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.
g. We invite God’s wrath if we allow ourselves to be deceived: Eph. 5:6.
h. As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that:
“Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’” says the Lord...Do not be overcome by evil, but overcome evil with good.”

QUESTION: What does this mean to you? See Rom. 12:9

i). Examples of wrath:
(1). The War in Iraq
(2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
(3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
(4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
(5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
(6). 2 Chron. 32:24-26: King Hezekiah avoided God’s wrath by humbling himself.
(7). Esther: Haman’s plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.


2. Anger. Psalm 78:49 says “He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them.”


a. Judgment is the decision by God to execute His wrath as a recompense for sin.
b. Judgment is a reminder that there is a consequence for every one of our sins.
c. Heb. 9:27: “And as it is appointed for men to die once, but after this the judgment”
d. Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
e. Book of Revelation: Describes how that judgment will be meted out. “Here comes the judge!”

QUESTION: Can you think of any other behaviors that are manifestations of hate?

D. Abomination: In the Bible, the word “abomination” is a synonym for “hate” in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

ABOMINATION. Four Hebrew words are translated thus. 1. ṭô’ēḇâ is used of sacrificial flesh which has been left too long (Lv. 7:18, etc.). 2. šiqqūṣ refers to idols (‘Milcom the abomination of the Ammonites’, 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). 3. The related word šeqqēṯ is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being ‘unclean’ (Lv. 11:10f.).
4. ṭô’ēḇâ is the most important word of the group. This may denote that which offends anyone’s religious susceptibilities: ‘every shepherd is an abomination to the Egyptians’ (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 ṣiqqūṣ is used of Ashtoreth and Chemosh and ṭô’ēḇâ of Milcom). It denotes practices derived from idolatry, as when Ahaz ‘burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out’ (2 Ki. 16:3), and all magic and divination (Dt. 18:9-14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is ‘abomination’ (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as ‘lying lips’ and ‘diverse weights’ are said to be an abomination to the Lord (Pr. 12:22; 20:23, cf. also 6:16ff., etc.).

L.M. 117

God says in Lev. 18:29 says “For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people.”

QUESTION: In today’s contemporary terms, what do you think this means in practical terms?

E. Webster’s New Collegiate Dictionary; man’s vain interpretation of hate.

Hate. 1: Feel extreme enmity toward 2: to have a strong aversion to: find very distasteful. syn HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament
   a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
   b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
   c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; cf. Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
   d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God’s enemies too (Nu. 10:35; cf. Ex. 20:5; Dt. 5:9; 7:10).
   e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Pss. 101:3; 139:21f.; 119:104, 113).
   f). God hates:
      (1). idolatry (Dt. 12:31; 16:22),
      (2). injustice (Is. 61:8),
      (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; cf. Je. 12:8).

2. In the New Testament
   a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
   b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
   c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; cf. Mk. 3:5), though not of persons, is attributed to Christ. (*WRATH.)

3. Contrasted with hope
   a). ‘Hate’ as opposed to ‘love’ in Gn. 29:31, 33 (cf. 30, ‘loved … more’);
   b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. Cf. Mal. 1:2f. = Rom. 9:13 of God’s election of Israel; Lk. 14:26 (cf. Mt. 10:37, ‘loves., more’);
   c). Jn. 12:25 of the overriding claims of discipleship.

QUESTION: What does this mean?

III. BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:

A. Passive
   1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active
   1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
   2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
   3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
   4. Denigration. When we hate something, we say evil things about it.

IV. OBJECTS OF HATE:

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.

   “But if anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple.”

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called “sin”. Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.
D. Things, Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In Ezekiel 9, God actually commanded the killing of people who were worshipping idols.

E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.


**QUESTION: Why are Christians hated?** See John 17:15. “the world has hated them because they are not of this world”

**QUESTION: What does it mean to not be of this world?** We don’t rely on man’s laws, or civil government, but govern ourselves and stick to our own group.

V. HOW DOES HATE MAKE ITS RECIPIENTS FEEL?

If we look up the word “wrath” and how it is responded to, we find the following reactions to it in the Bible:

A. Fear. Throughout the bible, the term “fear of the Lord” is used.

**QUESTION: What is really meant by this?**

I believe it “fear of the Lord” means “respect and obedience”. Prov. 8:13 says “The fear of the Lord is to hate evil.”

B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a “terror” to evil works. In that context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

**QUESTION: Would anyone care to comment on this aspect of the bible?**

C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

D. Anger. Prov. 15:1 “A soft answer turns away wrath, but a harsh word stirs up anger.”


VI. TYPES OF HATE:

A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

**Example:** People who serve in the military hate and fight against the enemy, but they do so for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

**Example:** When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are “hating evil” because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn’t call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob’s brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

**VII. THINGS WE ARE SUPPOSED TO HATE:**

Eccl. 3:18 says “To everything there is a season, a time for every purpose. …A time to love, and a time to hate.”

**QUESTION: What, if anything, should we hate and when should we do it?**

A. Evil. Prov. 8:13 says “The fear of the Lord is to hate evil.” See also Psalm 97:10. Rom. 12:9 also says we should abhor what is evil.

B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.

C. Men of wicked intentions: Prov. 14:17

D. Bribes: Prov. 15:27

E. Surety: Prov. 11:15

F. Covetousness: Prov. 28:16

G. False ways: Ps. 119:104, Ps. 119:163

H. Perverse mouth: Prov. 8:13

I. Those who oppose God: Ps. 139:21-22.

**VIII. THINGS WE SHOULDN’T HATE:**

**QUESTION: What kinds of things should we not hate?**


B. God: Prov. 8:36 “…those who hate me love death”
C. Knowledge: Prov. 1:22 “And fools hate knowledge”.
D. People. 1 John 3:15: “Whoever hates his brother is a murderer, and you know no murderer has eternal life abiding in him”.
E. The righteous. Psalm 34:21
F. Our brother: Lev. 19:17

IX. THINGS GOD HATES

B. Seven Deadly Sins:
   1. Pride. See Prov. 6:17
   2. Lying tongue: Prov. 6:17.
   3. Murder of innocent. Prov. 6:17
   5. Seeking evil. Prov. 6:18
C. Profaning the name of the Lord: Lev. 18:21.
D. Esau. Mal. 1:3
E. Ungodliness and unrighteousness: Romans 1:18 “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.”
F. Divorce. Mal. 2:16
G. That which is highly esteemed among men: Luke 16:15 “For what is highly esteemed among men is an abomination in the sight of God.”

QUESTION: Does this mean that everything that man doesn’t esteem is not an abomination to God?

H. Prayer of those who don’t know or read or try to understand the law: Prov. 28:9 “One who turns away his ear from hearing the law, Even his prayer is an abomination.”

QUESTION: What law do you think God is talking about here? Man’s law or God’s law or both?

I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.
   2. Fornication: Mark 7:21
   3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)

X. THINGS GOD THINKS ARE “ABOMINABLE”, WHICH IS THE EQUIVALENT OF “HATE”:

A. Evil minded people: Prov. 3:22, 11:20

Matthew Henry’s Commentary on the Whole Bible: It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told, 1. That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery. Those are of a froward heart who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an abomination to the Lord, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: Such as are upright in their way, such as aim and act with integrity, such as have their conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, these God delights in, these he even boasts of (Hast thou considered my servant Job?) and will have us to admire. Behold an Israelite indeed!

B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23

Matthew Henry’s Commentary on the Whole Bible As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted; for, 1. Nothing is more offensive to God than deceit in commerce. A false balance is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all an abomination to the Lord, and render those abominable to him that allow themselves in the use of such accursed arts of thriving. It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and honest dealing, nor more

necessary to make us and our devotions acceptable to him: A just weight is his delight. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.\textsuperscript{119}

\textbf{QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?}

C. Sacrifices of the wicked: Prov 16:8
D. The way of the wicked: Prov. 15:9
E. Thoughts of the wicked: Prov. 15:26
F. Carved images: Deut. 7:25, Deut. 27:15.
G. Foreign or false gods: Deut 32:16
H. Justification of the wicked and condemnation of the just: Prov. 17:15
I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
J. Perverse people: Prov. 3:32

\textbf{QUESTION: What do you think this is?}

K. Sexual sin: Jer. 13:27
2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)

\textbf{XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?}

A. We don’t allow evil into our house: Deut. 7:26.
B. We put people who practice evil in jail and separate them from society: Lev. 18:29
C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

\textbf{QUESTION: Does this apply to our lives today? Why not?}

\textbf{XII. CAN OR SHOULD GOVERNMENTS HATE?}

A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can’t respond personally as described in many cases, then the response must come instead from the government, who are out agents and servants. Once again:
B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
C. Hating Evil works, Romans 13:3-5.

“For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. \textsuperscript{120} For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience’ sake.”\textsuperscript{121}

D. Definition of “terror” in the dictionary,
	\texttt{ter\text-superscript-o-r} noun [Middle English, from Middle French \texttt{terreur}, from Latin \texttt{terror}, from \texttt{terr\text-superscript-e-r} to frighten; akin to Greek \texttt{trein} to be afraid, flee, \texttt{tremein} to tremble — more at TREMBLE] (14th century)
1 a: a state of intense fear
2 a: one that inspires fear: SCOURGE
b: a frightening aspect (the terrors of invasion
c: a cause of anxiety: WORRY
d: an appalling person or thing; especially: BRAT
3: REIGN OF TERROR
4: violence (as bombing) committed by groups in order to intimidate a population or government into granting their demands (insurrection and revolutionary terror) synonymy see FEAR
---\textsuperscript{terreurless} \text-tex-superscript-l adjective
…we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright, and/or panic.


\textsuperscript{121} The New King James Version. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville
E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him from being harmed. Civil governments are delegated authority to protect us. They have the full time job of “hating evil” delegated to them. It is delegated to them from their Master, the Sovereign People, through the United States Constitution and our State Constitutions.

QUESTION: What part of government does the “hating of evil” or produces the “fear” that is characteristic of both “terror” and “hate” which Paul mentioned in Rom. 13:3-5?

F. To answer the question of who in government does the hating of evil, we have to look at what part of government we fear or respect the most.

QUESTION: Would you agree?

G. The police and the courts, who are the enforcers of the law, are the only part of government that we really fear, right?

1. When you see a policeman on the road, don’t you slow down out of fear of getting a ticket?
2. When you see people getting tickets or being arrested, don’t you want to know what for so you can reduce your fear and anxiety that you might be doing the same thing?
3. When people are sentenced to jail, don’t we want to know why so we don’t repeat their mistake?
4. Aren’t law shows popular on TV in part because people want to know how to stay out of trouble so they can reduce their fear and anxiety. Would you agree?

H. Purpose of law

1. Paul said the purpose of law is to bring about wrath: Romans 4:15: “For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath”
2. We said earlier that wrath occurs when hatred manifests itself as a behavior.
3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.
4. The purpose of law and the fear it produces in us all is to prevent harm, not to promote good. The absence of harm is the only public good that law can produce. Romans 13:10: “Love does no harm to a neighbor; therefore love is the fulfillment of the law.”
5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness; It is undertaken for the sole purpose of public protection. That public protection is a satisfaction of the great commandment to love our neighbor.
6. God and hate: God hates the sin but loves the sinner. God also hates not just evil, but evil doers who hate him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he loves us as his children and family members. See Mark 3:35:
   “For whoever does the will of God is My brother and My sister and mother.” [Jesus, in Mark 3:35, NKJV]

a. Not all sins are “evil”. The reason God hates evil is because he opposes anything that either separates us from Him or separates us from each other.
b. The first Four commandments in the ten commandments are laws that relate to things that separate us from Him. See Exodus 2:2-11.
c. The last six commandments deal with behaviors that separate us from each other. See Exodus 20:12-17. One of the seven deadly sins is the person who “sows discord among brethren” Prov. 6:19.

I. Police and the courts:

1. By enforcing the law, the police and the courts are “hating” and punishing evil behavior and thereby preventing or deterring future harm to all.
2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so he can be reintroduced into society as a productive member.
3. Most people are afraid of the IRS more than any other part of the government. They are the tax police, aren’t they?

J. In summary, the law enforcement powers of the government are the vehicle that government uses for “hating evil”.

QUESTION: From where does the government get the authority to write laws? From God? From us?

A. See Rom. 13:1 “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.”

QUESTION: Where do government enforcement powers come from?

A. See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to government.

XIII. EXAMPLES OF HATE IN THE BIBLE:

B. **Esau**. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.
C. **Joseph’s brothers**. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
D. **Saul**. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
E. **Haman**. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
F. **The enemies of the Jews**. Esth. 9:1, 9:5, Ezek. 35:5-6.
G. **The Chaldeans**. Dan 3:12

**XIV. THINGS WE SHOULD LOVE:**
A. **God**: Prov. 8:36 “...those who hate me love death”
B. **God’s law, the Bible**: See Psalm 119:97, 113, 163, 165.
D. **Good**: Amos 5:15.
E. **Correction**: Prov. 12:1. Prov. 15:10.

**XV. CONCLUSIONS**
A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
B. Hate and wrath are the instruments of God’s judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
C. The essence of God is love, not hate.
   1. 1 John 4:8: “He who does not love does not know God, for God is love.”
   2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
D. When Jesus came and died for our sins, he became the object of and substitute for all of God’s wrath against our sin. By Jesus’ act of love towards us, he pacified God’s wrath. What we are left with is God’s love.
E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
   1. Our vertical relationship with God.
   2. Our horizontal relationship with our neighbor.
F. **God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:**
G. **The result of not following God’s laws is:**
   1. Separation from God.
   2. Separation from society and our neighbor.
H. **The ultimate result of violating man’s law is separation from society.** The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.
I. **The ultimate result of violating God’s law is separation from God.** At the final judgment documented in the book of Revelation, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

**QUESTION:** The other day I saw a bumper sticker that said “Hate is not a family value?” If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?

If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3:
   [http://sedm.org/Sermons/Sermons.htm](http://sedm.org/Sermons/Sermons.htm)
2. The Kiss of Death:
   [http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm](http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm)
10. **Summary of the Biblical Approach to both Man’s Law and God’s Law**

1. The Bible is a law book. That’s what God intended it to be, otherwise He wouldn't have called it His ordinances, His statutes, His judgments, His precepts, His commandments, His Law. All these are Law terms. Here are some examples of God’s Law in action, and keep in mind that ”commandments” and ”His Word” are synonymous with His **Law**:

   Proverbs 28:9: “One who turns his ear from hearing the law, even his prayer is an abomination.”

   Prov. 28:4: “Those who forsake the law praise the wicked, but such as keep the law contend with them.”

   Exodus 18:20: "And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do."

   Leviticus 18:4: **Ye shall do my judgments, and keep mine ordinances.** to walk therein: I [am] the LORD your God."

   2 Kings 17:37: "And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods."

2. The study of the Holy Bible is the study of the nature and character of God. We cannot emulate God and follow His example as His disciples unless we study His law and are in constant communication with Him through prayer and by listening to the Holy Spirit. The study of God's law is a **transformational** experience:

**Psalm 19:7-14:**

The law of the Lord is perfect converting the soul;  
The testimony of the Lord is sure, making wise the simple;  
**The statutes of the Lord are right, rejoicing the heart.**  
The commandment of the Lord is pure, enlightening the eyes.  
The fear of the Lord is clean, enduring forever;  
**The judgments of the Lord are true and righteous altogether.**  
More to be desired are they than gold.  
Yea, than much fine gold;  
Sweeter also than honey and the honeycomb.  
Moreover by them Your servant is warned,  
And in keeping them there is great reward.  
Who can understand his errors?  
Cleanse me from secret faults.  
Keep back Your servant from presumptuous sins;  
Let them not have dominion over me.  
Then I shall be blameless,  
And I shall be innocent of great transgression.  
Let the words of my mouth and the meditation of my heart  
Be acceptable in Your sight,  
O Lord, my strength and my Redeemer.

**Psalm 119:9-16:**

How can a young man cleanse his way?  
By taking heed according to Your word.  
With my whole heart I have sought You;  
Oh, let me not wander from Your commandments!  
Your word I have hidden in my heart,  
That I might not sin against You.  
Blessed are You, O Lord!  
**Teach me Your statutes.**  
With my lips I have declared  
All the judgments of Your mouth.  
I have rejoiced in the way of Your testimonies.  
As much as in all riches.  
I will meditate on Your precepts.  
And contemplate Your ways.  
**I will delight myself in Your statutes.**  
I will not forget Your word.
3. The purpose of law is to prevent injustice and prevent harm, and cannot be to promote or mandate good or public virtue. “Justice” in the sense of law is simply the absence of INjustice. It is INjustice that the law is written to prevent and protect us from. Law is protective, not prescriptive.

Law Is a Negative Concept

The harmlessness of the mission performed by law and lawful defense is self-evident; the usefulness is obvious; and the legitimacy cannot be disputed.

As a friend of mine once remarked, this negative concept of law is so true that the statement, the purpose of the law is to cause justice to reign, is not a rigorously accurate statement. It ought to be stated that the purpose of the law is to prevent injustice from reigning. In fact, it is injustice, instead of justice, that has an existence of its own. Justice is achieved only when injustice is absent.

But when the law, by means of its necessary agent, force, imposes upon men a regulation of labor, a method or a subject of education, a religious faith or creed - then the law is no longer negative; it acts positively upon people. It substitutes the will of the legislator for their own initiatives. When this happens, the people no longer need to discuss, to compare, to plan ahead; the law does all this for them. Intelligence becomes a useless prop for the people; they cease to be men; they lose their personality, their liberty, their property.

Try to imagine a regulation of labor imposed by force that is not a violation of liberty; a transfer of wealth imposed by force that is not a violation of property. If you cannot reconcile these contradictions, then you must conclude that the law cannot organize labor and industry without organizing injustice.


The Law and Charity

You say: “There are persons who have no money,” and you turn to the law, but the law is not a breast that fills itself with milk. Nor are the lacteal veins of the law supplied with milk from a source outside the society. Nothing can enter the public treasury for the benefit of one citizen or one class unless other citizens and other classes have been forced to send it in. If every person draws from the treasury the amount that he has put in it, it is true that the law then plunders nobody. But this procedure does nothing for the persons who have no money. It does not promote equality of income. The law can be an instrument of equalization only as it takes from some persons and gives to others. When the law does this, it is an instrument of plunder.


"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on favored individuals... is none the less robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms."

[Loan Association v. Topeka, 20 Wall. 655, (1874)]

'A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the support of the government. The word [tax] has never thought to connote the expropriation of money from one group for the benefit of another.'

[U.S. v. Butler, 297 U.S. 1 (1936)]

4. Three types of law are found in the Torah: Moral, civil, and cultic.
5. Because Torah is based on God’s eternal character, moral laws are absolute and binding for all men for all time.
6. Believers are free from the law as a system (Rom. 6:14).
7. Believers are free from the civil and cultic laws of Israel (dietary laws, Sabbath laws, and festival laws).
8. A believer must seek to reflect the character of God in his daily life however it is expressed. He is not free from moral obligation. He is not a legalist because he defends a moral system (His objective model is the Ten Commandments; His subjective model is Christ).
9. The believer must resist integrating the systems of law and grace. They are mutually exclusive.
10. The believer must be ready to defend his freedom from the cultic laws of Israel.
11. The law tells a man what was right, but it does not empower him to do what was right. Grace, not only tells a man what is right, but gives him the Holy Spirit to empower him to do what is right.
12. The Bible does NOT say that Christians cannot judge. This is a common misconception. Jesus, in fact, commanded us to judge righteously.
“Judge not according to appearance, but judge righteous judgment.”
[John 7:24, Jesus speaking in the Bible]

Instead, the Bible says that when we judge we must do so **righteously**. The only method of judging righteously is to do so by the divine authority of Jesus Christ and through the admonitions of the Holy Spirit.

13. In a court setting, whether ecclesiastical court or secular court, judges who either refuse to exercise jurisdiction they have or take jurisdiction they do not have amounts to TREASON against either the Constitution or mutiny against God.

“In another, not unrelated context, Chief Justice Marshall’s exposition in Cohens v. Virginia, 6 Wheat, 264 (1821), could well have been the explanation of the Rule of Necessity; he wrote that a court ‘must take jurisdiction if it should. The judiciary cannot, as the legislature may, avoid a measure because it approaches the confines of the constitution. We cannot pass it by, because it is doubtful. With whatever doubts, with whatever difficulties, a case may be attended, we must decide it, if it be brought before us. We have no right to decline the exercise of jurisdiction which is given, than to usurp that which is not given. The one or the other would be treason to the constitution. Questions may occur which we would gladly avoid; but we cannot avoid them.”

14. The essence of God is love:

**Knowing God Through Love**

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.
He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.
[1 John 4:7-11, Bible, NKJV]

15. The essence of both “love” and “worship” are OBEDIENCE to God and His laws:

“If you love me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”
[John 14:15-17, Bible, NKJV]

“But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a DOER of the work, this one will be blessed in what he does.”
[James 1:25, Bible, NKJV]

“So then, because you are lukewarm [disobedient and disrespectful, and therefore UNLOVING], and neither cold nor hot, I will vomit you out of My mouth.”
[Rev. 3:16, Bible, NKJV]

“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. 12:13-14, Bible, NKJV]

16. Jesus chose us to be “out of the world”.

“If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name’s sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates My father also. If I had not done among them the works which no one else did, they would have no
17. Being “chosen out of the world” implies that we cannot and do not have a legal “domicile” here. The Bible says that the earth and the heavens belong to the Lord, and not to any man or government or government consisting of men. Psalm 89:11-13, Isaiah 45:12, Deuteronomy 10:14. Domicile is based on whose “territory” we live on. To deny God the benefits or fruits of His ownership of the Earth, such as the benefits of having citizens and subjects who obey His divine laws, is to interfere with the ownership of His property. Christians cannot willfully interfere with God’s ownership or control of the Earth without committing mutiny against God just as Satan did. See: Why Domicile and Becoming a “Taxpayer” Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

18. Obedience to God and His Laws is what sanctifies and separates us as Christians from secular society:

"Come out from among them [the unbelievers]
And be separate, says the Lord,
Do not touch what is unclean,
And I will receive you.
I will be a Father to you,
And you shall be my sons and daughters,
Says the Lord Almighty."
[2 Corinthians 6:17-18, Bible, NKJV]

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."
[Ezekiel 11:19-20]

"Do not love the world or the things in the world. If anyone loves [is a “citizen” or “taxpayer” or “domiciliary”] of the world, the love of the Father is not in him. For all that is in the world—lust of the flesh, lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever."
[1 John 2:15-17, Bible, NKJV]

"Adulterers and adulteresses! Do you now know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God."
[James 4:4, Bible, NKJV]

"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 [and the corrupted governments and laws of the world]."
[James 1:27, Bible, NKJV]

"And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine."
[Leviticus 20:26, Bible, NKJV]

"I am a stranger in the earth;
Do not hide Your commandments from me."
[Psalm 119:19, Bible, NKJV]

"I have become a stranger to my brothers,
And an alien to my mother’s children;
Because zeal for Your house[obedience to Your law] has eaten me up,
And the reproaches of those who reproach You have fallen on me."
[Psalm 69:8-9, Bible, NKJV]

19. A believer with no knowledge of the law or obedience to the law is like a tree without fruit and is a source of DEAD faith. We question whether dead faith can produce salvation or glorify the Lord our God.

Laws of the Bible
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EXHIBIT:_________
"Abide in Me, and I in you. As the branch [you] cannot bear fruit [OBEDIENCE, which is ACTION] of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples, As the Father loved Me, I also have loved you; abide in My love. If you keep [DO, not just hypocritically talk about] My commandments, you will abide in My love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full.”

[John 15:4-11, Bible, NKJV]

Faith Without Works [Obedience to the Law] Is Dead

What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit?

Thus also faith by itself, if it does not have works, is dead.

But someone will say, “You have faith, and I have works.” Show me your faith without your[d] works, and I will show you my faith by my[e] works. You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead? If Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.”[g] And he was called the friend of God. You see then that a man is justified by works, and not by faith only.

Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.

[James 2:14-26, Bible, NKJV]

But to the wicked, God says:

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

[Psalm 50:16-22, Bible, NKJV]

20. It is a sin to have any man or earthly government above us. To do so amounts to idolatry. Consequently, God has not delegated any authority to us as His fiduciaries and stewards here on earth to authorize governments to enact laws that conflict with God’s Law.

“Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, ’Look, you are old, and your sons do not walk in your ways. [Now make us a king to judge us like all the nations] and be OVER them’.”

“But the thing displeased Samuel when they said, ‘Give us a king to judge us.’ So Samuel prayed to the Lord. And the Lord said to Samuel, ’Heed the voice of the people in all that they say to you; for they have rejected Me, that I should not reign over them.’ According to all the works which they have done since the day that I brought them up out of Egypt, even to this day— with which they have forsaken Me and served other gods—so they are doing to you also [government becoming idolatry].’”

[1 Sam. 8:4-8, Bible, NKJV]

“And when you saw that Nahash king of the Ammonites came against you, you said to me, ’No, but a king shall reign over us,’ when the Lord your God was your king.

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EXHIBIT:_______
And all the people said to Samuel, “Pray for your servants to the Lord your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves.”
[1 Sam. 12:12, 19, Bible, NKJV]

21. The obligation and desire to learn and know and practice the law need not be a recipe for legalism, if it is done for the right reasons. The right reason for studying and following the law is so that we can learn how to love our neighbor as God loves him. The purpose of both law and the government is to protect your neighbor from harm. By learning and following both man’s law and God’s law, we are implementing and enforcing the second of only two Great Commandments, which is to love our neighbor as yourself:

“Do not strive with [enforce the law against] a man without cause. if he has done you no harm.”
[Prov. 3:30, Bible, NKJV]

For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal.” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

Love does no harm to a neighbor; therefore love is the fulfillment of the law.
[Romans 13:9-10, Bible, NKJV]

"With all [our] blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow citizens—a wise and frugal Government, which shall restrain men from injuring one another (prevent injustice, NOT promote justice), shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities."
[Thomas Jefferson: 1st Inaugural, 1801. ME 3:320]

22. It is our duty as good citizens to learn and know and obey the law:

“Every citizen of the United States is supposed to know the law. . .”
[Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869)]

"Of course, ignorance of the law does not excuse misconduct in any one, least of all in a sworn officer of the law. But this is a quas criminal action, and in fixing the penalty to be imposed the court should properly take into account the motives and purposes which actuated the accused. Applying these considerations, we think the requirements of the situation will be satisfied by a judgment suspending the respondent from practice for a limited time."
[In re McCowan , 177 Cal. 93, 170 P. 1100 (1917)]

"But it must be remembered that all are presumed to know the law, and that whoever deals with a municipality"643 is bound to know the extent of its powers. Those who contract with it, or furnish it supplies, do so with reference to the law, and must see that limit is not exceeded. With proper care on their part and on the part of the representatives of the municipality, there is no danger of loss."
[San Francisco Gas Co. v. Brickwede1 , 62 Cal. 641 (1882)]

"It is one of the fundamental maxims of the common law that ignorance of the law excuses no one. If ignorance of the law could in all cases be the foundation of a suit in equity for relief, there would be no end of litigation, and the administration of justice would become in effect impracticable. There would be but few cases in which one party or the other would not allege it as a ground for exemption from legal liability, and the extent of the legal knowledge of each individual suitor would be the material fact on which judgment would be founded. Instead of trying the facts of the case and applying the law to such facts, the time of the court would be occupied in determining whether or not the parties knew the law at the time the contract was made or the transaction entered into. The administration of justice in the courts is a practical system for the regulation of the transactions of life in the business world. It assumes, and must assume, that all persons of sound and mature mind know the law, otherwise there would be no security in legal rights and no certainty in judicial investigations.
[Daniels v. Dean, 2 Cal.App. 421, 84 P. 332 (1905)]
23. A person who obeys laws that don’t apply to him or her is a person ripe for exploitation and a threat to his own liberty.
You can only know what laws you must obey by reading and learning and knowing the law. The fact that we are not
under the law as Christians should not be used as an excuse to avoid the study of law. Jesus’ death on the cross did
NOT repeal any part of the moral laws found Old Testament or relieve us from any part of the requirement to learn,
know, and obey the law:

‘And thou shalt teach them ordinances and laws [of both God and man], and shalt shew them the way
wherein they must walk, and the work [of obedience to God] that they must do,”
[Exodus 18:20, Bible, NKJV]

‘...it is not good for a soul to be without knowledge,”
[Prov. 19:2, Bible, NKJV]

“My people are destroyed for lack of knowledge.”
[Hosea 4:6, Bible, NKJV]

“One who turns his ear from hearing the law, even his prayer is an abomination.”
[Prov. 28:9, Bible, NKJV]

24. In America, we are a society of law and not men, according to the U.S. Supreme Court.

“The government of the United States has been emphatically termed a government of laws, and not of men.
It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested
legal right.”
[Marbury v. Madison, 5 U.S. 137: 1 Cranch 137, 2 L.Ed. 60 (1803)]

Those who forsake the law praise the wicked, but such as keep the law contend with them.”
[Prov. 28:4, Bible, NKJV]

Every American should understand the implications of what it means to live in a “society of law”. It means that:
24.1 Anyone in government asserting any authority over our lives must be willing and able at all times to produce the
statute or regulation that empowers them to ask for the information or cooperation they are seeking.
24.2 We are NOT a society of “policy”, and that the “policies” of government agencies not demonstrably founded on
the law are irrelevant.
24.3 The authority of God and His Divine Law is superior to the authority of man’s law.

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

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

25. A believer who insists on obeying only God’s laws is not a lawless person or a BAD Christian, but is following after
the early Jews, who had a theocracy in which God was their only ruler and who were therefore sanctified and separate.

“Then Haman said to King Ahasuerus, “There is a certain people [the Jews, who today are the equivalent of
Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are
different from all other people’s [because they are God’s laws!], and they do not keep the king’s [unchristian] laws.
Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they
be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it
into the king’s treasuries.”
[Esther 3:8-9, Bible, NKJV]

“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]
26. We as believers have a choice of what civil law system we choose to live under. That choice is made when we select a “domicile”. See:

<table>
<thead>
<tr>
<th>Why Domicile and Income Taxes are Voluntary, Form #05.002</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a></td>
</tr>
</tbody>
</table>

27. Those Christians who want to be governed only by God’s civil law, even in today’s society, are guaranteed and protected in doing so by the First Amendment to the United States Constitution. The method for nominating God’s law as your ONLY law system is described in the document below:

<table>
<thead>
<tr>
<th>Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a></td>
</tr>
</tbody>
</table>

11. Resources for further study

If you enjoyed this document, the following additional related resources may prove useful to you:

1. Law Generally
   1.1. What is “law”?, Form #05.048
       https://sedm.org/Forms/FormIndex.htm
   1.2. What is “Justice”?, Form #05.050
       https://sedm.org/Forms/FormIndex.htm
   1.3. The Law, Frederic Bastiat. Classic on the real purpose of law. Must reading
       https://famguardian.org/Publications/TheLaw/TheLaw.htm

2. Litigation tools:
   2.1. Legal Research Sources, Family Guardian Fellowship: Index to all law.
       http://famguardian.org/TaxFreedom/LegalRef/LegalResrchSrc.htm
   2.2. SEDM Litigation Tools Page: Sovereignty Education and Defense Ministry
       http://sedm.org/Litigation/LitIndex.htm
   2.3. Delegation of Authority Order from God to Christians, Form #13.007. Treats the Bible as a covenant, a contract, a trust indenture, and a delegation of authority order from God to Christians. Christians are trustees and fiduciaries and stewards of God under both the new testament and old testament law, and become foreign ambassadors, pilgrims, agents, and officers of the Kingdom of Heaven in a very real sense. This document can be very useful to Christians in litigation, where it can be used to explain the limits on their delegated authority in dealing with the government.
       http://sedm.org/Forms/FormIndex.htm

3. God’s laws:
   3.1. The Institutes of Biblical Law, Rousas Rushdoony: Excellent book which annotates all of the ten commandments and all of the scriptural references that support each.
   3.2. Bible Law Website
       http://www.biblaw.com/
   3.3. Laws of the Bible, Warren and Joyce Fennel: Index of Bible laws.
       http://famguardian.org/Subjects/LawAndGovt/ChurchVState/LawsOfTheBible.htm
   3.4. Bible Law Index, Warren and Joyce Fennel: Index of Bible laws by Warren and Joyce Fennel.
       http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl_index.htm
   3.5. Logos Bible Software: The most comprehensive biblical law research software available.
       http://logos.com
   3.6. Holy Bible, Bible Gateway
       http://biblegateway.com

4. Ecclesiastical law and courts:
   4.1. Sovereignty and Freedom Page, Section 10.6: Ecclesiastical Law and Courts, Family Guardian Fellowship
       https://famguardian.org/Subjects/Freedom/Freedom.htm#Ecclesiastical_Law_and_Courts
   4.2. Word In Action Ministry (WIAM): An ecclesiastical civil court for resolving church disputes without going into pagan government courts.
       http://www.wordinactionministry.org/
       http://www.famguardian.org/Subjects/Spirituality/ChurchVState/ByThisStandard.pdf
5. Articles:
   5.3. What the Bible Says About Hate, Family Guardian Fellowship: Hate of sin is a Christian virtue. Hate of the sinner is not. http://famguardian.org/Subjects/Spirituality/Articles/HATEPub-040513.pdf

6. Training Courses:
   6.1. What Pastors and Clergy Need to Know About Government and Taxation Course, Form #12.006-Sovereignty Education and Defense Ministry (SEDM) http://sedm.org/Forms/FormIndex.htm
   6.2. Bible Law Course, Bill Strittmatter https://sheldonemrylibrary.famguardian.org/BibleStudyCourses/BibleLawCourse.htm
   6.3. Kingdom Bible Study, Ben Williams https://sheldonemrylibrary.famguardian.org/BibleStudyCourses/KingdomBibleStudy.htm
   6.4. Citizenship and Sovereignty Course, Form #12.001 http://sedm.org/Forms/FormIndex.htm
   6.5. Christian Citizenship Training Course, Vol. 1, Form #12.007 http://sedm.org/Forms/FormIndex.htm
   6.7. Christian Citizenship Course-Slides and Handouts, Form #12.009 http://sedm.org/Forms/FormIndex.htm

7. Ministries:
   7.1. Family Guardian Fellowship: Excellent materials on how Christians can restore the authority of God within their secular, private, and public lives by lawful means. http://famguardian.org
   7.2. Sovereignty Education and Defense Ministry (SEDM): Christian ministry that provides practical tools to facilitate divorcing the state and being governed only but God and His laws so as to avoid idolatry towards government. http://sedm.org
   7.4. Nike Insights, Brook Stockton. This is our Pastor’s Corner link in the site menus. Teaches about practical application of God’s law to society. http://nikeinsights.famguardian.org/
   7.9. America’s Promise Ministries, Dave Barley http://www.americaspromiseministries.org/
   7.12. Freedom Ministries, Pastor John Weaver. Teachings on God’s law

[https://embassyofheaven.com/](https://embassyofheaven.com/)

8. *Sovereignty Forms and Instructions Online*, Form #10.004: Legal process for restoring the sovereignty of God in the practical affairs of life.

[http://famguardian.org/TaxFreedom/FormsInstr.htm](http://famguardian.org/TaxFreedom/FormsInstr.htm)