

LAWS OF THE BIBLE

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

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

7 **1. Introduction**

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

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

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

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

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

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

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

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

30 Lastly, all citations from the Holy Bible derive from the New King James Version.

31 **2. Choice of law within God’s Law**

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

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

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

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

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

1 A summary of the history of Dispensationalism follows:

- 2 1. In 1901, C.I. Scofield adopted the dispensational interpretation.
- 3 2. In 1909, Schofield produced the Scofield Reference Bible (Oxford Press).
- 4 3. In 1924, Chafer founded Dallas Theological Seminary. John Walvord followed Chafer.
- 5 4. John Feinberg (1988) identified six distinctives of dispensationalism
 - 6 4.1. Multiple senses of Biblical terms such as "Israel" or "seed of Abraham".
 - 7 4.2. A literal hermeneutic.
 - 8 4.3. The Abrahamic covenant will have a simultaneous spiritual and material fulfillment in the future [it is not yet fulfilled].
 - 9 4.4. An insistence upon the future restoration of genetic, physical, geo-political Israel with a land, a throne, and a Davidic King.
 - 10 4.5. The church is distinct from Israel,
 - 11 4.6. A view that history will conclude with a physical, material millennial kingdom.
- 12 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).
- 13 Reformationist would interpret this as antinomian.

20 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.

25 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/>

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

American Vision, Gary Demar

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 every one 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 Covenant¹

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 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

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

1 inaugurated during the eschaton; that God's main prophetic program involves Israel, not the church. If the church does
2 participate in the NC, it cracks the foundation of the dispensationalism bringing into question dispensationalism's sine qua
3 non.

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

6 **3. Index of Biblical Laws**

I. FORMS OF GOVERNMENT

A. Patriarchal.

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

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

Ex. 19:3-8

C. Government by judges.

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

Judg. 2:13-18

D. Monarchy.

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

II. CITIZENSHIP UNDER THE THEOCRACY

A. Israelites.

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

Ex. 19:5-8

Deut. 6:1-9

B. Moabites and Ammonites excluded

Deut. 23:3

C. Edomites and Egyptians in the third generation were eligible

Deut. 23:7, 8

III. LAWS OF THE THEOCRACY

A. Pertaining to citizenship

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

B. Pertaining to slavery

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

C. Pertaining to taxation

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

D. Military laws

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

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

IV. CRIMINAL LAWS

A. Crimes against the public

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

B. Crimes of immoral acts

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

C. Crimes against persons

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

D. Crimes against property

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

V. LAWS PERTAINING TO DOMESTIC RELATIONS

A. Marriage

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

B. Parent and child

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

VI. ESTATES—DESCENT AND DISTRIBUTION LAWS

A. Inheritance

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

B. Real property—titles

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

(4) Voluntary Deut. 24:10, 11

VII. SOCIAL SECURITY AND WELFARE LAWS

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

VIII. LAWS PERTAINING TO CONTRACTS

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

IX. RELIGIOUS LAWS

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

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

X. LAWS PERTAINING TO LEGAL PROCEDURE

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

2. For stealing	Ex. 22:4, 5
3. Kindling a fire which destroys property	Ex. 22:6
4. Breach of trust	Lev. 6:1-5
5. Killing an animal	Ex. 21:35, 36
	Lev. 24:18, 21
6. Loss of animal falling into pit	Ex. 21:33, 34
7. Loss of borrowed property	Ex. 22:14

G. Methods of punishment

1. Infliction in kind	Gen. 9:6
	Lev. 24:19, 20
2. Burning	Lev. 20:14
3. Mutilation	Deut. 25:11, 12
4. Hanging	Deut. 21:22, 23
5. Stoning	Lev. 24:16
6. Beating	Deut. 25:2, 3
7. Excommunication	Ezra 10:8
8. Imprisonment	Ezra 7:26
9. Compensation for damages	Ex. 21:19, 32, 36
10. Restitution for stolen or borrowed property	Ex. 22:12, 14, 15

H. Method of protection

1. Cities of refuge appointed	Num. 35:6-15
2. Protection till trial could be held	Num. 35:12
3. Murderer unprotected	Num. 35:30, 31
4. Unintentional manslayer remained in city of refuge till death of high priest	Josh. 20:1-6

XI. TORT LAWS

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

XII. LAWS OF SANITATION AND CLEANLINESS

A. Cleansing of the woman after childbirth	Lev. 12:1-8
B. Test for leprosy	Lev. 13:1-59
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	Lev. 15:24-33

XIII. LAWS PERTAINING TO ANIMALS

A. Beasts of burden	Ex. 23:12
	Deut. 25:4
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
	Deut. 22:4

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.

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

Money was borrowed by foreigner to develop trade.

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

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

4. Bible Law Annotations

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

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

Table 2: Bible Law Annotations

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

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

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

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

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

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

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

Laws of the Bible

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EXHIBIT: _____

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

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

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

NOTES:

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

5. Nature of God's Laws

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

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

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

In contrast to every law derived from revelation, nomos for the Greeks originated in the mind (nous). So the genuine nomos is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."²

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."³ 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."⁴ 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 Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

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

⁴ Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

1 In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The
2 Hebrew word for law is torah which means instruction, authoritative direction.⁵ The Biblical concept of law is
3 broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its
4 totality:

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

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

15 Thus what is objectively essential in torah is not the form but the divine authority.⁶

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

18 The time-honored distinction between the OT as a book of law and the NT as a book of
19 divine grace is without grounds or justification. Divine grace and mercy are the
20 presupposition of law in the OT; and the grace and love of God displayed in the NT
21 events issue in the legal obligations of the New Covenant. Furthermore, the OT contains
22 evidence of a long history of legal developments which must be assessed before the place
23 of law is adequately understood. Paul's polemics against the law in Galatians and
24 Romans are directed against an understanding of law which is by no means
25 characteristic of the OT as a whole.⁷

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

33 We are not entitled to gather from the teaching of Jesus in the Gospels that He made any
34 formal distinction between the Law of Moses and the Law of God. His mission being not
35 to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything
36 in disparagement of the Law of Moses or from encouraging His disciples to assume an
37 attitude of independence with regard to it, He expressly recognized the authority of the
38 Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).¹¹

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

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

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

⁶ Keleinknecht and Gutbrod, *Law*, p. 44

⁷ W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

⁸ Kelinknecht an Gutbrod, *Law*, p. 125.

⁹ *Ibid.*, pp. 74, 81-91.

¹⁰ *Ibid.*, p. 95.

¹¹ Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

¹² Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

1 The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the
2 giving of the law, the language of the text, the historical prologue, the requirement of imprecations and
3 benedictions, and much more, all point to the fact that the law is a treaty established by God with His people.
4 Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal
5 code."¹³ The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone,
6 one table or copy of the treaty for each party in the treaty, God and Israel.¹⁴

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

12 Not law, but covenant. That must be affirmed when we are seeking a category
13 comprehensive enough to do justice to this revelation in its totality. At the same time, the
14 prominence of the stipulations, reflect in the fact that "the ten words" are the element
15 used as pars pro toto, signifies the centrality of law in this type of covenant. There is
16 probably no clearer direction afforded the biblical theologian for defining with biblical
17 emphasis the type of covenant God adopted to formalize his relationship to his people
18 than that given in the covenant he gave Israel to perform, even "the ten commandments."
19 Such a covenant is a declaration of God's lordship, consecrating a people to himself in a
20 sovereignly dictated order of life.¹⁵

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

24 The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is
25 only on the ground of the gracious election and guidance of God that the divine
26 commands to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its
27 forefront the fact of election.¹⁶

28 In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life;
29 the holy calling of the people must be realized in both."¹⁷

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

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

¹³ Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

¹⁴ Kline, *op. cit.*, p. 19.

¹⁵ *Ibid.*, p. 17.

¹⁶ Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

¹⁷ *Ibid.*, p. 182.

¹⁸ Kline, *Treaty of the Great King*, p. 41.

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 polity 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.¹⁹

Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical nonsense.²⁰ 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."²¹ 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!²² 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.**

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.

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

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 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.

¹⁹ John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. XIV. In the John Allen translation (Philadelphia: Presbyterian Board of Christian Education, 1936), II, 787 f.

²⁰ See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

²¹ *Ibid.*, p. 73.

²² *Ibid.*, p. 75.

²³ The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

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.

5.2 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.

5.3 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.

5.4 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).

5.5 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):

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.”

1 The three main virtues that are the product of the law therefore are:

- 2 • Faithfulness to God
- 3 • Justice toward men
- 4 • Mercy toward man

5
6 4. The Law is summarized in two virtues as revealed by Jesus (Mt. 22:34-40):

7 *Matthew 22:34-36*

8 *Master, which is the great commandment in the law?*

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

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

12 The two virtues produced by the law, according to Jesus, therefore are:

- 13 • Love for God
- 14 • Love for one's neighbor

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

5.6 The Ten Commandments And The Character Of God:

#	The Command	God's Character	Man's Character	Response
1	No gods before me	Preeminence	Unfaithful	Devotion
2	No idols	Jealous	False	Accurate
3	No misuse of name	Respect	Careless	Reverence
4	Remember the Sabbath	Holy	Unholy	Holiness
5	Honor father & mother	Sovereign	Disrespectful	Respectful
6	No murder	Creator	Angry	Love
7	No adultery	Faithful	Unfaithful	Loyalty
8	No stealing	Integrity	Dishonest	Honesty
9	No false testimony	Truth	Liar	Trustworthy
10	No coveting	Content	Covetous	Contentment

5.7 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.

5.8 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.

5.9 What is the Purpose of Law (Gal. 3:19)

Five Purposes of Law as a Paidagogo (s) (paidagogo,n)

1. To show what behaviors are sinful (Gal. 3:19).
2. To show the misery of judgment for sin (Gal. 3:10).
3. To show the vanity of self-righteousness (Gal. 3:21).
4. To show all men are sinners (Gal. 3:22).
5. To show us Christ, the Living Torah & Redeemer (Gal. 3:24)

6. Bible Laws on Righteous Judgment²⁴

6.1 Why God's Law requires us to judge righteously and not avoid judging using only God's Law as the standard

The previous section emphasized that Christians have a duty to reprove and rebut and hate evil in society, wherever it may be found. We can't rebuke that which we can't judge, so we better judge. All Christians have a duty not only to judge, but to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further. Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

"Judge not according to appearance, but judge righteous judgment."
[Jesus in John 7:24, Jesus speaking in the Bible]

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me."
[Jesus in [John 5:30](#), Bible, NKJV]

"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him."
[Luke 17:3, Bible, NKJV. QUESTION: How can you rebuke as Jesus commands here if you can't first judge or discern bad behavior?]

"And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke] them."
[Eph. 5:11, Bible]

"The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking wickedness]."
[Prov. 21:7, Bible, NKJV]

Why would Jesus command us to judge righteously if we weren't supposed to judge, and 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)]

²⁴ Adapted from: Bible Laws on Righteous Judgment, Dr. Stephen Jones, http://www.gods-kingdom.org/Righteous_Judgment.htm.

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 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."
[*Adderley v. State of Fla.*, 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1]

"...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, specially 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. Wherefore 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?

But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES."
[1 Cor. 5:11-13, Bible, NASB]

1 As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their
2 delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul's approach derives
3 from the following scriptures:

4 "For the commandment is a lamp, and the law [God's law] the light; Reproofs of instruction are a way of
5 life."
6 [Prov. 6:23, Bible, NKJV]

7 "Rebuke one who has understanding and he will discern knowledge."
8 [Prov. 19:25, Bible, NKJV]

9 "You shall love your neighbor as yourself."
10 [Romans 13:9, Bible, NKJV]

11 "As many as I love, I rebuke and chasten. Therefore be zealous and repent."
12 [Rev. 3:18, Bible, NKJV]

13 If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can
14 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
15 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
16 "fruit", which is God's blessing of peace and prosperity, without the "root", which is courage and faith and morality
17 evidenced by our works and obedience to God's laws found in the Bible? Remember the parable that Jesus used about how
18 we as Christians are trees and must bear fruit or be cast into the fire?:

19 "Abide in Me, and I in you. As the branch [you] cannot bear fruit of itself, unless it abides in the vine, neither
20 can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him,
21 bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a
22 branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide
23 in Me, and My words abide you, you will ask what you desire, and it shall be done for you. By this My
24 Father is glorified, that you bear much fruit; so you will be My disciples. As the Father
25 loved Me, I also have loved you; abide in My love. If you keep [DO, not just hypocritically talk about] My
26 commandments, you will abide in My love, just as I have kept my Father's commandments and abide in His
27 love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full."
28 [John 15:4-11, Bible, NKJV]

29 **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**
30 **behavior, folks!** Doing these things is the essence of justice.

31 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have
32 neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without
33 leaving the others undone."
34 [Jesus in Matt. 23:23, Bible, NKJV]

35 The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and masters over our servant
36 government, then we are just as entitled as the servant courts to rebuke evil. How can the servant be greater than the
37 master?²⁵ The only reason for any Christian to think otherwise is ignorance of what God's word says and ignorance of the
38 basis for our Constitutional government. Ignorance and sin are our biggest enemy, folks, and the only way to eliminate
39 these two evils are rebuke and education of those who perpetrate them to inform them of their error and encourage them to
40 remedy it. Based on the scriptures above, those who would accuse the author of spreading a message of hate:

- 41 1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would
42 only encourage lawlessness and anarchy.
43 2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they
44 risk suffering His wrath on judgment day.

45 If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord
46 commands, read the articles below::

²⁵ In John 15:20, Jesus said: "Remember the word that I said to you: 'A servant is not greater than his master'."

- 1 1. *A Call for Discernment*, John MacArthur
2 <http://famguardian.org/Subjects/Spirituality/Articles/Discernment/Discernment.htm>
- 3 2. *By This Standard: The Authority of God's Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.
4 <http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>

5 **6.2 False Witness**

6 *"Thou shalt not bear false witness against thy neighbor."*
7 *[Exodus 20:16]*

8 The ninth commandment (above) is a summarized statement, a brief heading under which we find a number of laws
9 governing court procedure. More specifically, this commandment regulates such things as slander, perjury, lying, double
10 witnesses needed to convict anyone of any sin, and the principles of justice and mercy in general. Knowing these laws are
11 critical in order to discern correctly and render righteous judgment, both in the divine court and in our personal lives.

12 **6.3 Slander**

13 ⁵ *Whoever secretly slanders his neighbor, him I will destroy; no one who has a haughty look and an arrogant*
14 *heart will I endure.*
15 *[Psalm 101:5, NASB]*

16 In general, slander is falsely accusing another with the intent of destroying his reputation. It is usually done when the
17 slanderer has no real proof of his victim's guilt. (If he did have proof, he would not be afraid to follow the biblical
18 procedure, in which case, it would not be slander at all.) Thus, he tells others his opinions of that person in hopes that others
19 will come to share his opinion. By definition, slander is always wrong because (1) it is accusation that is implemented
20 improperly, and (2) it is devoid of love and is not intended to restore the victim in any way to full fellowship.

21 Dr. Dungoody, pastor, had a problem. A Bible teacher in his congregation was getting too popular, a little too popular, due
22 to his knowledge, eloquence, and personality. The problem was that if he were ever to disagree with the pastor, a large
23 share of the congregation might agree with him, and there could then be a danger of splitting the church.

24 Fearing a church split over an issue in the future that might arise, Pastor Dungoody viewed this Bible teacher with some
25 suspicion and jealousy, watching him for signs that might indicate trouble.

26 It was not long before this Bible teacher committed an offense. The pastor immediately seized the opportunity to protest
27 against the teacher. He got up into the pulpit the following week and "exposed the sin in the camp," complete with
28 Scripture and denunciation, and all the tears and "love" that he could muster.

29 The Bible teacher was shocked by the fact that he had been given no private hearing, but was accused in public first. The
30 lack of love left him hurt and embittered, and so he left the church never to return again. The pastor was then delighted to
31 give a follow-up sermon entitled, "Wolves in Sheep's Clothing Never Repent."

32 This is the story of many people outside the Church today, people who felt the full "wrath of God" pronounced upon them
33 by an unloving church whose philosophy was to "cut the cancer from their midst," with no real desire to restore the sinner
34 or come to any understanding with the offender or sinner.

35 This is but one example of slander that occurs far too frequently today in churches that preach love but know not how to put
36 it into practice. Such preachers (and others) disguise their slander with Scripture and hide their true inner motives—in this
37 case, fear—by masking it with concern for the church.

38 The purpose of God is that all sinners should be brought back into full fellowship with God and men. As God sees it, the
39 real purpose of the law is to teach righteousness. Isaiah 26:9 says,

40 *"... For when the earth experiences Thy judgments, the inhabitants of the world learn righteousness."*

1 Thus, the divine law is to be implemented in a positive way to bring about the *restoration* of the sinner. This can be done
2 only when the law is applied by one motivated by the spirit of love and meekness. Gal. 6:1 says,

3 *¹ Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of*
4 *gentleness; each one looking to yourself, lest you too be tempted.*

5 The slanderer is malicious in that he aims to provoke his victim into outright rebellion. Our Pastor Dungoody was bright
6 enough to realize that if he approached the problem scripturally and restored him, the Bible teacher would remain in the
7 church, be a better person for the correction, and would continue to gain in popularity. Thus, the pastor's problem would
8 still be there. But if he could provoke the teacher into reacting to the false accusation, the law would then have grounds by
9 which to judge him. And so the obvious solution was to attack him from the pulpit by slander, knowing that his victim
10 would then react to this lack of love by fighting back in like manner.

11 Slander cannot bring God's lawful judgment upon the victim of slander. But when the victim's reaction to the slander is
12 unlawful, he too falls into condemnation to some extent, and the slanderer rejoices in his heart for a job well done, while
13 crying outwardly for the benefit of the public.

14 Most of the people, though hurt, remain unaware of the underlying motives and political games that are being played in
15 their midst, using them as pawns.

16 **6.4 Stumblingblocks**

17 *¹⁴ You shall not curse a deaf man, nor place a stumblingblock before the blind, but you shall revere your God; I*
18 *am the LORD.*
19 *[Lev. 19:14]*

20 Most people view this law as largely irrelevant to Christians today, because few would abuse the handicapped like this. But
21 "*the law is spiritual*" (Rom. 7:14), and the spirit of this law is violated more often than we realize.

22 Many Christian denominations are in grave error, teaching false doctrines, practicing the traditions of men, and leading
23 millions astray. So he stands in the pulpit and denounces them heartily, calling them "prophets of Baal" and proving every
24 point from the Scriptures. He even manages to prove that his motive in denouncing these "prophets of Baal" is out of love
25 for their deceived congregations.

26 The "offending church" hears about the denunciation and reacts immediately with a tirade of its own. Each believes the
27 other to be blind to "the truth." Neither church can hear the other amid the din of war.

28 Every church believes the "other denomination" is teaching falsehood. It will ever be so. But the manner in which these
29 doctrinal differences are handled will reveal the true heart of the people, particularly the leadership. Each considers the
30 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
31 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
32 the head with our "truth," we ensure that they will NEVER believe the truth, because we have put a stumblingblock in front
33 of them.

34 A new clock radio can make a wonderful gift, but if it is hurled at someone, it may be perceived as a lethal weapon!

35 The word *stumblingblock* also means "an offense," and it is thus translated many times in Scripture. It is so easy to offend
36 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
37 spirit of Leviticus 19:14, quoted earlier. We should instead be speaking the truth in love (Eph. 4:15). This is the only way
38 we can hope to heal the blind and the deaf.

39 How often have we heard people complain that their friends or their church will not listen to them when they try to teach
40 them some truth. There are many possible causes for their not listening, of course, but we have found that when truth is
41 given in genuine unconditional love, most people will listen (no longer deaf), and many will see it and believe.

1 The Hebrew word for stumblingblock is *mikshole*, an obstacle or enticement. In the New Testament, the Greek word used is
2 usually *skandalon*, a snare or trap. There are at least two ways we lay traps for others. The first is by offending someone to
3 the place where that person will not believe anything we say, including the truth. In Matthew 18:6, 7 Jesus said,

4 *⁶ But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy*
5 *millstone be hung around his neck, and that he be drowned in the depth of the sea. ⁷ Woe to the world because*
6 *of its stumblingblocks! For it is inevitable that stumblingb locks come; but woe to that man through whom the*
7 *stumblingblock comes!*

8 Jesus considered it a very serious matter when men put a stumbling-block in front of someone else to cause them to fall, or
9 to trap them in their sin or unbelief by our unloving attitude toward them. The Apostle Paul warned the church also about
10 such people in Romans 16:17,

11 *¹⁷ Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances [skandalon]*
12 *contrary to the teaching which you learned, and turn away from them.*

13 **6.5 Perjury**

14 *¹⁶ If a malicious witness rises up against a man to accuse him of wrongdoing, ¹⁷ then both the men who have the*
15 *dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. ¹⁸ And*
16 *the judges shall investigate thoroughly; and if the witness is a false witness and he has accused his brother*
17 *falsely, ¹⁹ then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil*
18 *from among you. ²⁰ And the rest will hear and be afraid, and will never again do such an evil thing among you.*
19 *²¹ Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

20 The justice of the law of God says that if any man bears false witness against his neighbor, accusing him falsely, then that
21 false witness shall receive the full penalty of the very sin he had accused his brother of committing. It is the “Do Unto
22 Others” principle in reverse, and the judgment always fits the crime.

23 False accusation is a very serious matter. The more serious the accusation, the more serious is the penalty of the law. And
24 yet, we are so quick to accuse others, sometimes on the most circumstantial of evidence, even though we know we cannot
25 prove our charges lawfully.

26 For instance, Christians sometimes think it is their calling and Christian duty to “expose” as many other “false preachers”
27 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
28 past indiscretion, any misstatements that can be twisted into “proving” that they are not true Christians. And then they go
29 directly into their pulpits and denounce those “wolves.” Do they have the love of God in their hearts? Hardly. One should
30 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
31 love. Do they ever go to the accused to verify the accusations or the evidence? Usually not.

32 This is comparable to hanging a man without a trial because we all know he is guilty anyway. But Nicodemus knew the law
33 and even confronted the religious leaders on this issue in John 7:50 and 51,

34 *⁵⁰ Nicodemus said to them (he who came to Him before), being one of them, ⁵¹ Our Law does not judge a man,*
35 *unless it first hears from him and knows what he is doing, does it?*

36 To do otherwise is another form of perjury. It is committed daily in Christian pulpits across the land. It is masked in love,
37 perfumed with Scripture, dressed up in sincerity, but it still smells like dung. What does the law say about perjury? The
38 accuser shall receive the law’s penalty for being a wolf in sheep’s clothing—the very thing the accuser attempted to lay
39 upon the other person. It is a very serious matter to accuse someone of not being a true Christian, particularly when we
40 judge by appearance, rather than knowing the person’s heart by Holy Spirit revelation.

41 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-
42 Christians which the church has condemned and judged by appearances. Some judge by the length of their hair, or by how
43 well they dress, or their denominational affiliations.

44 We have also met many outward Christians who were well respected in the church, whose hearts were in total rebellion
45 against God. With every such revelation, we have been surprised and caught off guard.

1 Suppose a well-known television evangelist (who we shall not name) commits a sexual sin. A few years later, it becomes
2 generally known. Millions of people could point their fingers at him and condemn him, thinking they are doing God a
3 service. Yet if that same evangelist has already repented and received God's forgiveness, then the evangelist is innocent in
4 the sight of God, and the people are thus guilty of perjury!

5 If a thief pays the penalty for sin and receives forgiveness for it, then he is under grace, and anyone who condemns him for
6 the past sin is guilty of perjury. It is the same with television evangelists. God has no double standards. Sin is sin; and grace
7 is grace.

8 It is dangerous to pronounce guilt and accuse on the basis of hearsay. Even newscasters are not always fully aware of the
9 truth, nor do they always tell the truth. They are interested in a news story and selling newspapers or advertising time. They
10 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
11 perjury from nonchristians, but this ought not to be done by Christians. What does the Scripture say about forgiven sinners?
12 Romans 8:33, 34 says,

13 *³³ Who will bring a charge against God's elect? God is the one who justifies; ³⁴ who is the one who condemns?*
14 *Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes*
15 *for us.*

16 Only a few people would dare to stand up and deliberately accuse another man falsely. But untold millions of people over
17 the centuries have been quick to commit perjury unwittingly. This is the great tragedy of the church. We are so quick to
18 accuse and have no fear that we might be accusing falsely. In so doing, we ourselves come under judgment by the divine
19 law.

20 **6.6 The Law of the Double Witness**

21 Deuteronomy 19:15 tells us the basic law of the double witness,

22 *¹⁵ A single witness shall not rise up against a man on account of any iniquity or any sin which he has*
23 *committed; on the evidence of two or three witnesses a matter shall be confirmed.*

24 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
25 being accused and condemned on the word of a single witness or piece of evidence.

26 Witnesses need not be people. Moses said that if Israel sinned, "heaven and earth" would bear witness against them (Deut.
27 30:19). Paul wrote two letters to the Corinthians in order to establish this double witness, and he came to them three times
28 in person (2 Cor. 13:1).

29 In setting up this law, God knew that men would place too much confidence in their own opinions, their own evaluations or
30 character judgments—and in this pride, they would often condemn the innocent or judge the sinner too harshly. If men
31 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
32 the case of Ananias and Sapphira (Acts 5:1-10). Yet most of the church is still soulish, judging by appearances and the
33 physical witnesses, and so they need these guidelines of the law to prevent injustice in judgment.

34 The ideal situation, of course, is that all men would judge by divine revelation, where the hearts of men would be fully
35 revealed. Judges would then determine guilt or innocence in the way Jesus said in John 7:24,

36 *²⁴ Do not judge according to appearance, but judge with righteous judgment.*

37 A good example of how this works is found in Acts 15, where the apostles met to judge the question of circumcision for
38 non-Jews. Peter gives testimony in verse 8 and 9 drawing upon his past experience where he had seen Cornelius and others
39 receive the baptism of the Holy Spirit without first being circumcised:

40 *⁸ And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; ⁹*
41 *and He made no distinction between us and them, cleansing their hearts by faith.*

1 Peter was able to look past the appearance, because he had received divine revelation revealing the heart and mind of God
2 in this matter.

3 We must note also that this double-witness law applies to “any iniquity” and to “any sin.” This takes it outside of the
4 courtroom into our own churches and living rooms and places of business. We are not to believe gossip or slander without
5 first investigating the case. If there are multiple witnesses which compel us to believe the evidence, then we should follow
6 the procedure that Jesus set in Matthew 18:15,

7 *¹⁵ And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.*

8 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
9 words, if you truly believe that your brother has wronged you, then “reprove him in private.” The emphasis is not upon the
10 reproving, but upon the privacy of the reproof. More often than not, we do not follow Jesus’ instructions, but rather tell
11 everyone else about it first. So often the guilty party is the last to hear of the accusations against him! Even among
12 Christians who are supposed to have the law written on their hearts, this is too often the case.

13 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
14 would judge him. Also, it gives that brother a chance to answer the charges against him. It may be that our own evaluation
15 was incorrect. There might be other evidence or mitigating circumstances that would change everything, if only we knew
16 what they were. It is important that we know all sides of an issue before passing judgment.

17 Hopefully, whatever the offense was, it could be settled in that private atmosphere. As for the manner of our reproof, if we
18 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
19 further than that first step. But if we go with a haughty attitude, assuming that we already know everything about the
20 situation that needs to be known, the chances are good that we will simply drive him away and perhaps harden his heart.

21 Below is a good approach describing how to approach a brother about any sin or misunderstanding:

22 *“If you would restore a brother to Christian unity and fellowship in the spirit of love, then let this be your*
23 *guide: Give him not the word of accusation cloaked in love, as a wolf in sheep’s clothing, but rather give him*
24 *My true love. Come with an apology in hand for causing the brother to stumble . . . Your brother shall reflect*
25 *your attitude, and Christ shall be seen in him as well as in you.”*

26 STEP ONE: It is important that we not approach our brother with an accusation, but with an apology. So often we attempt
27 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
28 in that approach, and we have yet to see it work toward a true reconciliation without resentment.

29 Give him the benefit of the doubt, for at this point, his guilt is still undetermined properly and will remain undetermined
30 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
31 against us, and if he has, then surely he must have been driven to it under very trying circumstances. Our brother will see
32 immediately our level of love by the manner in which we approach him. Do we assume guilt or assume he is innocent?

33 STEP TWO: If by some chance the dispute remains unresolved after talking it over with your brother, and if you find it
34 necessary to pursue the case rather than just forgive it, then step two is in order. Matt. 18:16 says,

35 *¹⁶ 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*
36 *every fact may be confirmed.*

37 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
38 means we are to take all the evidence or witnesses we have and once again go to the brother IN PRIVATE. Once again, this
39 must be done in a spirit of love.

40 If we do not have enough evidence to establish the charge, then the matter should be dropped immediately for lack of
41 evidence, and we should forgive our brother in our heart. This is very important, for if we hold our brother’s sin against him
42 (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
43 judge all sides impartially. This can be dangerous for both the accused and the accuser, and if you love your brother, you

1 may not want him to fall into such judgment. We will deal more with this in a later section dealing with God's Supreme
2 Court.

3 If you feel that you have the proper evidence in hand to establish the brother's guilt, and the accused simply disregards the
4 evidence or refuses to repent, then you have the right to go to court in step three. Jesus tells us in Matthew 18:17,

5 *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*
6 *be to you as a Gentile and a tax-gatherer.*

7 **STEP THREE:** The church in this case is the congregation or their representatives, today known as a jury, whether civil or
8 religious. It is their duty to determine guilt or innocence on the basis of evidence. If the appeal is made to the church, both
9 parties become bound by the law to submit to the decision of the church on pain of being of contempt of court, bringing the
10 death penalty (Deut. 17:11, 12).

11 By strict or literal interpretation of the law, contempt of court is a capital crime. However, in Jesus' day only the Romans
12 could authorize executions. Thus, Jesus advocated a lesser, yet valid, interpretation of the law. It was to be put out of the
13 church, or disfellowshipped.

14 In the Old Testament this was how God applied this same death penalty to the nation of Israel after they refused to hear the
15 verdict of God. For example, when Jeremiah told Judah to submit to king Nebuchadnezzar of Babylon (Jer. 27:12), they
16 refused to hear the Word of the Lord (Jer. 28:10). They decided to fight Babylon, rather than view Babylon as the judgment
17 of God upon them for their sin. This was contempt of court. Yet, instead of destroying them as a nation, He sent them into
18 exile into Assyria and Babylon among the heathen. This was a merciful substitute for the death penalty, brought about by
19 intercession by the prophets and others.

20 Jesus also recognized that the priests in His day seemed to know little of the principles of mercy, love, or grace. They only
21 knew how to use the law to accuse and destroy sinners. Thus, by their unrighteous judgments they had created a class of
22 "publicans and sinners," people who had been excommunicated from the temple. In fact, if the Romans had not been there
23 to restrain their zeal, most of these probably would have been executed.

24 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,
25 confronted angrily with accusations, and all his friends forsake him. Hurt by his friends' rejection, he refuses to repent, not
26 believing that God would ever judge him like this. So they drag him to the church for judgment, and they disfellowship him
27 immediately. After all, they "love" the law. No love for the sinner, no grace, no forgiveness. Just create one more
28 excommunicant thrown on the trash pile with other publicans and sinners.

29 Jesus befriended those same "sinners." He understood that they had been driven from the temple by unloving, prideful, and
30 accusatory priests and Pharisees, who had put a stumblingblock in front of the blind. Then, when the "sinner" rebelled
31 against the temple for their bad attitude, the priests felt justified in putting them out of the temple. There is a large class of
32 such "sinners" today in America as well, and we would do well to befriend them as Jesus did, bringing them His love,
33 rather than just more accusations.

34 **6.7 Equal Weights and Measures**

35 In Matthew 7:1 and 2 Jesus advised,

36 *¹ Do not judge lest you be judged. ² For in the way you judge, you will be judged; and by your standard of*
37 *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*
38 *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*
39 *eye," and behold, the log is in your own eye? ⁵ You hypocrite, first take the log out of your own eye, and then*
40 *you will see clearly to take the speck out of your brother's eye.*

41 Jesus was referring to the biblical law about equal weights and measures when He said, "*by your standard of measure, it*
42 *will be measured to you.*" The laws says in Deuteronomy 25:13-16,

43 *¹³ You shall not have in your bag differing weights, a large and a small. ¹⁴ You shall not have in your house*
44 *differing measures, a large and a small. ¹⁵ You shall have a full and just weight; you shall have a full and just*

1 *measure, that your days may be prolonged in the land which the LORD your God gives you.* ¹⁶ *For everyone*
2 *who does these things, everyone who acts unjustly is an abomination to the LORD your God.*

3 In those days food, money, and many other things were sold by weight on a scale. If a man used deceitful weights on the
4 scale, he could cheat the buyer. This was (and still is) unlawful in the sight of God.

5 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
6 appear to be “light” in comparison. What would God think if we weighed those same sins in other people, using a lighter
7 weight that would make their sins seem “heavy” in comparison? This is unlawful in the sight of God. It is unlawful to use
8 “differing weights” in our measurement of sin.

9 Jesus makes it clear that God will judge us according to the standard by which we measure other men’s sins. If we judge
10 others by a harsher standard than we measure ourselves, it is a false witness. It is an attempt to impose a harsher sentence of
11 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
12 divine court for injustice that has been perpetrated upon us, God will judge the case according to our own standard of
13 measure.

14 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
15 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
16 its provisions of grace and mercy as well. Yes, the law contains those principles. Every sacrifice for sin was a provision for
17 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
18 1:9; 2:2).

19 **6.8 The Supreme Court of God**

20 Everyone has the right to go before God’s Court, even Satan himself or those people through whom this adversarial spirit
21 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
22 God owns the earth.

23 *¹¹The heavens are Yours [God’s], the earth also is Yours;*
24 *The world and all its fullness, You have founded them.*
25 *The north and the south, You have created them;*
26 *Tabor and Hermon rejoice in Your name.*
27 *You have a mighty arm;*
28 *Strong is Your hand, and high is Your right hand.”*
29 *[Psalms 89:11-13, Bible, NKJV]*
30

31 *“I have made the earth,*
32 *And created man on it.*
33 *I—My hands—stretched out the heavens,*
34 *And all their host I have commanded.”*
35 *[Isaiah 45:12, Bible, NKJV]*
36

37 *“Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”*
38 *[Deuteronomy 10:14, Bible, NKJV]*

39 God has every right to set the rules and laws that will be obeyed in His private property. The difference is that some people
40 use the law to save; others to accuse and destroy.

41 There are times when justice is not possible here on earth. Sometimes false witnesses rise up against the innocent. Other
42 times there are no witnesses to convict the lawbreaker. Still other times the judges are corrupt or are compelled to judge
43 according to the unrighteous laws of men. Whatever the case, we all have the right to appeal to God’s Supreme Court,
44 which stands above all human courts.

45 The divine law makes provision for all circumstances relating to judicial matters. It even makes provision for cases that
46 cannot be proven—that is, “suspicion of guilt.” If a man knows or suspects that his brother has wronged him in any way,

1 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
2 may call upon God to provide the double witness, for God sees all things properly.

3 Numbers 5:6-10 tells us how to deal with a repentant sinner who confesses his sin voluntarily, even though there are no
4 witnesses against him. He is to return the stolen item, of course, but he only has to pay one-fifth its value in restitution,
5 rather than the usual double that is specified in Exodus 22:4. One scholar has given a fuller study of this one-fifth restitution
6 in the following book:

God's Law on Restitution

<http://www.gods-kingdom.org/Restitution/Antidote.html>

7 After this example in Numbers 5, we are given a second example of a case where there is not enough evidence to convict
8 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
9 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
10 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
11 law upholds his right to do this in order to determine the truth.

12 The priest was to remove the covering from her head, signifying that her husband was permitting his wife to come under
13 God's direct cover, or authority. In doing this, he was relinquishing his authority to another and was agreeing to abide by
14 the decision of the court, whichever way the verdict should be decided.

15 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
16 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
17 this assumes, of course, that she continued to deny guilt, for if at any point she were to confess her sin, the procedure would
18 be rendered unnecessary. She was then to drink of the water, saying, "Amen" in agreement with the terms of the oath. Num.
19 5:23-28 says,

20 *²³ The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.²⁴*
21 *Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings*
22 *a curse will go into her and cause bitterness. . . .²⁷ When he has made her drink the water, then it shall come*
23 *about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse*
24 *shall go into her and cause bitterness, and her abdomen will swell and her thigh will waste away, and the*
25 *woman will become a curse among her people.²⁸ But if the woman has not defiled herself and is clean, she will*
26 *then be free and conceive children.*

27 If the woman remained unharmed by the water and continues to conceive children, she was presumed innocent of the
28 charges. If guilty, she would become sterile in judgment for her sin. The matter was thus placed in God's hands for
29 judgment. This principle of law has been known as "trial by ordeal."

30 During the Middle Ages, the Church corrupted this type of trial by tempting God. If they suspected someone was guilty of
31 certain crimes, often condemned them to be burned at the stake or to be bound and thrown into the water. They assumed
32 that God would save the suspected criminals if they were innocent. In other words, they presumed guilt and forced God to
33 perform a miracle to prove the suspect's innocence. Of course, not many miracles occurred, and no doubt many innocent
34 people lost their lives.

35 Those people did not understand the divine law or the mind of God. In God's system of law, people are presumed innocent
36 unless proven guilty by God's judgment. When a woman was suspected of committing adultery, she was to drink a cup of
37 water mixed with a few minerals from the dust of the floor of the tabernacle. Normally, this would be quite harmless. If she
38 were guilty, God would have to perform a miracle to make her barren.

39 America's founders understood this principle and made it an integral part of the American system of law. People are
40 innocent unless proven guilty. They got it directly from the Bible.

41 The biblical principle here can be used in any case whereby true justice is not possible. Every nation has its own judicial
42 system, and some are better than others. No court in the world can establish perfect justice. There are always cases where
43 the innocent are proven guilty, and the guilty are set free. There are also many cases where the guilty are sentenced to
44 unjust sentences. For example, if a man is guilty of stealing \$1,000, he may be sentenced to some months or years in prison.

1 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
2 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
3 victim is fully paid what is owed him.

4 There are also cases where justice cannot be implemented by men’s court system because there is not enough evidence to
5 convict the criminal. There are millions of such cases in every country. This problem has caused many nations to believe
6 that they must convict suspected criminals even if the proper evidence does not exist. But this merely compounds the
7 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
8 and manner that God deems to be appropriate. Yet once such an appeal has been made, the victim must leave it in God’s
9 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
10 should not expect God to implement His justice.

11 There are also many cases where false witnesses pervert justice. These either lie to free the guilty or to convict the innocent.

12 In all cases where injustice has been done, men may appeal their cases to the Supreme Court of God. The only real
13 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
14 all.

15 In appealing cases of injustice to the Divine Supreme Court, Christians should be aware that this should be done only with
16 some serious thought, prayer, and knowledge of the implications of such an appeal. Each valid appeal directed against the
17 government for its injustice raises its level of iniquity that will ultimately bring about its demise. The Bible alludes to this in
18 Genesis 15:16, which says of Abraham’s seed,

19 *¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.*

20 God had determined to bring judgment upon the “Amorites,” but God was telling Abraham that this would not occur for
21 another four generations. There were many Amorites who suffered injustice at the hands of their leaders, for the leaders
22 knew little about the divine law. And so when the victims of injustice cried out for justice, God heard their cries, even if it
23 appeared that He was ignoring them for generations.

24 The lesson to be learned here is that when citizens of a nation appeal to God against injustice perpetrated by the officials of
25 government, their petition raises the level of iniquity of that nation. If the nation does not repent and return to obedience to
26 God’s law, the nation will ultimately be destroyed. Hence, each victim of injustice must ask himself if he wishes to be part
27 of the petition to overthrow the nation, keeping in mind that many innocent people may be killed in that generation.

28 There are also valid appeals to God that are directed at individuals, rather than against whole governments. Once again, the
29 victims must ask themselves if they really want God to bring that person to justice. In the case of the jealous husband in
30 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
31 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
32 repentance, rather than for justice.

33 The victim always has the right to appeal for mercy, rather than justice. The judge does not. Thus, if the case is brought
34 before God, He will uphold the lawful rights of all parties and will judge righteously. God knows the hidden things of every
35 court case, for He is witness to all things. It may be that the suspicious husband neglected his wife’s needs, whether
36 physical or emotional needs. Perhaps he did not really love her, and this left a void in her life that caused her to commit
37 adultery. Perhaps he oppressed her and treated her like a slave, and the only way she felt she could escape this was to run
38 away with the help of another man who had compassion upon her.

39 There are many possibilities. God judges each case with a complete knowledge of all circumstances. If a jealous husband
40 appeals to God for justice, he may find himself judged along with his wife. In fact, he may be judged more harshly than his
41 wife for *causing* her to fall into sin.

42 Thus, before we appeal any case before God’s Supreme Court, it would be wise to do an internal inventory, knowing that
43 God judges all sides with equity and with the same standard of measure that we judge others.

6.8.1 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,

²² *If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.*

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,

⁶ *... But Jesus stooped down, and with His finger wrote on the ground.*

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,

²³ *The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.*

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,

⁷ *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."⁸ And again He stooped down, and wrote on the ground.*

In other words, He told them that He was appealing to the only One who was perfect enough to judge this case. If anyone in the crowd felt that he was as perfect as God, then let him cast the first stone. After all, the law said that the witnesses were supposed to be the first to stone the one guilty of a capital crime (Deut. 17:7). Of course, they all knew that if they did so, it was NOT because Jesus had authorized it. Nor could they execute anyone without being in danger of penalty from the Roman authorities.

1 That got their attention, and soon they understood the law by which He was judging the woman—or rather, the law by
2 which He was appealing to the Supreme Court. When Jesus had written enough for them to read, they recognized what He
3 was doing, and they knew that He could not pass judgment upon her once He had appealed the case to God. Since their
4 entire purpose was to entrap Him, they knew that they had failed. One by one, they went away.

5 Perhaps they knew that when a man appeals to the Supreme Court, God always judges the accusers before judging the
6 accused. He takes the entire situation and judges all sides impartially and completely. The Scribes and Pharisees knew that
7 they had been using this woman unjustly in their attempt to entrap Jesus. Thus, the woman also had a legal case against
8 them. Perhaps they knew they had better drop all charges quickly, or else God would judge them first.

9 Whatever their understanding was, it was not long before all those who had brought the woman to Jesus had left the court
10 room. Jesus and His disciples were left alone with the woman. He asked where her accusers were. There were none. This
11 ended the court case, because there were no witnesses against her. It would have been unlawful to continue the case, as we
12 read in Deut. 19:15,

13 *¹⁵ A single witness shall not rise up against a man on account of any iniquity or any sin which he has*
14 *committed; on the evidence of two or three witnesses a matter shall be confirmed.*

15 If there are no witnesses, there is no case. Neither Jesus nor His disciples had witnessed her adultery, even if they believed
16 her to be guilty. The witnesses were gone, and we are not told where her husband was. If her husband did not witness her
17 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
18 prescribed in the law of jealousy. But only he had the lawful right to do this, for he was the potential victim of adultery.

19 What a masterpiece of wisdom and expertise in handling the law! The Scribes and Pharisees were no match for Him,
20 particularly because the law itself makes every provision to ensure that justice will be done—if men will but take heed and
21 know the law. And so, once again, Jesus beat them at their own game.

22 **6.8.2 The Benjamite War**

23 Another good biblical example of the Supreme Court is found in Judges 19-21. In this case, a few men of the tribe of
24 Benjamin were guilty of rape and murder. The victim's husband, a Levite, brought charges against the men, but the
25 Benjamite tribe itself refused to give up the guilty men to be tried in court. Thus, the entire tribe of Benjamin became guilty
26 and worthy of judgment.

27 Anyone who prevents justice from being done assumes liability for the injustice. This includes judges who pervert justice
28 and false witnesses.

29 Unfortunately, the whole situation then went from bad to worse. The accusing tribes approached the tribe of Benjamin with
30 pride and accusation, instead of in meekness and love. They came essentially as an army of 400,000 to execute the
31 criminals before trial (Judges 20:2). They assumed guilt before they had even heard the case. Judges 20:12, 13 says,

32 *¹² Then the tribes of Israel sent men through the entire tribe of Benjamin, saying, "What is this wickedness that*
33 *has taken place among you? ¹³ Now then, deliver up the men, the worthless fellows in Gibeah, that we may put*
34 *them to death and remove this wickedness from Israel." But the sons of Benjamin would not listen to the voice of*
35 *their brothers, the sons of Israel.*

36 The actual guilt of the Benjamites is clear, for the Bible tells us specifically that this rape/murder took place, and the tribe
37 itself refused to do justly in the case. However, we also see underlying this story the self-righteousness of the rest of the
38 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
39 well.

40 In their self-righteous zeal, the tribes went to God for answers. They received the right answer, but *they asked the wrong*
41 *question*, as we read in Judges 20:18,

42 *¹⁸ Now the sons of Israel arose, went up to Bethel, and inquired of God, and said, "Who shall go up first for us*
43 *to battle against the sons of Benjamin?" Then the LORD said, "Judah shall go up first. "*

1 In asking God who was to lead the charge against Benjamin, they assumed beforehand that they were to do battle. They
2 should have asked God first how to handle the situation. If they had done so, we believe God would have told them to go to
3 the Benjamites in love and meekness, perhaps after a time of prayer and fasting, making sure that they were not putting any
4 stumblingblocks in front of the Benjamites.

5 If that appeal did not work, they still should not assume that they were to go to war. War is the option of last resort. First
6 they should have appealed to the Supreme Court for justice to be done. Then they would have been ready to ask God if He
7 wanted them to go to war to actually enforce God's judgment upon the tribe of Benjamin.

8 But Israel had already make up their minds to do battle, because the Levite had enflamed their emotions. So God said for
9 Judah to go first into battle against Benjamin. They were obedient. Judges 20:20 says,

10 *²⁰ And the men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against*
11 *them at Gibeah. ²¹ Then the sons of Benjamin came out of Gibeah and felled to the ground on that day 22,000*
12 *men of Israel.*

13 Judah obeyed the Word of the Lord, but Judah still lost the battle. How is this possible? Obviously, God planned to judge
14 the accusers first. Judah must have been the prime accuser here. That tribe was always the most zealous and most religious
15 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
16 self-righteous (pharisaical).

17 Judah could hardly believe they had lost 22,000 soldiers in this battle. After all, they were only "being obedient to God." So
18 Israel immediately set themselves up to do battle once again. Judges 20:22, 23 says,

19 *²² But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where*
20 *they had arrayed themselves the first day. ²³ And the sons of Israel went up and wept before the LORD until*
21 *evening, and inquired of the LORD, saying, "Shall we again draw near for battle against the sons of my brother*
22 *Benjamin?" And the LORD said, "Go up against him."*

23 We see here that Israel now finally asked the correct question, "Shall we again draw near for battle?" Having lost the first
24 battle, they wondered if they should be fighting them at all. But by this time the law had been set into motion, and God's
25 verdict was that 40,000 men of Israel must die for their own sin before God would judge Benjamin for their sin. So in the
26 next battle, another 18,000 soldiers of Israel died, as Judges 20:24, 25 says,

27 *²⁴ Then the sons of Israel came against the sons of Benjamin the second day. ²⁵ And Benjamin went out against*
28 *them from Gibeah the second day and felled to the ground again 18,000 men of the sons of Israel; all these*
29 *drew the sword.*

30 This completed the judgment that God had decreed upon Israel. Only then did the Israelites begin to recognize that God was
31 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
32 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
33 averted much if not all of the judgment upon themselves—and probably would have averted the civil war altogether.

34 After prayer and fasting, Israel returned to ask God once again if they should do battle. This time it was the right question
35 and with the right motive. Judges 20:28 says,

36 *²⁸ and Phinehas the son of Eleazar, Aaron's son, stood before it to minister in those days, saying, "Shall I yet*
37 *again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the LORD said, "Go up,*
38 *for tomorrow I will deliver them into your hand."*

39 This time the tide of battle turned against the Benjamites, as God began to judge them for their sin. Keep in mind that the
40 Israelites had prayed and fasted and had offered up sacrifices on behalf of their own sins—but they had done nothing on
41 behalf of the sins of Benjamin. Thus, there was very little mercy available to the tribe of Benjamin. Judgment came, and
42 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
43 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—forgave 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.

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 dead litter our own streets. Remember, the life you spare may be your own.

6.9 God's Sovereignty; Man's Authority

God is sovereign, yet He has chosen to give 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...." ²⁸ 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."

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,

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.

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,

²⁴ *this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: ²⁵ 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.*

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.*

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,

²⁸ *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.*

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.

6.10 The Saints Shall Judge the World

In 1 Corinthians 6:2 and 3, Paul tells us,

² *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? ³ Do you not know that we shall judge angels? How much more, matters of this life?*

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.

1 In Nebuchadnezzar's prophetic dream in Daniel 4, where he saw himself as a tree cut down and cast away for "seven
2 times," it was THE WATCHERS who decreed that the tree be cut down. Daniel 4:13, 14 says,

3 *¹³ I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from*
4 *heaven; ¹⁴ He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and*
5 *scatter his fruit: let the beasts get away from under it, and the fowls from his branches (KJV)*

6 The phrase underlined above reads, "watcher, even a holy one" in the original Hebrew. The watcher is the holy one, often
7 translated "saint." (Compare Deut. 33:2 with Jude 14.) The verse is not speaking about two different beings. The watcher is
8 a believer who is awake or watchful and knows the times and seasons. He hears the voice of God and knows when to speak
9 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
10 angel, but because his spirit has been in the Divine Court and is now rendering its judgment.

11 The saints, or holy ones, shall judge the world, Paul says.

12 This watcher, we believe, was none other than Daniel himself. He decreed the temporary overthrow of Nebuchadnezzar,
13 which set the pattern for the temporary overthrow of Babylon. It was temporary, because the stump was left intact, and
14 later, it returned to life as Mystery Babylon, which arose in the 20th century in 1914 approximately 2,520 years after
15 Babylon had become an empire in 607 B.C.

16 The year 1987 was 2,520 years from the fall of Babylon in 537 B.C.

17 The year 2001 was 2,520 years from the beginning of Haggai's ministry to urge the people to complete the building of the
18 temple.

19 The year 2006 is 2,520 years from the actual completion of the second temple in Jerusalem.

20 Incidentally, the numeric value (gematria) for "seven years" in Hebrew is 2,520, according to page 157 of Bonnie Gaunt's
21 book, Time and the Bible's Number Code. The seven years it took for Nebuchadnezzar to acknowledge God as the King of
22 the Universe prophesied of a 2,520-year period. When he made his proclamation in Daniel 4:34-37, essentially declaring
23 Babylon to be under God, he set the prophetic pattern for a future event. Revelation 11:15-17 speaks of this event, saying,

24 *¹⁵ And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world*
25 *has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." ¹⁶ And the*
26 *twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, ¹⁷ saying, "We*
27 *give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power*
28 *and hast begun to reign."*

29 By inspiration, Daniel, the watcher, issued the decree from the courts of heaven, and twelve months later the first phase of
30 fulfillment occurred. The king was put off his throne for a time. We are now in the generation of the second fulfillment of
31 this prophetic Word, and in fact the double witness has already gone forth for the overthrow of Mystery Babylon. It has
32 again been done by the mouths of the watchers. The Word was decreed Nov. 29, 1993 at the climax of the Jubilee Prayer
33 Campaign. Perhaps it may take twelve YEARS this time to see Babylon's final overthrow, even as it took twelve
34 MONTHS in Daniel's day (Dan. 4:29). We shall be watching.

35 In this way God exerts His power over the affairs of men. God does it through the agency of man. God seldom does things
36 directly. He nearly always accomplishes His will by using men. This is simply because He gave man authority over the
37 earth in Genesis 1:26-28. In doing so, He intended to limit Himself, instead of doing everything Himself. His purpose was
38 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
39 Himself, there would be no purpose for mankind, no learning, and no need to establish authority in the earth.

40 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
41 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
42 God delegated all authority over the earth to man. We read of this in John 5:22 and 27, where Jesus Himself said,

²² 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.

6.11 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,
Discretion will preserve you;
Understanding will keep you,
[Prov. 2:1-11, Bible, NKJV]*

1 In fact, without hearing God speak first, we have no authority to speak at all, and our “judgments” would fall to the ground.
2 We are to do only that which we see Jesus do, even as He did only that which He saw His Father do. John 5:19 says,

3 *¹⁹ Jesus therefore answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of
4 Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son
5 also does in like manner.”*

6 The Holy Spirit (our Advocate) is the means by which we may now judge the world, for it is Jesus Himself who judges the
7 world through us. He is the Head; we are the body. We act in His name, and when we judge as led by the Holy Spirit, it is
8 not really us judging at all, but it is Jesus in us that judges. He has delegated to His seed the lawful authority to judge, but
9 we have the equal level of responsibility to judge by the Spirit alone.

10 Apart from the continual leading of the Holy Spirit into all truth, our judgments will only be carnal and harmful. Any time
11 we judge, it must be a revelation from God, applied by supernatural wisdom that is not dependent upon human
12 understanding or outward appearances. It must search out the thoughts and intents of the heart. It must cut and separate the
13 bone from the marrow (Heb. 4:12).

14 It cannot be a fleshly judgment, but a spiritual one, for the Spirit within us is spiritual. When Christians judge by the flesh
15 or by appearances, they put a curse upon the earth. They cannot help but do this. But when they judge by the Spirit, they
16 ultimately bring mercy, grace, and life, even if it becomes necessary to use the sword.

17 It seems also that the more carnal we are, the more we love to judge others. Judgment itself is neither right nor wrong. It
18 merely exists as a God-given responsibility placed upon us. But like any governmental office, this authority is best wielded
19 by those who have no ambition for power, for they recognize the seriousness of the responsibility as well as their own
20 inadequacy.

21 The carnal would love to have spiritual authority so that they could, like Elijah, call down fire on the heads of the ungodly.
22 Jesus’ disciples had this very problem while they were yet in training. It is the same with us. If carnal men knew their own
23 hearts, they would be horrified to see that, like the disciples, they preferred to see the “enemies of God” burned up than to
24 see them converted by the fire of the Holy Spirit. Jesus scolded them for not knowing their own hearts.

25 Why are there so many unbelievers in the world today? Why do so many hate the Church and the God which Christians say
26 they represent? Is it because we have done so much good? Is it because we have caused the deaf to hear and the lame to
27 walk? Is it because of our love and compassion for them? No, they hate Jesus Christ because Christians have been unjust
28 and have misrepresented Him. Unrighteous men posing as Christians have defined Christianity in the eyes of the world,
29 making it difficult for the true Christians to overcome that reputation.

30 Psalm 33:5 says of God, “*He loves righteousness and justice.*” Psalm 37 is the great chapter describing the meek who are to
31 inherit the earth,

32 *²⁹ The righteous will inherit the land, and dwell in it forever. ³⁰ The mouth of the righteous utters wisdom, and
33 his tongue speaks justice. ³¹ The law of his God is in his heart; His steps do not slip.*

34 Psalm 89:14 says,

35 *¹⁴ Righteousness and justice are the foundation of Thy throne; Lovingkindness and truth go before Thee.*

36 The Bible takes a clear position that justice is the basis of all righteous judgment. Those who do not seek justice for the
37 weak and the poor are not doing the will of God in the earth, regardless of who perpetrates or supports the injustice. For this
38 reason, aspiring overcomers ought to study the divine law, for this is the foundation of justice that comes from the mind of
39 God.

6.12 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 and stood 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.*

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. . . .*

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,* ¹¹ *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."*

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 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.*

1 In fact, if all of this had happened, the millennial Kingdom would have been set up at that time under Joshua. Men would
2 have flocked to hear and learn the law of the Lord, as Isaiah 2 and Micah 4 prophesies. Men would have been beaten their
3 swords into plowshares.

4 However, because of Israel's lack of faith, this did not happen. And 38 years later when Israel entered the land, they did not
5 enter at the Feast of Tabernacles, but at the time of Passover. They crossed the Jordan River on the tenth day of the first
6 month just before Passover (Joshua 4:19). This was because they were capable of only a Passover level of faith. They were
7 yet incapable of fulfilling Pentecost and certainly Tabernacles as well.

8 Israel's history tells us *what would have happened*, but did not. Yet it is helpful for us to know, because it manifests the
9 mind and true desire of God. The people of Israel were told to slaughter the Canaanites, and this was indeed the will of God
10 at that time. But it was His will only because Israel was incapable of wielding greater weapons than physical swords. By
11 their low level of faith, they could only destroy the Canaanites by the sword; but *this should not be taken as a mandate to*
12 *do the same today*. We have been given greater faith and sharper weapons that can divide soul from spirit and discern the
13 thoughts and intents of the heart (Heb. 4:12).

14 In the past 2,000 years many have enjoyed a Pentecostal level of faith, under which anointing the disciples were told in
15 Mark 16:15,

16 *¹⁵ And He said to them, "Go into all the world and preach the gospel to all creation. ¹⁶ He who has believed*
17 *and has been baptized shall be saved; but he who has disbelieved shall be condemned."*

18 So we see a difference between the first Joshua and the second (Jesus, or Yashua). The first told Israel to put the Canaanites
19 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,
20 rather than destruction. It is the death of "the flesh," rather than the death of the body.

21 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
22 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
23 the Levites to take their swords and start killing people. Verse 28 says that 3,000 men died that day, subtracted from "the
24 church in the wilderness" (Acts 7:38).

25 In the New Testament, the 120 disciples in the upper room on the day of Pentecost received a greater sword—the word of
26 God in their mouth. They took this sword into the streets of Jerusalem, and as "the flesh" began to die, 3,000 men were
27 ADDED to the Church that day. The difference is the type of sword that is used. The Passover sword brings death; the
28 Pentecostal sword brings life.

29 It is unfortunate that during the Age of Pentecost so many Christians have not known the mind of the Lord in regard to their
30 methods of transforming the world into the Kingdom of God. Pentecost is the transition between Passover and Tabernacles.
31 It is the time when we should be preparing for the Feast of Tabernacles—not reverting back to Passover. The conversion of
32 the world was supposed to be by the demonstration of the power of the Spirit, not by crusades and military conquests and
33 forced conversions on pain of death. These methods are a poor substitute for the method Jesus used. But instead, the
34 carnally minded Church leaders reverted to the Old Testament to find the model for their behavior. They did not know the
35 mind of God.

36 This tendency to misunderstand the intent of God is as common today as it was in Jesus' day when He said in Matthew
37 11:12,

38 *¹² And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take*
39 *it by force.*

40 False messiahs and military leaders have always attempted to set up what they believe to be the Utopia on earth, their own
41 version of the Kingdom of God—but they have always done so by military force. These are the violent men who take it by
42 force. Jesus did NOT speak these words to *encourage* us to use violence and force to take the Kingdom. He was criticizing
43 those who employed these methods. We are to do as Jesus did.

1 Military methods have converted many people to the *religion* of Christianity; but these have not converted a single person
2 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
3 ungodly who saw its moral vacuum. The Church in that condition was reduced to converting people by force, because no
4 heathen in his right mind would convert to a morally bankrupt religion under any other motive. But God is not interested in
5 bringing more people into religion; He wants their heart-felt love and a personal relationship with them.

6 Thus, the judges of the Old Testament were military men that delivered Israel from various captivities; but the judges that
7 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
8 power of God in their lives, they will be drawn to ask how they, too, can have the same relationship with God.

9 This is NOT to say that military means ought to be banned outright. The use of military might in the Old Testament was
10 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
11 to enter the land at the Feast of Tabernacles. They were incapable at the time of taking up the most powerful weapon in
12 God's arsenal—the sword of the mouth. So God gave them an alternative sword, a physical sword, by which they could
13 subdue Canaan. Though this was not in the perfect will of God, it became God's will for an imperfect people in an
14 imperfect time. And God worked mightily even through this.

15 The physical sword—even with the miraculous help of God—could only establish a type and shadow of the true Kingdom
16 of God. It was a Passover-level kingdom. In the New Testament Jesus Christ established a higher level of Kingdom,
17 preparing the way for the Kingdom's Pentecostal level. It was better, but still far from perfect, for the pattern of Pentecost
18 was set by King Saul, not by David.

19 Today, God is requiring more of us than was required in the past, because we are at the end of the Pentecostal Age, looking
20 into the coming Age of Tabernacles, commonly called the Millennium. The only way the true Kingdom of God will be
21 established in this age will be by the power of the Sword of the Mouth, wielded by those who have come into the fullness
22 of the Spirit.

23 Even 200 years ago when America was founded, the Church had restored only the truth of Passover—justification by faith.
24 It was not until the beginning of the 20th century that Pentecost was restored through the ministry of Charles Parham and
25 others after him. Now in the 21st century God is restoring the revelation and power of Tabernacles. More is required of us,
26 for the peace that God will establish is to last a thousand years. This will not happen if the peace is established upon
27 injustice, for then would the population have to be restrained by force, rather than by love.

28 To know and practice righteous judgment as a saint that judges the world, one must have the character of Jesus Christ as
29 manifested in the New Testament. One must love all of God's creation and work only to establish their best interests. One
30 must have the heart of a servant and manifest the fruits of the Spirit listed in Galatians 5:22, 23.

31 *²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-*
32 *control; against such things there is no law.*

33 **7. What Does the Bible Say About Hate?**

34 Those Christians intent on imposing not their view but the views of the Bible upon secular society may be met with strong
35 resistance, and this is especially true within the legal field, where man's law has become a license for politicians to buy
36 favors by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians who
37 wish to apply God's laws to the practical affairs of life is that they are likely to be branded as "hatemongers" or advocating
38 a hate mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce God's laws
39 even within churches as it pertains to homosexual practices. What these false slanderers and accusers will not do is admit
40 what the object of the hate is, which is sinful behaviors, and that the main function of police and government is to "hate
41 evil", not by the objective standard of God's Holy law, but by a subjective politically-defined standard. Liberals of today
42 are intent on making us Christians appear to actually hate specific people, instead of just sinful and therefore illegal
43 behaviors that violate God's laws. This section will highlight what the Bible says about "hate" and why hating evil and
44 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
45 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 lets 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.
- 5. Embitters life: Prov. 15:17.
- 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.
- 8. Is inconsistent with the love of God: 1 John 4:20.
- 9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.
- 10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19

C. When Hate is expressed as an action, it is called:

1. Wrath.

a). Definition:

wrath, a word denoting the active feeling of God against sin, expressing in human categories an important attribute of God: that he is holy and righteous and rejects everything that is not. This rejection is real, manifesting itself in actual situations such as the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an arbitrary passion or animosity. Even in this reaction God is 'slow to anger'; the ot emphasizes that he is 'merciful and gracious...abounding in steadfast love' (Ps. 103:8; Joel 2:13). In the nt, the angry reaction of Jesus against those who desecrated the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul's theology: he often mentions that human disobedience and transgression result in the coming of the wrath of God (Rom 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the nt, however, is the love of God, not his anger. The nt can say that 'God is love' (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the nt: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.²⁶

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.

²⁶ Achtemeier, P. J. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco

- g). We invite God's wrath if we allow ourselves to be deceived: Eph. 5:6.
- h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,'" says the Lord....Do not be overcome by evil, but overcome evil with good."
- QUESTION: What does this mean to you? See Rom. 12:9**
- i). Examples of wrath:
- (1). The War in Iraq
 - (2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
 - (3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
 - (4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
 - (5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
 - (6). 2 Chron. 32:24-26: King Hezekiah avoided God's wrath by humbling himself.
 - (7). Esther: Haman's plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.
- j). Humility Pacifies God's wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God's wrath by humbling himself.
2. Anger. Psalms 78:49 says "He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them."
3. Judgment.
- a). Judgment is the decision by God to execute His wrath as a recompense for sin.
 - b). Judgment is a reminder that there is a consequence for every one of our sins.
 - c). Heb. 9:27: "And as it is appointed for men to die once, but after this the judgment"
 - d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
 - e). Book of Revelations: Describes how that judgment will be meted out. "Here comes the judge!"

QUESTION: Can you think of any other behaviors that are manifestations of hate?

- D. Abomination: In the Bible, the word "abomination" is a synonym for "hate" in the context of God. We will also describe later all of the things that the Lord thinks are abominable.
- ABOMINATION**. Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, etc.). **2.** *šiqqûs* refers to idols ('Milcom the abomination of the Ammonites', 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeḡes* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being 'unclean' (Lv. 11:10f.). **4.** *tô'ebâ* is the most important word of the group. This may denote that which offends anyone's religious susceptibilities: 'every shepherd is an abomination to the Egyptians' (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûs* is used of Ashtoreth and Chemosh and *tô'ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz 'burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out' (2 Ki. 16:3), and all magic and divination (Dt. 18:9-14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is 'abomination' (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as 'lying lips' and 'diverse weights' are said to be an abomination to the Lord (Pr. 12:22; 20:23, cf. also 6:16ff., etc.).

L.M.²⁷

God says in Lev. 18:29 says "For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people."

QUESTION: In today's contemporary terms, what do you think this means in practical terms?

A: The only way to "cut off" someone in our society is to put them in jail or banish them from society, right? Which one do they men here?.

- E. Webster's New Collegiate Dictionary: man's vain interpretation of hate.

Hate. 1: Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. **syn** HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy;

²⁷ Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.

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 Ezekial 9, God actually commanded the killing of people who were worshipping idols.

- E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.

- F. Christians. Mark 13:13 "And you will be hated by all for My name's sake." John 16:18, Luke 21:17. John 15:19.

QUESTION: Why are Christians hated? See John 17:15. "the world has hated them because they are not of this world"

QUESTION: What does it mean to not be of this world? We don't rely on man's laws, or civil government, but govern ourselves and stick to our own group.

V. HOW DOES HATE MAKE ITS RECIPIENTS FEEL?

If we look up the word "wrath" and how it is responded to, we find the following reactions to it in the Bible:

A. Fear. Throughout the bible, the term "fear of the Lord" is used.

QUESTION: What is really meant by this?

I believe it "fear of the Lord" means "respect and obedience". Prov. 8:13 says "The fear of the Lord is to hate evil."

B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a "terror" to evil works. In that context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

QUESTION: Would anyone care to comment on this aspect of the bible?

C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

D. Anger. Prov. 15:1 "A soft answer turns away wrath, but a harsh word stirs up anger."

E. Strife. Prov. 15:18. "A wrathful man stirs up strife."

VI. TYPES OF HATE:

A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

Example: People who serve in the military hate and fight against the enemy, but they do so more for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are "hating evil" because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn't call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob's brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

VII. THINGS WE ARE SUPPOSED TO HATE:

Eccl. 3:1,8 says "To everything there is a season, a time for every purpose. ...A time to love, and a time to hate."

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 Psalms 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 Psalms 119:163.

C. Men of wicked intentions: Prov. 14:17

D. Bribes: Prov. 15:27

E. Surety: Prov. 11:15

F. Covetousness: Prov. 28:16

G. False ways: Ps. 119:104, Ps. 119:163

H. Perverse mouth: Prov. 8:13

I. Those who oppose God: Ps. 139:21-22.

VIII. THINGS WE SHOULDN'T HATE:

QUESTION: What kinds of things should we not hate?

A. Correction. Prov. 12:1. Prov. 15:10.

B. God: Prov. 8:36 "...those who hate me love death"

C. Knowledge: Prov. 1:22 "And fools hate knowledge".

D. People. 1 John 3:15: "Whoever hates his brother is a murderer, and you know no murderer has eternal life abiding in him".

E. The righteous. Psalms 34:21

F. Our brother: Lev. 19:17

IX. THINGS GOD HATES

- A. Wickedness. Psalms 45:7.
- B. Seven Deadly Sins:
 1. Pride. See Prov. 6:17
 2. Lying tongue: Prov. 6:17.
 3. Murder of innocent. Prov. 6:17
 4. People who devise wickedness. Prov. 6:18.
 5. Seeking evil. Prov. 6:18
 6. Liars. Prov. 6:19.
 7. Contentious. Prov. 6:19.
- C. Profaning the name of the Lord: Lev. 18:21.
- D. Esau. Mal. 1:3
- E. Ungodliness and unrighteousness: Romans 1:18 “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*”
- F. Divorce. Mal. 2:16
- G. That which is highly esteemed among men: Luke 16:15 “*For what is highly esteemed among men is an abomination in the sight of God.*”
QUESTION: Does this mean that everything that man doesn’t esteem is not an abomination to God?
- H. Prayer of those who don’t know or read or try to understand the law: Prov. 28:9 “*One who turns away his ear from hearing the law, Even his prayer is an abomination.*”
QUESTION: What law do you think God is talking about here? Man’s law or God’s law or both?
- I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.
 1. Adultery: Exodus 20:14, Leviticus 18:20.
 2. Fornication: Mark 7:21
 3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
 4. Bestiality: Lev. 18:23.

X. THINGS GOD THINKS ARE “ABOMINABLE”, WHICH IS THE EQUIVALENT OF “HATE”:

- A. Evil minded people: Prov. 3:22, 11:20
Matthew Henry’s Commentary on the Whole Bible: It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told, 1. ***That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery.*** Those *are of a froward heart* who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an *abomination to the Lord*, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: *Such as are upright in their way, such as aim and act with integrity, such as have their conversation in the world in simplicity and godly sincerity, not with fleshly wisdom*, these God delights in, these he even boasts of (*Hast thou considered my servant Job?*) and will have us to admire. *Behold an Israelite indeed!*²⁸
- 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.²⁹

QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?

²⁸ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

²⁹ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

- C. Sacrifices of the wicked: Prov 16:8
- D. The way of the wicked: Prov. 15:9
- E. Thoughts of the wicked: Prov. 15:26
- F. Carved images: Deut. 7:25, Deut. 27:15.
- G. Foreign or false gods: Deut 32:16
- H. Justification of the wicked and condemnation of the just: Prov. 17:15
- I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
- J. Perverse people: Prov. 3:32

QUESTION: What do you think this is?

- K. Sexual sin: Jer. 13:27
 - 1. Adultery: Exodus 20:14, Leviticus 18:20.
 - 2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
 - 3. Bestiality: Lev. 18:23.

XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?

- A. We don’t allow evil into our house: Deut. 7:26.
- B. We put people who practice evil in jail and separate them from society: Lev. 18:29
- C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
- D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

QUESTION: Does this apply to our lives today? Why not?

XII. CAN OR SHOULD GOVERNMENTS HATE?

- A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can’t respond personally as described in many cases, then the response must come instead from the government, who are our agents and servants. Once again:
- B. The Bible says we should hate evil: Psalms 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.³⁰ 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.”³¹
- D. Definition of “terror” in the dictionary,

ter•ror \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to frighten; akin to Greek *trein* to be afraid, flee, *tremēin* to tremble — more at TREMBLE] (14th century)

1 : a state of intense fear

2 a : one that inspires fear : SCOURGE

b : a frightening aspect (the *terrors* of invasion)

c : a cause of anxiety : WORRY

d : an appalling person or thing; *especially* : BRAT

3 : REIGN OF TERROR

4 : violence (as bombing) committed by groups in order to intimidate a population or government into granting their demands (insurrection and revolutionary *terror*) *synonymy* see FEAR

---**ter•ror•less** \-ləs\ *adjective*

...we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright, and/or panic.
- 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?

³⁰ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

³¹ *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville

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:

- A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.
- B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.
- C. Joseph's brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
- D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
- E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.

F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.

G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

A. God: Prov. 8:36 “..those who hate me love death”

B. God’s law, the Bible: See Psalms 119:97, 113, 163, 165.

C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14, James 2:8

D. Good. Amos 5:15.

E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.

B. Hate and wrath are the instruments of God’s judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.

C. The essence of God is love, not hate.

1. 1 John 4:8: “He who does not love does not know God, for God is love.”

2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

D. When Jesus came and died for our sins, he became the object of and substitute for all of God’s wrath against our sin. By Jesus’ act of love towards us, he pacified God’s wrath. What we are left with is God’s love.

E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:

1. Our vertical relationship with God.

2. Our horizontal relationship with our neighbor.

F. God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:

1. Loving God: See Exodus 20:2-11, Mark 12:29-30.

2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.

G. The result of not following God’s laws is:

1. Separation from God.

2. Separation from society and our neighbor.

H. The ultimate result of violating man’s law is separation from society. The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.

I. The ultimate result of violating God’s law is separation from God. At the final judgment documented in the book of Revelations, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

QUESTION: The other day I saw a bumper sticker that said “Hate is not a family value?” If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?

If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3:

<http://sedm.org/Sermons/Sermons.htm>

2. The Kiss of Death:

<http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm>

8. 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:

Psalms 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.*

Psalms 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, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

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 other persons. When the law does this, it is an instrument of plunder.**
[The Law, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

"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 more 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.”
[[U.S. v. Will, 449 U.S. 200 \(1980\)](#)]

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 hated My father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, ‘They hated Me without a cause.’”
[Bible, John 15:18-25]

17. Being “chosen out of the world” implies that we cannot and do not have a legal “domicile” here. The Bible says that the earth and the heavens belong to the Lord, and not to any man or government or government consisting of men. Psalms 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 Income Taxes are Voluntary, Form #05.002

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."
[Ezekiah 11:19-20:]

"Do not love the world or the things in the world. If anyone loves [is a "citizen" or "taxpayer" or "domiciliary" off] the world, the love of the Father is not in Him. For all that is in the world--the lust of the flesh, the lust of 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."
[Psalms 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."
[Psalms 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.

"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? [f] 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." [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 My 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]

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.

.....
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 ourself:

"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 quasi 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. Brickwedel , 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]

1 *"...it is not good for a soul to be without knowledge,"*
2 *[Prov. 19:2, Bible, NKJV]*

3 *"My people are destroyed for lack of knowledge."*
4 *[Hosea 4:6, Bible, NKJV]*

5 *"One who turns his ear from hearing the law, even his prayer is an abomination."*
6 *[Prov. 28:9, Bible, NKJV]*

7 24. In America, we are a society of law and not men, according to the U.S. Supreme Court.

8 ***"The government of the United States has been emphatically termed a government of laws, and not of men.***
9 *It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested*
10 *legal right."*
11 *[Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]*

12

13 *"Those who forsake the law praise the wicked, but such as keep the law contend with them."*
14 *[Prov. 28:4, Bible, NKJV]*

15 Every American should understand the implications of what it means to live in a "society of law". It means that:

16 24.1. Anyone in government asserting any authority over our lives must be willing and able at all times to produce the
17 statute or regulation that empowers them to ask for the information or cooperation they are seeking.

18 24.2. We are NOT a society of "policy", and that the "policies" of government agencies not demonstrably founded on
19 the law are irrelevant.

20 24.3. The authority of God and His Divine Law is superior to the authority of man's law.

21 *"It is better to trust the Lord*
22 *Than to put confidence in man.*
23 *It is better to trust in the Lord*
24 *Than to put confidence in princes."*
25 *[Psalms 118:8-9, Bible, NKJV]*
26

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

28 25. A believer who insists on obeying only God's laws is not a lawless person or a BAD Christian, but is following after
29 the early Jews, who had a theocracy in which God was their only ruler and who were therefore sanctified and separate.

30 *"Then Haman said to King Ahasuerus, "There is a certain people [the Jews, who today are the equivalent of*
31 *Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are*
32 *different from all other people's [because they are God's laws!], and they do not keep the king's [unjust] laws.*
33 *Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they*
34 *be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it*
35 *into the king's treasuries."*
36 *[Esther 3:8-9, Bible, NKJV]*
37

38 *"For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save [and protect] us."*
39 *[Isaiah 33:22, Bible, NKJV]*

40 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
41 "domicile". See:

<i>Why Domicile and Income Taxes are Voluntary</i> , Form #05.002 http://sedm.org/Forms/FormIndex.htm
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42 27. Those Christians who want to be governed only by God's civil law, even in today's society, are guaranteed and
43 protected in doing so by the First Amendment to the United States Constitution. The method for nominating God's
44 law as your ONLY law system is described in the document below:

<i>Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States</i> , Form #10.001 http://sedm.org/Forms/FormIndex.htm
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9. Resources for further study

If you enjoyed this document, the following additional related resources may prove useful to you:

1. Litigation tools:

1.1. *Legal Research Sources*: Index to all law.

<http://famguardian.org/TaxFreedom/LegalRef/LegalResrchSrc.htm>

1.2. *Litigation Tools Page*: Sovereignty Education and Defense Ministry

<http://sedm.org/Litigation/LitIndex.htm>

1.3. *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 to explaining the limits on their delegated authority in dealing with the government.

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

2. God's laws:

2.1. *The Institutes of Biblical Law*, Rousas Rushdoony: Excellent book which annotates all of the ten commandments and all of the scriptural references that support each.

http://www.amazon.com/exec/obidos/ASIN/0875524109/qid=1065753069/sr=11-1/ref=sr_11_1/103-5425279-9775055

2.2. *Bible Law Website*

<http://www.biblelaw.com/>

2.3. *Laws of the Bible*: Index of Bible laws by Warren and Joyce Fennel.

<http://famguardian.org/Subjects/LawAndGovt/ChurchVState/LawsOfTheBible.htm>

2.4. *Bible Law Index*: Index of Bible laws by Warren and Joyce Fennel.

http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl_index.htm

2.5. Logos Bible Software: The most comprehensive biblical law research software available.

<http://logos.com>

2.6. *Holy Bible*

<http://biblegateway.com>

3. Ecclesiastical law and courts:

3.1. *Word In Action Ministry* (WIAM): An ecclesiastical civil court for resolving church disputes without going into pagan government courts.

<http://www.wordinactionministry.org/>

2.1. *By This Standard: The Authority of God's Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.

<http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>

3.2. *American Ecclesiastical Law: The Law of Religious Societies*-R.H. Tyler, 1866. Google books

<http://books.google.com/books?id=4nIDAAAQAAJ&printsec=titlepage>

3.3. *A Theological Dictionary*-Charles Buck, 1831. Google books.

<http://books.google.com/books?id=h6W5TteA9ikC&printsec=titlepage>

4. Articles:

4.1. *Biblical view of government and taxation*: Interesting article that describes what our Biblical priorities must be as Christians.

<http://famguardian.org/Subjects/Taxes/Articles/Christian/BiblViewofTaxationAndGovt.htm>

4.2. *How Scoundrels Corrupted our Republican Form of Government*: Article that describes how men have corrupted our republican form of government and removed God from public life.

<http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

4.3. *What the Bible Says About Hate*: Hate of sin is a Christian virtue. Hate of the sinner is not.

<http://famguardian.org/Subjects/Spirituality/Articles/HATEPub-040513.pdf>

5. Training Courses:

5.1. *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>

5.2. *Citizenship and Sovereignty Course*, Form #12.001

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

5.3. *Christian Citizenship Training Course, Vol I*, Form #12.007

- 1 <http://sedm.org/Forms/FormIndex.htm>
2 5.4. *Christian Citizenship Training Course, Vol 2*, Form #12.008
3 <http://sedm.org/Forms/FormIndex.htm>
4 5.5. *Christian Citizenship Course-Slides and Handouts*, Form #12.009
5 <http://sedm.org/Forms/FormIndex.htm>
6 6. Organizations:
7 6.1. Family Guardian Fellowship: Excellent materials on how Christians can restore the authority of God within their
8 secular, private, and public lives by lawful means.
9 <http://famguardian.org>
10 6.2. Sovereignty Education and Defense Ministry: Christian ministry that provides practical tools to facilitate
11 divorcing the state and being governed only but God and His laws so as to avoid idolatry towards government.
12 <http://sedm.org>
13 6.3. Chalcedon Foundation: Dedicated to restoring the authority of God's law over secular society
14 <http://www.chalcedon.edu/>
15 6.4. Institute for Christian Economics: Studies into the application of God's laws to secular economics.
16 <http://freebooks.commentary.net/freebooks/sidefrm2.htm>
17 6.5. George Gordon School of Law: Teaches biblical law and applies it to modern day society.
18 http://www.georgegordon.com/Radio_Archives.htm#Archives
19 7. *Sovereignty Forms and Instructions Online, Form #10.004*: Legal process for restoring the sovereignty of God in the
20 practical affairs of life.
21 <http://famguardian.org/TaxFreedom/FormsInstr.htm>
22