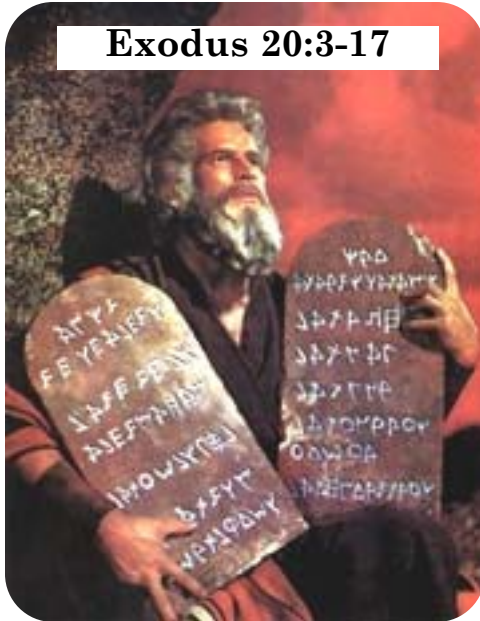


The Ten Commandments

Bible Law Course

Moses in Washington D.C.



Moses wrote the first five books of the Bible. The Book of Deuteronomy is the fifth book. This course is based on Moses's fifth book.

The east-side of the U. S. Supreme Court building is decorated with an eighteen-foot high sculpture of Moses holding the Ten Commandments. The governmental buildings and monuments of Washington D.C. contain hundreds of Bible quotations.

In our nation's capitol building, in the chambers of the House of Representatives, thirteen of history's greatest legislators are honored in sculpture. Moses has the most honored position. Moses is in the center position on the north wall directly across from the Speaker's seat. Symbolically, Moses watches over our nation's law-makers and they look to Moses for instruction.

At the time of the Exodus, Pharaoh was the governor of Egypt. Moses was the governor of Israel. People often assume that the Bible is about religion, not government. The Bible is about government

Moses was the head of the nation's government. (Aaron was the High Priest and head of the church.) Joshua succeeded Moses as governor of Israel. The books of Joshua, Judges, Kings and Chronicles are about Kings and governors. Joshua was governor after Moses. Next the nation was ruled by judges. Finally Israel had several kings. This national

governmental history is recorded in the Bible's books of Joshua, Judges, Kings and Chronicles.

The kings of Israel wrote several books of your Bible; Psalms, Proverbs, Ecclesiastes and The Song of Solomon.

The prophets, such as Isaiah, Jeremiah and Ezekiel were sent to the government of the nation. They delivered God's word to the king. The Gospels are about the Kingdom of Heaven. In Acts 9:15, Paul was commissioned by Christ to bear His name before kings. Revelation 5:10 reads, ..and we (Christians) shall reign on the earth. In fact, at least 71% of your Bible is about government.

As previously mentioned, two sculptures of Moses are in our nation's Capitol building. One is in the subway for all visitors to see. The other is on the north wall, in the chamber of the House of Representatives. It is directly across from the Speaker's seat. How about that! Christian art in a government building!

Of all the men on earth, Moses was the most qualified to give instruction in government. Why? Because, in addition to experience in the governments of Egypt, Cush and Israel. Moses received personal instruction by God.

The legislation recorded in Deuteronomy is inspired and unique. If applied, it would solve all the problems facing American government today. Problems in areas such as crime and punishment, health and safety, economics, inflation, national debt, foreign relations, civil rights, unemployment, race relations, gun control and so on. Moses shows the citizen, clergyman and politician the only way to health, prosperity, and liberty. Moses was inspired to show us the way to economic and military strength, peace, financial stability, and a plentiful supply of goods and services. The result, the abundant realization of the American dream instead of the present situation that is rapidly becoming a nightmare.

When Moses was 120 years old, he gathered his people together for a farewell address. He delivered the message on the plains of Moab at the border of the Promised Land. The Book of Deuteronomy records the words of Moses. This book contains much more than just The Ten Commandments as given at Mt.

Sinai. Moses reviewed and summarized the nation's history. He included admonition, counsel, exhortation, instruction and warnings to our ancestors. He repeated certain very important points over and over. He did this to help these people to continue as one nation under God.

Moses urged and commanded, parents, civil leaders and clergy to teach all this as a part of the public education system. Children were to begin with The Ten Commandments. Moses commanded that every man, woman and child receive additional instruction at least once every seven years. (Deuteronomy 6:7, 11:19, 31:9-13) You may have heard the saying "ignorance of the law is no excuse." It came from these words spoken by Moses many years ago. Today, most of us, including the clergy, lack knowledge about, or have never studied Moses' instruction. And for some unexplained reason the liberal clergy, politicians and bankers go to a great deal of trouble to keep this knowledge from you.

Moses' First Speech

Deuteronomy 1 - 4

The Book of Deuteronomy contains four lectures. The first lecture is in chapters one through four. Moses began by reviewing Israel's history. The Bible contains several examples of this teaching technique. The seventh chapter of Acts is a good Bible example. In Acts Stephen was asked a question about current events. His answer began with a history lesson.

Romans 9, 10 and 11 is another example of doctrinal instruction preceded by a history lesson. 39% of the verses in these three chapters are quotations of the Old Testament. Think about this: If New Testament Christians do not know that the Old Testament is being quoted, and if they haven't studied the quoted Old Testament verses, then how in the world are they to understand Paul's message?

In addition, we said all this just to make a point about Luke 4:4 and Deuteronomy 8:3. In Luke 4:4, when Jesus Christ was tempted by the devil, He said, "It is written, that man should not live by bread alone, but by every word of God." Jesus Christ was quoting Moses' words as found in Deuteronomy 8:3.

The temptation was the current event. It is written is the history that must be understood to comprehend the current event. We cannot understand Jesus Christ's answer to the devil; "Man does not live by bread alone," unless we first understand the portion of the Old Testament being quoted.

Luke 4:1-5

(1) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

(2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

(3) And the devil said unto him, If thou be the Son of god, command this stone that it be made bread.

(4) And Jesus answered him, saying, It is written, **That man shall not live by bread alone**, but by every word of God.

(5) And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

Notice Deuteronomy 8 begins with the words, All the commandments which I command you this day shall ye observe to do, **THAT YE MIGHT LIVE**. Jesus Christ was explaining that man must live by God's law or he would, in a manner of speaking, starve to death. As you look about America you see a nation starving to death but well fed on the laws of humanists and liberals.

The New Testament quotes the book of Deuteronomy about eighty times. Jesus Christ quoted from Deuteronomy more than from any other book. Today's clergymen do not teach from or quote Deuteronomy. As a direct result, you see Christians and men in government without a knowledge of God's commandments and ignorant of Moses' instructions. Strangely, the clergy seem to be making sure it stays that way with proclamations that God's law (food for our nation) is done away.

Lessons Two and Three analyze Moses' first speech covering subjects such as qualifications for public office, money, inflation, Humanism, zoning laws, segregation vs. integration, the "Doctrine of Balaam," bilingual education and much more.

Deuteronomy 8:1-11

(1) All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

(2) And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee to know what was in thine heart, whether thou wouldest keep his commandments, or no.

(3) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou

knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.**

(4) Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

(5) Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

(6) Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

(7) For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depth that spring out of valleys and hills.

(8) A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;

(9) A land wherein thou shalt eat bread without scarceness, thou shalt not lack any [thing] in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

(10) When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

(11) Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

Just like America?

Moses' Second Speech (Deuteronomy 5 - 25)

In Deuteronomy chapter 5, Moses restated the ten commandments. In the following chapters Moses explained the basic commandments and applied them to a vast array of situations.

In Deuteronomy 31 you will find Moses commanding the clergy and civil leaders to repeat this instruction in God's Law as delivered in the Book of Deuteronomy. This book is not just for the church. It is not just for the individual. It is, also, instruction by a man in government for men in government.

One of Moses' commands to politicians is that they have their own personal copy of this book. They are to study it all the days of their lives. Today, we, and our leaders lack knowledge of this inspired life-giving instruction. In addition, our public schools have left us ignorant about:

1. The United States Constitution.
2. Our State Constitutions.
3. The Christian History of America.

Test yourself, What are your rights as listed in the Bill of Rights? Have you read the Constitution? Are these same rights in your state constitution? Have you ever seen a copy of your state constitution? What did you learn about America's Christian history in the public school? What are you learning from the T.V. by way of docu-dramas?

Lessons Four to Fourteen are based upon Moses' second lecture. They cover subjects such as, divorce and remarriage, rules of war, money, banking, interest, crime and punishment, foreign policy, abortion, the right to keep and bear arms, treatment of aliens, perjury, bribery, juvenile delinquency, weights and measures, food, race relations, loans and collateral, welfare, theft, health and safety, and much more such as license, permit and corporate status. If you are a minister and if your church is incorporated, then you must stay tuned for this very important information. A later lesson reveals how the second commandment has been completely misunderstood. A correct understanding of this commandment is startling and powerful information.

Moses' Third And Fourth Speeches (Deuteronomy 26 - 28)

In Moses' third talk he explained how nations are blessed in every way if they do what's right in God's eyes. Likewise, he showed how God will curse us if we violate His rules or if we choose to live by a different standard. If America is not living by God's Law, then we must be living by some other moral code.

Moses concluded his series of lectures with, **"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both you and your children might live."** Or in Christ's words, It is written, (by Moses in the book of Deuteronomy) that man does not live by bread alone, but by every word of God. Moses' third speech is prophetic. Lesson 15 shows how Moses' third speech is about America. Proof is in the fact that Moses prophesies are coming to pass in America right now! If you are interested in prophecy, stay tuned.

Moses' Final Words

Moses was 120 years old when he told God's people to pass over the Jordan and take possession of the Promised Land. Lesson 16 is entitled: **Applying The Ten Commandments In Today's World.**

This last Lesson shows God's way to finish the job started by America's founders. They crossed the Atlantic ocean to take possession of a land the Bible calls "The appointed place." In this lesson we will relate information about America's Christian History.

- * The Colonial Charters.
- * The Presidents and the Presidency.
- * The State and National Constitutions.
- * Congress and the Bible.
- * The Public Schools.
- * The Courts.
- * The war against Christian America.

The Colonial Charters

The Colonial Charters were documents written up in the colonists home country. The king issued the charter. The Charter granted to the Colonists:

1. Certain lands in the new world;
2. Established the general rules and laws of the colony;
3. And, stated the purpose or purposes for founding the colony.

April 10, 1606. The first Charter was granted by James I of England. It was for the settlement and possession of Virginia. Now, keep in mind that **this is a government document.** This document speaks of the colonists who erected our first governmental institutions in America as having; **"desires for the furtherance of so noble a work which may, by the providence of Almighty God, hereafter tend to the glory of His divine Majesty, in the propagating of the Christian religion to such people as yet live in ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government."**

November 2, 1620. The Charter of Plymouth council was granted by James I. It states one purpose of the settlement was in hope thereby to advance the enlargement of the Christian religion, to the glory of God Almighty.

The Pilgrims drew up **The Mayflower Compact** in November of 1620. It begins, **"In the name of God, Amen. We, whose names are underwritten . . . having undertaken, for the glory of God and the advancement of the Christian faith, . . . combine ourselves into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid."**

The Charter for the Maryland government closed

with the requirement that no interpretation of its contents should be allowed whereby God's holy and true Christian religion might in any wise suffer.

On March 4, 1644, Charles I issued the Charter for the Colony of Massachusetts Bay. It mentioned the orderly conduct of the colonists to the knowledge and obedience of the only true God, and the savior of mankind, and the Christian faith.

The Rhode Island Charter directs the civil government to **"be in the better capacity to defend themselves in their rights and liberties against all enemies of the Christian faith."**

The April 3, 1644 records of the Colony and Plantation of New Haven read, **"It was ordered that the judicial laws of God, as they were delivered to Moses . . . be a rule to all the courts in this jurisdiction in their proceeding against offenders . . ."**

There are thousands of other documents. They are ignored in the modern school classroom. They are not mentioned from the church pulpit. Was America founded upon Jesus Christ and Christianity? Or, are the atheists correct in saying America is a pluralistic society, not a Christian nation? **NO!** America was founded upon Jesus Christ and Christianity!

These are not church or missionary documents. These are civil documents signed by the king or another authorized person in the government. Like our constitution, their main purpose was to put in writing the order of government and the purposes of that government. These documents are foundation stones, not of American churches, not of religious movements, but the foundation stones of the American government.

The left-wingers and the anti-Christians are not afraid to let you find out that Christians founded churches or missions. But they are desperately afraid that you might find out that Christians organized government in North America. They don't want you to know that Christians organized our government upon Jesus Christ, the Bible and Bible Law?

That is why the left-wingers and the humanists defame and ridicule America's early Christian inhabitants. That is why they call these Christians bigots, straight-laced, blue noses, puritanicals and so on. They are trying to prevent you from finding out that real Christians founded America and founded its original government.

The Presidents and Presidency

JAMES MADISON was our fourth president. He is called the architect of our federal Constitution. In

1788, he wrote in The Federalist Papers: "We have staked the whole future of the American Civilization, not upon the power of Government, far from it. We have staked the future .. upon the capacity of each and all of us to govern ourselves, to sustain ourselves, according to the Ten Commandments of God."

JOHN QUINCY ADAMS, our sixth President said, "The highest glory of the American Revolution was this: it connected in one indissoluble bond, the principles of civil government with the principles of Christianity". On July 4, 1821 President Adams also said, "From the day of the Declaration . . . They (the American people) were bound by the laws of God, which they all, and by the laws of the Gospel, which they nearly all, acknowledged as the rules of their conduct."

The Most Amazing Law In 70 Years

In October of 1982 the U.S. Congress passed **Public Law 97-280**. It set aside 1983 as "**The Year of the Bible**." Congress said that the Bible is the Word of God. Congress mentioned our national need to study and apply the teachings of the Holy Scriptures.

That statement is in Congress's resolution asking the President to declare 1983 the year of the Bible. That new law is so startling in its implications that we present the complete text of both the law and the Proclamation.

Public Law 97-280 - Oct. 4, 1982
97th Congress 96 STAT. 1211

Joint Resolution

Authorizing and requesting the President to proclaim 1983 as the Year of the Bible-Oct.4, 1982 (Senate Joint Resolution. 165)

Whereas the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people:

Whereas deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation:

Whereas Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States:

Whereas many of our great national leaders-among them Presidents Washington, Jackson, Lincoln, and Wilson-paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that "the Bible is the rock on which our Republic rests:"

Whereas the history of our Nation clearly illus-

trates the value of voluntarily applying the teachings of Scriptures in the lives of individuals, families, and societies;

Whereas this Nation now faces great challenges that will test this Nation as it has never been tested before; and Whereas that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people: Now, therefore, be it.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled. That the President is authorized and requested to designate 1983 as a national Year of the Bible in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

Legislative History - S.J. Res 165:

Approved October 4, 1982.

Congressional Record. Vol 128 (1982):

Mar. 31 considered and passed Senate.

Sept. 21 Considered and passed House.

Year of the Bible, 1983 By the President of the United States of America

A Proclamation

Of the many influences that have shaped the United States of America into a distinctive Nation and people, none may be said to be more fundamental and enduring than the Bible.

Deep religious beliefs, stemming from the Old and New Testaments of the Bible, inspired many of the early settlers of our country, providing them with the strength, character, convictions, and faith necessary to withstand great hardship and danger in this new and rugged land. These shared beliefs helped forge a sense of common purpose among the widely dispersed colonies-a sense of community which laid the foundation for the spirit of nationhood that was to develop in later decades.

The Bible and its teachings helped form the basis for the Founding Fathers' abiding belief in the inalienable rights of the individual, rights which they found implicit in the Bible's teachings of the inherent worth and dignity of each individual. This same sense of man patterned the convictions of those who framed the English system of law inherited by our own Nation, as well as the ideals set forth in the Declaration of Independence and the Constitution.

For centuries the Bible's emphasis on compassion and love for our neighbor has inspired institutional and governmental expressions of benevolent outreach such as private charity, the establishment of schools and hospitals, and the abolition of slavery.

Many of our greatest national leaders-among them Presidents Washington, Jackson, Lincoln, and Wilson-have recognized the influence of the Bible on our country's development. The plain-spoken Andrew Jackson referred to the Bible as no less than the rock on which our Republic rests.

Today our beloved America and, indeed, the world, is facing a decade of enormous challenge. As a people we may well be tested as we have seldom, if ever, been tested before. We will need resources of spirit even more than resources of technology, education, and armaments. There could be no more fitting moment than now to reflect with gratitude, humility, and urgency upon the wisdom revealed to us in the writing that Abraham Lincoln called the best gift God has ever given to man . . . But for it we could not know right from wrong.

The Congress of the United States, in recognition of the unique contribution of the Bible in shaping the history and character of this Nation, and so many of its citizens, has by Senate Joint Resolution 165 authorized and requested the President to designate the year 1983 as the Year of the Bible.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, in recognition of the contributions and influence of the Bible on our Republic and our people, do hereby proclaim 1983 as the Year of the Bible in the United States. I encourage all citizens, each in his or her own way, to re-examine and rediscover its priceless and timeless message.

IN WITNESS WHEREOF, I have hereunto set my hand this third day of February, in the year of our Lord nineteen hundred and eighty-three, and of the Independence of the United States of America the two hundred and seventh.

signature

Congress And The Bible

Many Liberals and Humanists objected to this law making 1983 a national "The Year of the Bible." The news media gave it almost no coverage at all. Did you read about "The Year of The Bible" in your newspaper? Did you hear about it on television? Probably not. Here are a few other almost unknown or unmentioned historical events.

May 17, 1776: Congress appointed a day of fasting and prayer so they might **"by a sincere repentance and amendment of life, appease God's righteous displeasure, and through the merits and mediation of Jesus Christ, obtain His pardon and forgiveness."**

September 11, 1777: Because the domestic supply of Bibles was short, the Continental Congress wrote, **directing the Committee of Commerce to**

import (from Europe) 20,000 copies of the Bible, the great political text book of the patriots . . . The Congress also authorized chaplains to be in the Continental Army. General Washington had chaplains appointed in each regiment. What did Congress call, the great **political** text book of the patriots?)

September 10, 1782: Because of the difficulties experienced in importing Bibles from Europe, Congress approved and recommended an edition of the Bible printed by Robert Aiken of Philadelphia. Congress called it a **"neat edition of the Holy Scriptures for use in schools."**

"Whereupon, RESOLVED THAT the United States in Congress assembled . . . recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he (Robert Aiken) shall think proper."

The United States of America Christian From Its Beginning!

The United States was founded by Christians as a Christian nation. The vast majority of its citizens are Christian. Our national motto is, "In God We Trust," our national hymn is, "God Of Our Fathers." The fathers are Abraham, Isaac, and Jacob of the Bible. We Christians pledge allegiance to the United States of America as One Nation Under God.

Our Constitution begins with, "We the people of the United States . . ." Article Seven mentions, "the Seventeenth Day of September in the Year of our Lord one thousand seven hundred Eighty seven . . ." Who is our Lord mentioned by "we the people?"

Few people know, and it is no longer taught in our public schools, that eleven of the thirteen original colonies gave religious tests for public office. These State governments required faith in Jesus Christ and the Bible as a basic qualification for holding public office.

MASSACHUSETTS required this declaration: I believe the Christian religion and have a firm persuasion of its truth.

NEW JERSEY declared "that no Protestant inhabitant of this colony shall be denied any civil right merely on account of his religious principles, but that all persons professing a belief in the faith of any Protestant sect, who shall demean themselves peacefully under the government as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the legislature."

VERMONT'S constitution required every member of the House of Representatives to take this oath: "I do believe in One God, the creator and governor of the universe, the rewarder of the good, and the punisher of the wicked, and I do acknowledge the scriptures of the Old and New Testament to be given by divine inspiration,..."

VIRGINIA. If you visit Jamestown, Virginia you will find the remains of a church building. This is one of the first churches built in the New World. There is a plaque in this church. It states that, on July 30, 1619, Governor George Yeardley convened the first elected legislative assembly in the New World. It met in this church. No separation of church and state here! The Virginia Legislature held its meetings inside this church building. This Virginia assembly is the second oldest legislative body in the English speaking world. Parliament is the oldest.

Virginia denied public office to anyone who denied the Christian religion to be true, or (deny) the Holy Scriptures of the Old and New Testament to be of divine authority.

Christian Schools For A Christian Nation

Remember that Congress authorized the Robert Aiken edition of the Bible "for the use in schools." Section 18 of The Constitution of Mississippi forbids "excluding the Holy Bible from use in any public school of this state."

Christians founded the first schools. They wanted to give a Christian education to all who might come to positions of leadership. Kings College, now renamed **Columbia**, advertised, "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to live and serve Him, in all sobriety, Godliness, and Righteousness of life with a perfect heart, and a willing mind."

Amherst, Dartmouth and **Yale** were established for training in the Christian faith. For the first century 40% of Yale's graduates became ministers of the Gospel.

Mr. Harvard, in founding **Harvard University** said this, "**Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is, to know God and Jesus Christ which is eternal life, and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning.**" How times have changed. Now many of our states prohibit reading the Bible in our Public Schools. The very schools established to teach the

Bible.

In today's government schools, they teach your children, Oh, yes, there were some Christians who came over here, and they may have made some Christian statements, and they formed churches, but most came to America for gold or for land and therefore the government had nothing to do with Christianity. Don't let them fool you my friends, for their intentions in deceiving you are as base as their methods of doing so.

They are forcing upon us non-Christian, even anti-Christian laws and practices. They want a non-Christian, even an anti-Christian, Government here in America. However, they know that they cannot install an anti-Christian government over America if Christians understand that our original form of government, both local and national, and all of our original laws came from the Christian Bible.

They would find it very difficult, perhaps impossible, to continue to sweep aside our Christian laws, if we knew they were Christian laws. Let us consider a few of the things they are doing to us today. For example, our rulers are making treaties with non-Christian, even anti-Christian nations. Thus giving them aid and help in their anti-Christian activities. Would we Christians accept that and sit by so silently if we realized that such things are against both God's Law and against the founding principles of our Christian government?

What about abortion? Have you noticed how the pro-abortionists use the phrase, "We don't believe you should force your religion upon others." Notice they call the opposition to abortion-religion. And of course the religion opposing abortion is the Christian religion. (In Lesson 3, we will quote their own writings to show that they do believe that they do have the right to impose their religious beliefs upon you.)

Since our beginning as a few colonies, who opposed abortion? Who arrested the abortionist and either executed him or put him in prison? Was it the churches or was it the government? It was the government! And what was the government doing when it acted against abortion? Well, it was enforcing morality! It was acting according to the precepts upon which that government was founded, the precepts of the Christian religion.

The pro-abortionists and others know that they need not fear today's Christian churches. But the wicked fear a return to Christian government! They know that only government has the power to stop abortion and other evil doings. They know that only a Christian government would do so. And so, they must keep "we the people" from knowing that our

whole government was based upon the precepts of the Christian Bible from its very beginning.

They know an ignorance of our true history will keep us from insisting that our government enforce Christian Laws. They know that a government enforcing Christian laws would stop them in their tracks. Two generations ago, in the United States, performing an abortion on one of our young women was a capital crime punishable by the death penalty. Fifty years ago pornographers were arrested and put in prison. We quoted colonial governmental documents of 200 - 350 years ago. We don't need to go back that far. We need go back only two generations to find enforcement of Christian law by our Christian government. What a change!

Why do you think the anti-Christ newspapers and T.V.'s harp and harp upon the phrase, "separation of church and state" until its meaning is completely distorted? Separation of church and state has become a catch-all phrase to eliminate Christian influence upon anything involving state or civil affairs. Read the first amendment to the Constitution. Surprise! The words separation of church and state are not there! What does the First Amendment to the Constitution really say? It says; Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to assemble, and to petition the Government for redress of grievances.

Separation of Church And State

Very few Christians know that several State Constitutions specifically mention religion, Christianity and the Bible, for example;

Section 7 of the OHIO - Bill of Rights: "Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceful enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

The Ohio Constitution was adopted in 1802. Twenty-three years later, in 1825, a tax levy was passed to support and set up a public school system. Therefore, the schools mentioned in the Ohio Constitution are private and church schools. Christian Churches founded 106 of the first 108 schools. As written, the Ohio Constitution required the State to protect and encourage private church schools.

MASSACHUSETTS - Declaration of Rights, Article 2: "And every denomination of Christians . . . shall be equally under the protection of the law." (The law is to protect Christians!).

VERMONT - Declaration of Rights, Article 3: "(our) opinion shall be regulated by the word of God." (The Bible) . . . "Nevertheless, every sect or denomination of Christians ought to observe the Sabbath or Lord's day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed word of God." (The Bible)

VIRGINIA - Article 1, Section 16: "and it is the mutual duty of all to practice Christian forbearance, love and charity towards each other."

MISSISSIPPI - Section 18: "the rights hereby secured shall not be construed to . . . exclude or remove the Holy Bible from use in any public school of this state."

Our government has three separate branches: the Executive, the Legislative and the Judicial. Each branch is separate, meaning that each is independent from the other. Even if the words separation of church and state were in the Constitution, would it therefore follow that separation of church and state meant that one is cut off and cast away? No, it means that the Church is independent from the State. In the Scriptures we never find a God-anointed priest or prophet taking to himself the function of a civil administrator. Nor do we find a case where a man anointed to serve in civil administration took unto himself the ministry of priest or prophet, without coming under the judgment of God. For example: 2 Chronicles 26:16-20.

Knowledge of America's true history exposes the lie. The so called constitutional requirement of separation of church and state. They want to separate the Christian religion from the State.

The Supreme Court has declared that the United States of America is a Christian nation. (Holy Trinity Church v. United States 143 U.S. 457 - 1892, McGowen v. Maryland 366 U.S. 420 at 561 - 1961.) In addition, a State court said, "By our form of government, the Christian religion is the established religion; and all sects and denominations are placed on the same equal footing, and are equally entitled to protection in their religious liberty." (Runkel vs. Winemiller, 4 Harris & McHenry (MD) 429, 1 AD 411, 417). And there is more information in Lessons 11 and 14.)

On the other hand, the Constitution of Soviet Russia reads, "the state shall be separate from the church, and the church separate from the school," and the

ninth doctrine listed in the Humanist Manifesto II reads, "The separation of the church and state... are imperatives." (More about Humanism in Lesson 3)

The Bill of Rights was added to our Constitution in 1791. How did the Court understand the First Amendments Congress shall make no law respecting an establishment of religion? Runkel vs. Winemiller et al is a Maryland court case decided in 1799. This Court decision was decided only nine years after the adoption of the Bill Of Rights.

Runkel vs. Winemiller et al.

Your local law library at the Court House or University has a copy of Runkel vs. Winemiller et al. (4 Harris & McHenry). Here we have reproduced the title page summarizing the court's decision. Notice the third paragraph that reads, "**The Christian religion is the established religion by our form of government and all denominations are placed on an equal footing and equally entitled to protection in their religious liberty.**"

While we do not have an established church (denomination, i.e, an establishment of religion) we do have an established religion. In the law book at our local law library the case takes up seventeen pages. Pages 276 to 292. On page 288 at reference number 450 we found these words;

"Religion is of general and public concern, and on its support depend, in great measure, the peace and good order of government, the safety and happiness of the people. By our form of government, the Christian religion is the established religion; and all sects and denominations of Christians are placed upon the same equal footing, and are equally entitled to protection in their religious liberty. The principles of the Christian religion cannot be diffused, and its doctrines generally propagated, without places of public worship, and teachers and ministers, to explain the Scriptures to the people, and to enforce an observance of the precepts of religion by their preaching and living. And the pastors, teachers and ministers, of every denomination of Christians, are equally entitled to the protection of the law, and to the enjoyment of their religious and temporal rights.

And the Courts are of opinion, that every endowed minister, of any sect or denomination of Christians, who has been wrongfully dispossessed of his pulpit, is entitled to the writ of mandamus to be restored to his function, and the temporal rights with which it is endowed."

On this and the following pages we present the complete text of the United States Supreme Court decision Holy Trinity Church v. United States. It is in

every University and Court House Law Library. In this document we find the highest court of the land stating and proving that The United States is a Christian nation. It is interesting reading, but you do not need to read all of it. You can skip ahead and start reading on page 15 at margin reference number 466.

War Against Christianity

Separation of church and state is a non Constitutional **battle-cry** in the **war** against Christianity. It is used to frighten godly Americans out of the polls, out of government, and back to the pews. Separation of church and state is a blatant distortion of the intent of the framers of the First Amendment. Are the wicked afraid that Christianity and government are somehow going to unite in the future? No, they are fearful because they know that Christianity and government were already united here in America. It is the connection between Christianity and government that they have to destroy if they ever hope to take complete control over America.

To sever the connection between Christianity and government, they have to separate us from the knowledge of our Christian history. They must keep us ignorant of the truth that government in America was Christian from its very beginning.

Most patriots realize the left-wing and the anti-Christ want to destroy Christianity. Marx, Lenin, Stalin, all communist leaders have made that plain in a thousand different ways. Well, if it is Christianity that they are against, why don't they just try to change our religion? The answer is obvious. They do, but they also realize that they cannot destroy the Christian religion until after they have prevented the government from upholding and protecting the Christian religion. How do they stop the American government from being a protector of Christianity? Well, they cause Americans to forget their Christian history. They re-write history, put it on television and call it a Docu-drama. They remove from our history books or distort the writings of our Colonial founders. They keep us from reading the Maryland Charter that ended with a proviso that no interpretation of the charter should be allowed whereby God's holy and true Christian religion might in any wise suffer. They deny us the knowledge that our forefathers wrote into the Rhode Island Charter that the very reason for the Rhode Island government was that the people might be in a better capacity to defend themselves in their rights and liberties against all the enemies of the Christian faith.

When we Christians want to have a say in the selection of public school text books, cries of outrage come forth; book burners, separation of church and state, and “who are you to impose your morals on us?” In short, they want to deny us and our children the truth that government was established in America for the protection of Christians in the practice of their Christian faith. That was the main purpose of colonial government. Through control of the T.V., movies, schools and pulpits, they have denied to us and our children the knowledge of the origin of our government and the origin of its laws in the Christian Bible. In a future lesson we enclose a reprint from Clark’s Biblical Law (1944). It details this connection of government and Bible Law. It cites many U.S. Supreme Court decisions.

Consider how helpless this situation has made those of you who oppose the wicked. Think of the various corruptions that are destroying your children: drugs, alcohol, abortion, pornographic material in magazines, movies and television. Free love rather than marriage, and if married, easy divorce. When Christians oppose these things they call us bigots, right-wingers, extremists, kooks and fascists. They claim we cannot insist on the enforcement of laws against these things because, after all, we are a pluralistic society, or we are not a Christian nation. You even hear well known T.V. evangelists using those same phrases. (Whose side are they on anyway?) You can’t answer them if you don’t know that we are a Christian nation. If men in government don’t know America is a Christian nation, then they cannot enforce God’s Law as the law of the land. They often say, you can’t enforce morality. That is exactly what early America did. America enforced God’s Laws. We enforced morality!

Romans 13:1-4

- (1) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
- (2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
- (3) **For rulers are not a terror to good works, but to the evil.** Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
- (4) **For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.**

- (5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- (6) For this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing.
- (7) Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour.
- (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- (9) for this, **Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;** and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
- (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- (11) And that, knowing the time, that now is high time to awake out of sleep: for now is our salvation nearer than when we believed.

You may not have thought of it that way. Perhaps your minister has joined the chorus saying, “we can’t enforce Bible Laws.” But the writers of the New Testament knew that it was the job of government to enforce morality. See Romans 13 where civil rulers are called ministers of God to punish evil doers. In other words, to punish those who violate Bible Laws. Yes, the New Testament says that government is to punish those who break God’s Laws. Our Christian forefathers knew that. Our founding fathers believed that that was the essence of Christian Government.

And here is more from the New Testament for those who have been persuaded that God’s Laws have been put away or cannot be used by government to punish evildoers, 1 Timothy 1:8-10; Do Romans 13 or 1 Timothy 1:8-10 sound like we should not enforce morality?

Nonsense! Romans 13 makes it plain that is exactly the duty of government. To punish the evildoer, to enforce morality!

It’s A Mystery!

While everyone knows that today’s Supreme Court has forbidden prayer and Bible reading in the public schools, very few know that President George Bush declared 1990 The International Year of Bible Reading! (Why do the newspapers, radio and T.V. harp on the one and never report the other?) In this proclamation President Bush said,

“In acknowledgment of the inestimable value and timeless appeal of the Bible, the Congress, by Senate Joint Resolution 164, has designated the year 1990 as the International Year of Bible Reading and has authorized and requested the President to issue a proclamation in observance of this year.”

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby proclaim the year 1990 as the International Year of Bible Reading. I invite all Americans to discover the great inspiration and knowledge that can be obtained through thoughtful reading of the Bible.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-second day of February, in the year of our Lord nineteen hundred and ninety, and of the Independence of the United States of America the two hundred and fourteenth.

How can the same government both promote and forbid Bible reading? The answer is in the little known fact that, while we have one nation we have two governments! These two governments even have two different flags. The flags are similar but different. The difference is so slight that most people never notice. You know the familiar words, “I pledge allegiance to the flag of the United States of America and to the republic for which it stands. One nation, under God, with liberty and justice for all.” Notice that this is a pledge to a republic, not to a democracy! The flag of the republic (under God) is the traditional red, white and blue star spangled banner. However there is a second flag. This second flag is very similar except that it has a yellow fringe. It is found in many places especially court rooms. This is the flag of the Legislative Democracy. What is the difference between a republic and a democracy? Is the United States a republic or a democracy? The answer, it is both. President Bush is the president of both nations. The Christian Republic under God proclaimed 1983 The Year Of the Bible and 1990, The International Year of Bible Reading. But it was the humanist, pluralistic, legislative democracy’s government that forbid prayer and Bible reading in public schools. It is a mystery, when understood, that answers many questions about what is happening in America. You will find more about this in later lessons.

Statement Of Belief: In 1831 a famous French historian, Alexis de Tocqueville, visited the forty year old United States and made the following observation: “On my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences

resulting from this new state of things . . . Religion in America takes no direct part in government of society, but it must be regarded as the first of their political institutions . . . The sects (different denominations) that exist in the United States are innumerable. They all differ in respect to the worship which is due the Creator; but they all agree in respect to the duties which are due man to man. Each sect adores the Deity in its own peculiar manner, but all sects preach the same moral law in the name of God . . . All the sects of the United States are comprised within the great unity of Christianity . . . I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her rich mines and vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.”

This Is Our Statement of Belief, (1) Let each denomination adore the Deity in its own peculiar manner and (2) Let all sects preach the same moral law in the name of God. In this course we teach this same moral law mentioned in (2) but we do not get involved in (1). So, whatever your denomination, whether you are Protestant or Catholic, this course is for you and your church. Let all sects preach the same moral law, God’s Law.

The Method Of Study: One of the biggest problems with religious tracts, booklets, etc., is simply this: they very rarely result in real learning. The information is either:

1. Accepted as accurate or reliable because it is from a trusted source.
2. It agrees with what the individual already believes.
3. The reader rejects the information as that author’s, preacher’s or church’s interpretation.

Therefore, this course has a question-answer format. The questions are ours. The answers are yours. Whatever you learn by taking this course will be the result of your own study of your own Bible. Hopefully, your answers will agree with our answers, and both answers will be Biblically correct. For this reason we will send along with your future Lessons our Answer Sheet in replacement of yours. It will give you our opinion about the correct answers which you are free to accept or reject.

When we receive your Answer Sheet, we compare your answers to ours. Most students’ answers agree

with ours more than 95% of the time. If many students provide answers different from ours, then (1) we will change the called for Answer, or (2) we will rewrite that part of the lesson to clarify the point we wish to make.

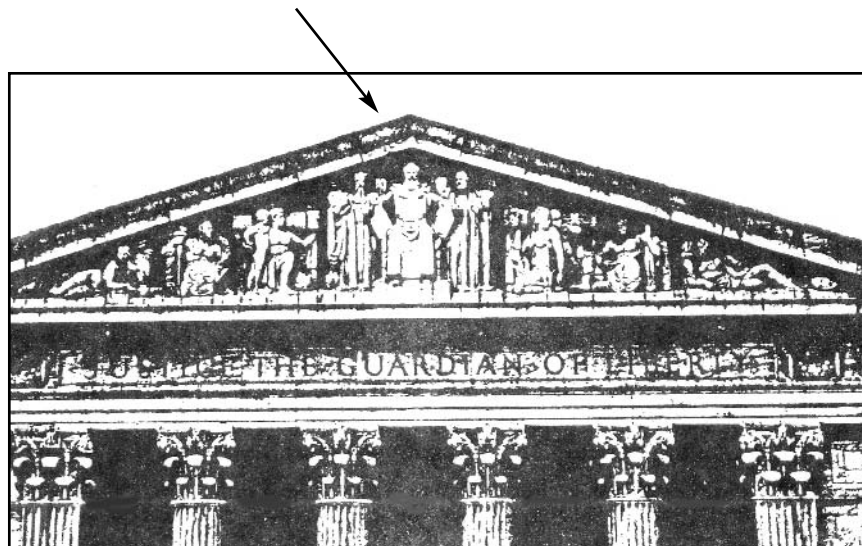
Revisions to this course follow suggestions, criticisms, or new information provided by students. If any student suspects that something in this course is not 100% correct, or if you have something to add to the course, then it would be appreciated if you would share it with us. In a manner of speaking, because of prior suggestions, criticisms and disagreements, this course was, in part, written by prior students. So, again, if you read something that you disagree with, well, each Christian believes that he is right, and you might be, so don't drop this course. Instead, put the answer you believe is correct on the answer sheet or write a letter about your point of view. These comments often result in revisions to benefit future students.

Controversial Points of View: Much of the Bible is easy to understand. However, many verses are not clear, some are mistranslated, and many are controversial. As a result, you will find members of the same church sitting in the same pew and not in full agreement on many points. Please be kind to us by keeping in mind that this course is written for the public and Christians of all denominations. No matter how hard we try, we simply cannot please everyone on every point.

The United States Supreme Court Honoring Moses and the Ten Commandments

Luke 19:40 reads, I tell you that, if these should hold their peace, the stones would immediately cry out. Jesus was not talking about our Supreme Court, but its stone pediment does cry out concerning the Court's attitude in times past. In a recent Supreme Court Decision concerning prayer in school, *Wallace v. Jaffree*, in a dissenting opinion Justice William Rehnquist complained that since 1947 the Court has virtually ignored the true history of the crafting and implementation of the religion clause. Recent court decisions on the religion clause of the First Amendment, he said, are in no way based either on the language or intent of the drafters.

Later lessons reveal startling information from the Supreme Court concerning religion and Bible Law. Lesson Four contains a reprint of a Supreme Court decision saying, (The Sabbath day) is a day consecrated by the resurrection of our Savior. Concerning the powers of the State, "...there is an authority higher than the authority of the State; that there is a moral law which the State is powerless to alter;..." Could the United States Supreme Court be referring to the law of Moses? Stay tuned to see for yourself.



Justice, the Guardian of Liberty, the pediment located on the east facade of the Supreme Court, is about 18 feet tall and 60 feet long. It emphasizes the contributions of Eastern and Mediterranean civilizations to the development of the law. Moses, with the tablets containing the Ten Commandments, is the central figure.

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The Holy Trinity Church vs. United States

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CHURCH OF THE HOLY TRINITY v. UNITED STATES

ERROR TO THE CIRCUIT COURT OF THE UNITED STATES FOR THE SOUTHERN DISTRICT OF NEW YORK.

No. 143 Argued and submitted January 7, 1903 - Decided February 20, 1905.

The act of February 26, 1885, "to prohibit the importation and migration of foreigners and aliens under contract or agreement to perform labor in the United States, its Territories, and the District of Columbia, "23 Stat. 332, c. 164, does not apply to a contract between an alien, residing out of the United States, and religious society incorporated under the laws of a state, whereby he engages to remove to the United States and to enter into the service of the society as its rector or minister."

The case is stated in the opinion.
Mr. Seaman Miller for plaintiff in error.

Mr. Assistant Attorney General Maury for defendant in error submitted on his brief.

MR. JUSTICE BREWER delivered the opinion of the court.

Plaintiff in error is a corporation, duly organized and incorporated as a religious society under the laws of the State of New York. E. Walpole Warren was, prior to September, 1887, an alien residing in England. In him, by which he was to remove to the city of New York and enter into its service as rector and pastor; and in pursuance of such contract, Warren did so remove and enter upon such service. It is claimed by the United States that this contract on the part of the plaintiff in error was forbidden by the act of February 26, 1885, 23 Stat. 332, c. 164, and an action was commenced to recover the penalty prescribed by that act. The Circuit Court held that the contract was within the prohibition of the statute, and rendered judgment accordingly, (36 Fed. Rep. 303) and the single question presented for our determination is whether it erred in that conclusion.

The first section describes the act forbidden, and is in these words:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That from and after the passage of this act it shall be unlawful for any person, company, partnership, or corporation, in any manner whatsoever, to prepay the transportation, or in any way assist or encourage the importation or migration of alien or

aliens, any foreigner or foreigners, into the United States, its Territories, or the District of Columbia, under contract or agreement, parol or special, express or implied, made previous to the importation or migration of such alien or aliens, foreigner or foreigners, to perform labor or service of any kind in the United States, its Territories, or the District of Columbia."

It must be conceded that the act of the corporation is within the letter of the section, for the relation of rector to his church is one of service, and implies labor on the one side with compensation on the other. Not only are the general words labor and service both used, but also, as it were to guard against any narrow interpretation and emphasize a breadth of meaning, to them is added "of any kind;" and, further, as noticed by the Circuit Judge in his opinion, the fifth section, which makes specific exceptions, among them professional actors, artists, lecturers, singers, and domestic servants, strengthens the idea that every other kind of labor and service was intended to be reached by the first section. While there is great force to this reasoning, we cannot think Congress intended to denounce with-penalties a transaction like that in the present case. It is a familiar rule, that a thing may be within the letter of the statute and yet not within the statute, because not within its spirit, nor within the intention of its makers. This has been often asserted, and the reports are full of cases illustrating its application. This is not the substitution of the will of the judge for that of the legislator, for frequently words of general meaning are used in a statute, words broad enough to include an act in question, and yet a consideration of the whole legislation, or of the circumstances surrounding its enactment, or of the absurd results which follow from giving such broad meaning to the words, makes it unreasonable to believe that the legislator intended to include the particular act. As said in Plowden, 205: "From which cases, it appears the sages of the law heretofore have construed statutes quite contrary to the letter in some appearance, and those statutes which comprehend all things in the letter they have expounded to extend to but some things, and those which generally prohibit all people from doing such an act they have interpreted to permit some people to do it, and those which include every person in the letter, they have adjudged to reach to some persons only, which expositions have always been founded upon the intent of the legislature, which they have collected sometimes by considering the cause and necessity of making the act, sometimes by comparing one part of the act with another, and sometimes by foreign circumstances."

In *Margats Pier Co. v. Hannam*, 3 B. & Aid. 266, 270, Abbot, C.J. quotes from Lord Coke as follows: "Acts of Parliament are to be so construed as no man that is innocent or free from injury or wrong be by a literal construction, punished or endamaged." In the case of the *State v. Clark*, 5 Dutcher, (29 N.J. Law) 96, 98, 99, it appeared that an act had been passed making it a misdemeanor to willfully break down a fence in the possession of another person, Clark was indicted under that statute. The defense was that the act of breaking down the fence, though willful, was in the exercise of a legal right to go upon his own lands. The trial court rejected the testimony offered to sustain the defense, and the Supreme Court held that this ruling was error. In its opinion the court used this language: "The act of 1855," in terms, makes the willful opening, breaking down or injuring of any fences belonging to or in the possession of any other person a misdemeanor. In what sense is the term willful used? In common parlance, willful is used in the sense of intentional, as distinguished from accidental or involuntary. Whatever one does intentionally he does willfully. Is it used in that sense in this act? Did the legislature intend to make the intentional opening of a fence for the purpose of going upon the land of another indictable, if done by permission or for a lawful purpose! . . . We cannot suppose such to have been the actual intent. To adopt such a construction would put a stop to the ordinary business of life. The language of the act, if construed literally, evidently leads to an absurd result. If a literal construction of the words of a statute be absurd, the act must be so construed as to avoid the absurdity. The court must restrain the words. The object designed to be reached by the act must limit and control the literal import of the terms and phrases employed." In *United States v. Kirby*, 7 Wall. 482, 486, the defendants were indicted for the violation of an act of Congress, providing "that if any person shall knowingly and willfully obstruct or retard the passage of the mail, or of any driver or carrier, or of any horse or carriage carrying the same, he shall, upon conviction, for every such offense pay a fine not exceeding one hundred dollars." The specific charge was that the defendants knowingly and willfully retarded the passage of one Farris, a carrier of the mail, while engaged in the performance of his duty, and also in like manner retarded the steamboat *General Buell*, at that time engaged in carrying the mail. To this indictment the defendants pleaded specially that Farris had been indicted for murder by a court of competent authority in Kentucky; that a bench warrant had been issued and placed in the hands of the defendant Kirby, the sheriff of the county, commanding him to arrest Farris and bring him before the court to answer to the indictment; and that in obedience to this warrant, he and the other defendants, as his

posse, entered upon the steamboat *General Buell* and arrested Farris, and used only such force as was necessary to accomplish that arrest. The question as to the sufficiency of the plea was certified to this court, and it was held that arrest of Farris upon the warrant from the state court was not an obstruction of the mail, or the retarding of the passage of a carrier of the mail, within the meaning of the act. In its opinion the court says; "All laws should receive a sensible construction. General terms should be so limited in their application as not to lead to injustice, oppression or an absurd consequence. It will always, therefore, be presumed that the legislature intended exceptions to its language which would avoid results of this character. The reason of the law in such cases should prevail over its letter. The common sense of man approves the judgment mentioned by Puffendorf, that the Bolognian law which enacted 'that whoever drew blood in the streets should be punished with the utmost severity,' did not extend to the surgeon who opened the vein of a person that fell down in the street in a fit. The same common sense accepts the ruling, cited by Plowden, that the statute of 1st Edward II., which enacts that a prisoner who breaks prison shall be guilty of felony, does not extend to a prisoner who breaks out when the prison is on fire, "for he is not to be hanged because he would not stay to be burnt." And we think that a like common sense will sanction the ruling we make, that the act of Congress which punishes the obstruction or retarding of the passage of the mail, or of its carrier, does not apply to a case of temporary detention of the mail caused by the arrest of the carrier upon an indictment for murder." The following cases may also be cited. *Henry v. Tilson*, 17 Vermont, 479; *Ryegate v. Wardsboro*, 30 Vermont, 746; *Exparte Ellis* 11 California, 222; *Ingraham v. Speed*, 80 Mississippi, 410; *Jackson v. Collins*, 3 Cowen, 89; *People v. Insurance Company*, 15 Johns. 858; *Burch v. Newbury*, 10 N.Y. 874; *People v. N.Y. Commissioners of Taxes*, 95 N.Y. 554, 558; *People v. Lacombe*, 99 N.Y. 43.49; *Canal Co. v. Railroad Co.*, 4 G. & J., 1,152; *Osgood v. Breed*, 12 Mass. 525,530; *Wilbur v. Crane*, 18 Pick. 284; *Gates v. National Bank*, 100 U.S. 239.

Among other things which may be considered in determining the intent of the legislature is the title of the act. We do not mean that it may be used to add to or take from the body of the statute, *Hadden V. The Collector*, 5 Wall 107, but it may help to interpret its meaning. In the case of *United States v. Fisher*, 2 Cranch, 858,886, Chief Justice Marshall said: "On the influence which the title ought to have in construing the enacting clauses much has been said; and yet it is not easy to discern the point of difference between the opposing counsel in this respect. Neither party contends that the title of an act can control plain words in

the body of the statute; and neither denies that, taken with other parts, it may assist in removing ambiguities. Where the intent is plain, nothing is left to construction. Where the mind labors to discover the design of the legislature, it seizes everything from which aid can be derived; and In such case the title claims a degree of notice, and will have its due share of consideration." And in the case of *United States v. Palmer*, Q Wheat 610, 631, the same judge applied the doctrine in this way: "The words of the section are in terms of unlimited extent. The words any person or persons are broad enough to comprehend every human being. But general words must not only be limited to cases within the jurisdiction of the State, but also to those objects to which the legislature intended to apply them. Did the legislature intend to apply these words to the subjects of a foreign power, who in a foreign ship may commit murder or robbery on the high seas! The title of an act cannot control its words, but may furnish some aid in showing what was in the mind of the legislature. The title of this act is, 'An act for the punishment of certain crimes against the United States.' It would seem that offenses against the United States not offenses against the human race, were the crimes which the legislature intended by this law to punish."

It will be seen that words as general as those used in the first section of this act were by that decision limited, and the intent of Congress with respect to the act was gathered partially, at least, from its title. Now, the title of this act is, "An act to prohibit the importation and migration of foreigners and aliens under contract or agreement to perform labor in the United States, its Territories and the District of Columbia." Obviously the thought expressed in this reaches only to the work of the manual laborer, as distinguished from that of the professional man. No one reading such a title would suppose that Congress had in its mind any purpose of staying the coming into this country of ministers of the gospel, or, indeed, of any case whose toil is that of the brain. The common understanding of the terms labor and laborers does not include preaching and preachers; and it is to be assumed that words and phrases are used in their ordinary meaning. So whatever of light is thrown upon the statute by the language of the title indicates an exclusion from its penal provisions of all contracts for the employment of ministers, rectors, and pastors.

Again, another guide to the meaning of a statute is found in the evil which it is designed to remedy; and for this the court properly looks at contemporaneous events, the situation as it existed, and as it was pressed upon the attention of the legislative body. *United States v. Union Pacific Railroad*, 91 U.S. 72,7S. The situation which called for this statute was briefly

but fully stated by Mr. Justice Brown when, as District Judge, he decided the Case of *United States v. Craig*, 28 Fed. Rep. 795,798: "The motives and history of the act are matters of common knowledge. It had become the practice for large capitalists in this country to contract with their agents abroad for the shipment of great numbers of an ignorant and servile class of foreign laborers, under contracts, by which the employer agreed, upon the one hand, to prepay their passage, while, upon the other hand, the laborers agreed to work after their arrival for a certain time at a low rate of wages. The effect of this was to break down the labor market, and to reduce their laborers engaged in like occupations to the level of the assisted immigrant. The evil finally became so flagrant that an appeal was made to Congress for relief by the passage of the act in question, the design of which was to raise the standard of foreign immigrants, and to discountenance the migration of those who had not sufficient means in their own hands, or those of their friends, to pay their passage."

It appears, also, from the petitions, and in the testimony presented before the committees of Congress, that it was this cheap unskilled labor which was making the trouble, and the in flux of which Congress sought to prevent. It was never suggested that we had in this country a surplus of brain toilers, and, least of all, that the market for the services of Christian ministers was depressed by foreign competition. Those were matters to which the attention of Congress, or of the people, was not directed. So far, then, as the evil which was sought to be remedied interprets the statute, it also guides to an exclusion of this contract form the penalties of the act.

A singular circumstance, throwing light upon the intent of Congress, is found in this extract from the report of the Senate Committee on Education and Labor, recommending the passage of the bill: "The general facts and considerations which induce the committee to recommend the passage of this bill are set forth in the Report of the Committee of the House. The committee reports the bill back without amendment, although there are certain features thereof which might well be changed or modified, in the hope that the bill may not fail of passage during the present session. Especially would the committee have otherwise recommended amendments, substituting for the expression 'labor and service' whenever it occurs in the body of the bill, the words 'manual labor' or 'manual service,' as sufficiently broad to accomplish the purposes of the bill, and that such amendments would remove objections which a sharp and perhaps unfriendly criticism may be urged to the proposed legislation. The committee, however, believing that the bill in its present form will be construed as including only those whose labor

or service is manual in character, and being very desirous that the bill become a law before the adjournment, have reported the "bill without change." 6059, Congressional Record, 48th Congress. And, referring back to the report of the Committee of the House there appears this language: "It seeks to restrain and prohibit the immigration or importation of laborers who would have never seen our shores but for the inducements and allurements of men whose only object is to obtain labor at the lowest possible rate, regardless of the social and material well-being of our own citizens and regardless of the evil consequences which result to American laborers from such immigration. This class of immigrants care nothing about our institutions, and in many instances never even heard of them; they are men whose passage is paid by the importers; they come here under contract to labor for a certain number of years; they are ignorant of our social condition, and that they may remain so they are isolated and prevented from coming into contact with Americans. They are generally from the lowest social stratum, and live upon the coarsest food and in hovels of a character before unknown to American workmen. They, as a rule, do not become citizens, and are certainly not a desirable acquisition to the body politic. The inevitable tendency of their presence among us is to degrade American labor, and to reduce it to the level of the imported pauper labor." Page 5359, Congressional Record, 48th Congress.

We find, therefore, that the title of the act, the evil which was intended to be remedied, the circumstances surrounding the appeal to Congress, the reports of the committee of each house, all concur in affirming that the intent of congress was simply to stay the influx of this cheap unskilled labor.

But beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, King and Queen of Castile," etc., and recites that "it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered," etc. The first colonial grant, that was made to Sir Walter Raleigh in 1584, was from "Elizabeth, by the grace of God, of England, France and Ireland, Queen, defender of the faith," etc.; and the grant authorizing him to enact statutes for the government of the proposed colony provided that "They be not against the true Christian faith now professed in the Church of England." The first charter of Virginia, granted by King James I in 1606, after reciting the applica-

tion of certain parties for a charter, commenced the grant in these words: "We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government; DO, by these our Letters-Patents, graciously accept of, and agree to, their humble and well-intended Desires."

Language of similar import may be found in the subsequent charters of that colony, from the same king, in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the Mayflower, 1620, recites: "Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid."

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, commence with this declaration: "For as much as it hath pleased the All mighty God by the wise disposition of his divine prudence so to Order and dispose of things that we the Inhabitants and Residents of Windsor, Hartford and Wethersfield are now cohabiting and dwelling in and upon the River of Connecticut and the Lands thereunto adjoining; And well knowing where a people are gathered together the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent Government established according to God, to order and dispose of the affairs of the people at all seasons as action shall require; do therefore associate and convene our selves to be as one public State or commonwealth; and do, for our selves and our Successors and such as shall be adjoined to us at any time hereafter, enter into Combination and Confederation together, to maintain and preserve the liberty and purity of the gospel of our Lord Jesus who we now profess, as also the discipline of the Churches, who according to the truth of the said gospel is now practiced amongst us."

In the charter is privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited:

“Because no People can be truly happy, though under the greatest Enjoyment of Civil Liberties, if abridged of the Freedom of their Consciences, as to their Religious Profession and Worship; And Almighty God being the only Lord of Conscience, Father of Lights and Spirits; and the Author as well as Object of all divine Knowledge, Faith and Worship, who only doth enlighten the Minds, and persuade and convince the Understanding of People, I do hereby grant and declare,” etc.

Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.” “We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by Authority of the good People of these Colonies, solemnly publish and declares,” etc.; “And for the support of this Declaration, with a firm reliance upon the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”

If we examine the constitutions of the various States we find in them a constant recognition of religious obligations. Every Constitution of every one of the forty-four States contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well being of the community. This recognition may be in the preamble, such as is found in the constitution of Illinois, 1870: “We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations,” etc.

It may be only in the familiar requisition that all officers shall take an oath closing with the declaration “so help me God.” It may be in clauses like that of the constitution of Indiana, 1816, Article XI, section 4: “The manner of administering an oath or affirmations shall be such as is most consistent with the conscience of the deponent, and shall be esteemed the most solemn appeal to God.” Or in provisions such as are found in Articles 36 and 37 of the Declaration of Rights of the Constitution of Maryland, 1867: “That as it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or

estate on this account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace or safety of the State, or shall infringe the laws of morality or injure others in their natural, civil or religious rights; nor ought any person to be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship, or any ministry; nor shall any person, otherwise competent, be deemed incompetent as a witness, or juror, on account of his religious belief; Provided, He believes in the existence of God, and that, under His dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor, either in this world or the world to come. That no religious test ought ever to be required as a qualification for any office of profit or trust in this State other than a declaration of belief in the existence of God; nor shall the legislature prescribe any other oath of office than the oath prescribed by this constitution. “Or like that in Articles 2 and 3, of Part 1st of the Constitution of Massachusetts, 1780: “It is the right as well as the duty of all men in society publicly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God and of public instruction in piety, religion and morality: Therefore, to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts and other bodies-politic or religious societies to make suitable provision, at their own expense, for the institution of the public worship of God and for the support and maintenance of public Protestant teachers of piety, religion and morality in all cases where such provision shall not be made voluntarily.” Or as in sections 5 and 14 of Article 7, of the constitution of Mississippi, 1832: “No person who denies the being of a God, or a future state of rewards and punishments, shall hold any office in the civil department of this State . . . Religion, morality and knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools and the means of education, shall forever be encouraged in this State.” Or by Article 22 of the constitution of Delaware, 1776, which required all officers, besides an oath of allegiance, to make and subscribe the following declaration: “1, A.B., do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and

New Testament to be given by divine inspiration.”

Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the States, as follows: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” etc. And also provides in Article 1, section 7, (a provision common to many constitutions,) that the Executive shall have ten days (Sundays excepted) within which to determine whether he will approve or veto a bill.

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people. While because of general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, 11 S. & R. 394, 400, it was decided that, “Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men.” And in *The People v. Ruggles*, 8 Johns. 290, 294, 295, Chancellor Kent, The great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said: “The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order. . . . The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound, by any expressions in the Constitution as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of *Mahomerot* of the Grand *Lama*; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors.” And in the famous case of *Vidal v. Girard Executors* 2 How. 127, 198, this court, while sustaining the will of Mr. Girard, with its provision for the creation of a college into which no minister should be permitted to enter, observed: “It is also said, and truly, that the Christian religion is a

part of the common law of Pennsylvania.”

If we pass beyond these matters to a view of American Life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, “In the name of God, amen;” the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. In the face of all these, shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation!

Suppose in the Congress that passed this act some member had offered a bill which in terms declared that, if any Roman Catholic church in this country should contract with Cardinal Manning to come to this country and enter into its service as pastor and priest; or any Episcopal church should enter into a like contract with Canon Farrar; or any Baptist church should make similar arrangements with Rev. Mr. Spurgeon; or any Jewish synagogue with some eminent Rabbi, such contract should be adjudged unlawful and void, and the church making it be subject to prosecution and punishment, can it be believed that it would have received a minute of approving thought or a single vote! Yet it is contended that such was in effect the meaning of this statute. The construction invoked cannot be accepted as correct. It is a case where there was presented a definite evil, in view of which the legislature used general terms with the purpose of reaching all phases of that evil, and thereafter, unexpectedly, it is developed that the general language thus employed is broad enough to reach cases and acts which the whole history and life of the country affirm could not have been intentionally legislated against. It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute.

Why the President Said No

[Grover Cleveland, February 16, 1887]

I return without my approval House bill No. 10203, entitled "An act to enable the Commissioner of Agriculture to make a special distribution of seeds in the drought-stricken counties of Texas, and making an appropriation [of \$10,000] therefor."

It is represented that a long-continued and extensive drought has existed in certain portions of the State of Texas, resulting in a failure of crops and consequent distress and destitution.

Though there has been some difference in statements concerning the extent of the people's needs in the localities thus affected, there seems to be no doubt that there has existed a condition calling for relief; and I am willing to believe that, notwithstanding the aid already furnished, a donation of seed grain to the farmers located in this region, to enable them to put in new crops, would serve to avert a continuance or return of an unfortunate blight.

And yet I feel obliged to withhold my approval of the plan, as proposed by this bill, to indulge a benevolent and charitable sentiment through the appropriation of public funds for that purpose.

I can find no warrant for such an appropriation in the Constitution, and I do not believe that the power and duty of the General Government ought to be extended to the relief of individual suffering which is in no manner properly related to the public service or benefit. A prevalent tendency to disregard the limited mission of this power and duty should, I think, be steadfastly resisted, to the end that the lesson should be constantly enforced that though the people support the Government the Government should not support the people. [Emphasis added.]

The friendliness and charity of our countrymen can always be relied upon to relieve their fellow-citizens in misfortune. This has been repeatedly and quite lately demonstrated. Federal aid in such cases encourages the expectation of paternal care on the part of the Government and weakens the sturdiness of our national character, while it prevents the "indulgence" among our people of that kindly sentiment and conduct which strengthens the bonds of a common brotherhood.

How this course is presented.

This Ten Commandments Bible Course has been in existence for several years. Originally it was printed, assembled and mailed to those who wanted it. It has been sold for various prices, from \$5.00 to \$20.00 per lesson. Some promoters simply sent it for free, accepting donations to keep it going.

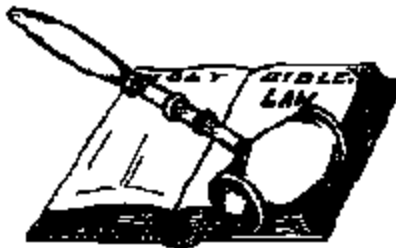
When funding became insufficient to keep these lessons in print, it had to be shut down. Well, thanks to computer technology and the internet, we are now able to present this course in a manner that the individual can download and print it out for themselves.

It is now converted into PDF files. All you need is an Adobe Acrobat Reader. Most later model computers have this program as part of their software package.

If you examine the entire, 16 lesson, course you will find 270 pages and to some it would look like an impossible task to complete, but, if taken one lesson at a time, the task is easier.

We have included the test and answer sheets for each lesson so you can study, test and grade yourself.

You can download one lesson at a time or all at one time as you choose. It is suggested that the pages be punched to fit a standard 3 ring binder. These punches are inexpensive and available at any office supply store or catalog.



Bible Law Course

Lesson One

Test Sheet

1. If a verse of the Old Testament is quoted in the New Testament, for a full understanding what must be done?
- () a. Well, we can understand the New Testament verse without the Old Testament because the Old Testament is not for us today.
- () b. To understand the New Testament verse, we must study the part of the Old Testament containing the quoted verse.
2. Congress, in Public Law 97-280, stated that the Bible is “the word of God.”
- () True. () False.
3. According to Congress, Biblical teachings inspired concepts of Civil Government that are contained in our Declaration of Independence and the constitution of the United States.
- () True () False
4. The statement, “the Bible is the rock on which our Republic rests” is a quotation of:
- () Rev. Billy Graham. () President Andrew Jackson.
5. According to Congress, we have a “national need to study and apply the teachings of Holy Scripture.”
- () True. () False.
6. Who is “our Lord” mentioned by “we the people” in the United States Constitution, President Reagan in the “Year of the Bible” proclamation, President Bush in his “International Year of The Bible Reading” proclamation, and the United States Supreme Court in Holy Trinity Church vs. United States?
- _____
7. Was America founded upon Jesus Christ, the Bible and Christianity or are the atheists, liberals and others correct in saying, “America is (and always has been) a pluralistic society, not a Christian nation?”
- () a. America is a Christian Nation. () b. America is a pluralistic society.
8. What do the wicked fear we Christians might find out?
- _____
9. During the first 100 years of this university, 40% of its graduates became ministers?
- () a. Amherst. () b. Dartmouth. () c. Yale.
10. When Christians speak out against various evils, such as abortion, or pornography, the wicked often complain “we don’t believe you should force your religion upon other people.” Do their words indicate that their religion approves of abortion and pornography?
- () Yes. () No.
11. When the wicked are punished, who does the punishing, church or state?
- () The Church () The State.
12. Who has the power to enforce morality?
- _____

Bible Law Course - Lesson One - Test Sheet Cont.

13. What do the wicked fear?

- a. Today's Christian churches.
- b. A Christian government with laws based upon the Bible.

14. What does the First Amendment to the U.S. Constitution require?

- a. Separation of Church and State.
- b. That congress make no law respecting an establishment of religion, or prohibit the free exercise thereof:

15. Based upon **Runkel vs. Winemiller** and **Trinity Church vs. United States**, the constitutions of Mississippi, Virginia, Vermont and Massachusetts, the presidential proclamations; would the prohibition of the Bible and prayer in public schools be a violation of the First Amendment?

- Yes.
- No.

16. When spoken by a liberal or humanist, "separation of church and state" means;

- They are independent bodies.
- The Christian religion must, by all means, be kept out of the U.S. Government.

17. From Romans 13:10 what is love?

18. How does a civil ruler show love for his constituents? (Romans 13:4)

19. Do Romans 13 and 1 Timothy call for the enforcement of morality by government?

- Yes.
- No.

20. How did you hear about this course?

Bible Law Course

Lesson One

Answer Sheet

1. If a verse of the Old Testament is quoted in the New Testament, for a full understanding what must be done?
- () a. Well, we can understand the New Testament verse without the Old Testament because the Old Testament is not for us today.
- (X) b. To understand the New Testament verse, we must study the part of the Old Testament containing the quoted verse.
2. Congress, in Public Law 97-280, stated that the Bible is “the word of God.”
- (X) True. () False.
3. According to Congress, Biblical teachings inspired concepts of Civil Government that are contained in our Declaration of Independence and the constitution of the United States.
- (X) True () False
4. The statement, “the Bible is the rock on which our Republic rests” is a quotation of:
- () Rev. Billy Graham. (X) President Andrew Jackson.
5. According to Congress, we have a “national need to study and apply the teachings of Holy Scripture.”
- (X) True. () False.
6. Who is “our Lord” mentioned by “we the people” in the United States Constitution, President Reagan in the “Year of the Bible” proclamation, President Bush in his “International Year of The Bible Reading” proclamation, and the United States Supreme Court in Holy Trinity Church vs. United States?

JESUS CHRIST

7. Was America founded upon Jesus Christ, the Bible and Christianity or are the atheists, liberals and others correct in saying, “America is (and always has been) a pluralistic society, not a Christian nation?”
- (X) a. America is a Christian Nation. () b. America is a pluralistic society.
8. What do the wicked fear we Christians might find out?

THAT CHRISTIANS FOUNDED AMERICA ON JESUS CHRIST AND THE BIBLE

9. During the first 100 years of this university, 40% of its graduates became ministers?
- () a. Amherst. () b. Dartmouth. (X) c. Yale.
10. When Christians speak out against various evils, such as abortion, or pornography, the wicked often complain “we don’t believe you should force your religion upon other people.” Do their words indicate that their religion approves of abortion and pornography?
- (X) Yes. () No.
11. When the wicked are punished, who does the punishing, church or state?
- () The Church (X) The State.
12. Who has the power to enforce morality?

ONLY GOVERNMENT HAS THE POWER TO ENFORCE MORALITY

Bible Law Course - Lesson One - Answer Sheet Cont.

13. What do the wicked fear?

- a. Today's Christian churches.
 b. A Christian government with laws based upon the Bible.

14. What does the First Amendment to the U.S. Constitution require?

- a. Separation of Church and State.
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- They are independent bodies.
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17. From Romans 13:10 what is love?

LOVE IS THE FULFILLING (ENFORCEMENT) OF THE LAW

18. How does a civil ruler show love for his constituents? (Romans 13:4)

**BY USING HIS CIVIL AUTHORITY TO BRING VENGEANCE UPON HIM
THAT DOETH EVIL. (Romans 13:4)**

19. Do Romans 13 and 1 Timothy call for the enforcement of morality by government?

- Yes. No.

The Ten Commandments

Bible Law Course

Deuteronomy 16, Moses' Second Speech Continued

Once again we approach a subject that may have been rejected or misunderstood without the correct knowledge gained in Lessons 6 and 7 about of the words "Jew," "Gentile" and "Israelite." The subject being:

God's National Holidays

Every nation has national holidays. It is the same with the Kingdom of Heaven. The purpose of this Lesson is to show that:

1. There are Bible Holidays. God calls them My feast days.
2. These Bible Holidays are not the present day Christian holidays.
3. These Bible Holidays are not the present day Jewish holidays.
4. We, as Christians, in a Christian nation, should observe the same holidays as those observed by Moses, Jesus Christ and the early New Testament Church.
5. The Holidays are a major key to understanding Bible history, Bible doctrine, and Bible prophecy.

(Stop here and read, in your own Bible, Deuteronomy 16 and Leviticus 23.)

The great difficulty with the Bible Holidays is the general teaching that:

- (1) We Christians are "gentiles."
- (2) The Bible holidays are "Jewish."
- (3) The Bible holidays are 'works of the law' and therefore, "done away in Jesus."

The Bible holidays are not exclusively "Jewish" but they are also ancient Anglo-Saxon holidays. That is because, as you discovered in Lesson 7, the Anglo-Saxons and others of the White Race of Europe are Israelites. Remnants of the Bible's Holidays still remain in our Christian society. One remnant is "spring cleaning." Spring cleaning came from the custom of removing leaven from our homes in preparation for the passover season. Another is Thanksgiving which traces back to the Feast of Tabernacles which was a time of thanksgiving at the time of the Fall harvest. Christian churches still observe Pentecost in one form or another.

(1) All of God's holidays are enumerated in Leviticus 23. The associated rituals of the Levitical priesthood are also included. It is important to notice verse 2 describes these feasts as:

() My feasts. () Your feasts.

Some ministers quote Isaiah 1:14 and Amos 5:21 in an effort to "prove" God's Holidays are not only done away, but abominable! Amos 5:21 is about "Your" holidays, that is, "this world's holidays." The world's holidays are Valentines Day, Easter, Halloween, Martin Luther King's Birthday, Christmas and so on.

God's Holidays are mentioned in Leviticus 23 and Deuteronomy

Leviticus 23:1-38

- (1) And the Lord spake unto Moses, saying,
- (2) Speak unto the children of Israel, and say unto them, Concerning the **feasts of the Lord**, which ye shall proclaim to be holy convocations, even these are **my** feasts.

16. If you can tell the difference between “My” and “Your,” you will not be fooled into misunderstanding Isaiah 1:14 and Amos 5:21.

(2) God’s feasts are called holy convocations. Is a church meeting on the Sabbath day a “holy convocation?”

- Yes. No.

(3) Leviticus 23:2 states, “even these are My feasts.” Of the several holidays listed, which is the first feast day mentioned? (Verse 3)

- The Sabbath day.
 Easter.
 New Years Day.

(4) In addition to the weekly Sabbath day, there are several additional feast days that are to be proclaimed “in their seasons.” There are three seasons. According to Exodus 23:15-17 and Deuteronomy 16:16, what are these three seasons?

1. _____
2. _____
3. _____

(5) Christians generally agree that the weekly Sabbath should be observed. Almost all clergymen agree that the other holidays listed in Deuteronomy 16 and Leviticus 23 should not be observed. Leviticus 23:2 states “these are My feasts.” The first of many holidays mentioned in Leviticus 23 is the weekly Sabbath. To be consistent what days should we observe?

- All or none of the holidays. The Sabbath holiday only .

Leviticus 23:1-3

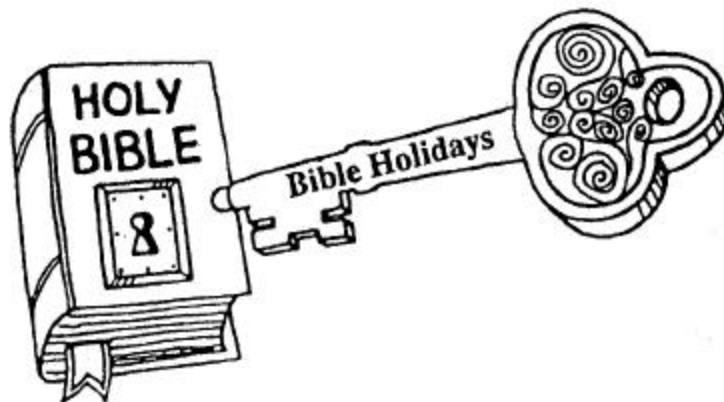
(1) And the Lord spake unto Moses, saying,
 (2) Speak unto the children of Israel, and say unto them, Concerning **the feasts of the Lord**, which ye shall proclaim to be holy convocations, even these are **my** feasts.
 (3) Six days shall work be done: but in the seventh day is the sabbath of rest, **an holy convocation**; ye shall do no work therein: it is **the sabbath of the Lord** in all your dwellings

Isaiah 1:14

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Amos 5:21

I hate, I despise **your** feast days, and I will not smell [*take delight*] in **your** solemn assemblies.



Most Christians are not aware and not told that all of God’s Holidays existed before the Levitical priesthood and before its rituals. Therefore, they are often persuaded to believe that these holidays are “works of the Law.” The rituals and sacrifices mentioned in Leviticus 23 ended with the end Levitical Priesthood. The dates for the holidays, what they stand for, and the events they commemorate remain. The yearly holidays are still holy convocations just as the weekly Sabbath is still a holy convocation.

All of these Holidays are in the Book of Genesis,. Most of the important events in both the Old and New Testament occurred on these dates. In fact, about 30% of the verses in Matthew, Mark, Luke and John, record words spoken, or events taking place during these holidays. 1 Corinthians is a passover letter and 1 Peter is a passover sermon.

The Holidays are a major key to understanding Bible history, Bible doctrine, and Bible prophecy.

The Levitical Rituals and the Bible Holidays

Paul’s New Testament writings on the law are often misunderstood because the word “law” can have several different meanings.

Leviticus 23 can be confusing because it lists all the Bible Holidays along with the rituals of the Levitical Priesthood. Since there is no Levitical Priesthood, this priesthood being set aside at Calvary, we do not observe these rituals as part of modern holiday observance. Nevertheless, these rituals contain important information in symbolic form. It is the Clergy’s job to explain all this to you. They don’t, but they should because the rituals symbolic meaning is a “schoolmaster to bring us unto Christ” (Galatians 3:24) Every word in the Bible is important. We need to understand all of it.

1. THE LAW meaning the **first five books of the Bible.** (Example: Luke 16:16)

2. THE LAW meaning **the Ten Commandments.**

3. THE LAW meaning **the Statutes:** A statute is a lesser law defining a violation of a commandment. For example; “Thou shalt not muzzle the ox that treddeth the corn.” In 1 Corinthians 9:7-11 Paul used Deuteronomy 25:4 to teach that, people who do not tithe are robbing God. This is a statute clarifying the commandment, “Thou shalt not steal.”

4. THE LAW meaning **the Judgements:** One commandment is “Thou shalt not kill.” The judgement

(punishment) for murder is “The murderer shall surely be put to death.” (Exodus 21:12)

5. THE LAW meaning **the ordinances:** Baptism, the Lord’s Supper, and marriage are examples of ordinances.

6. THE LAW meaning **the rituals** of the Levitical priesthood. (not in bold print above.) Their symbolic meaning is a “schoolmaster to bring us unto Christ.” (Galatians 3:24). But the holidays in Leviticus 23 are not Levitical rituals as they are part of the fourth commandment.

Even though the dates of the holidays are not mentioned or identified by name in Genesis, it should be noted that **long before the Book of Leviticus was written**, the Israelites observed Passover in Egypt and that the Law was given at Mt. Sinai on Pentecost. In this lesson we make reference to several history books. One of these books is **The Book of Jasher**. Almost all important Bible events took place on the Bible holidays. (Other non-Bible books mentioned in the Bible are:

- The Book of Nathan 1 Chronicles 29:29
- The Book of Gad, 1 Chronicles 29:29
- The Book of Shemiah, 2 Chronicles 12:15
- The Book of Jehu, 2 Chronicles 20:34
- The Book of Iddo. 2 Chronicles 13:22

Joshua 10:13

(13) And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. **Is not this written in the book of Jasher?** So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

God's Holidays In The New Testament

(After Christ's death and resurrection.)

Were the Bible Holidays observed in the New Testament long after the death and resurrection of Christ? Did the Apostles and New Testament Church keep these "Old Testament" holidays? Here is the evidence:

- 29 A.D. (6) The Holy Spirit was given to the New Testament church on the feast day of _____
 _____ Acts 2:1 to 4:3.
- 45 A.D. (7) Acts 12:3 mentions the Days of _____. When was Herod going to let Peter out of Prison?
 () When he made bail.
 () After Easter. (Should have been translated "Passover")
- 54 A.D. (8) Acts 18:21 "I _____ by _____ this _____ that cometh in Jerusalem," i.e., the Feast of Tabernacles
- 57 A.D. (9) 1 Corinthians 16:8, "I will tarry at Ephesus until _____." Ephesus is in Turkey, far from Jerusalem. Many teach that the Bible Holidays are Jewish, but Paul, a Roman and New Testament Christian, observed Pentecost in Ephesus 28 years after Christ's death and resurrection. Notice further that the same people say Paul taught "the law, including the holidays, was done away in Jesus."
- 59 A.D. (10) Acts 20:6. What Old Testament holidays did Paul and his companions observe for seven days at Phillippi?

- 59 A.D. (11) Acts 20:16 records Paul's travel and how he was in a hurry to be at Jerusalem. When did Paul want to be in Jerusalem?
 () Christmas. () Easter. () Pentecost.
- 59 A.D. (12) With reference to Acts 27:9, sailing becomes dangerous in the Fall and "the fast" refers to the "day of atonement." The Day of Atonement is the Holiday mentioned in Leviticus 23:27. The words "to afflict your souls" means "to fast." Therefore, what Fall holiday did Paul observe before sailing?
- Acts 27:9**
 Now when much time was spent, and **when sailing was now dangerous**, because the fast was already past.
- () Halloween. () Day of Atonement.
- (13) Did the Apostles and New Testament church observe the Old Testament Holidays; what do you think?

Bible Holidays After Christ Returns

(14) Zechariah 14:16-19 mentions a future time after Christ's return when different peoples and nations go up to Jerusalem to worship the King, the Lord of Hosts, Jesus Christ. In the future, what feast day will they observe?

- Easter. Christmas. Tabernacles.

Reformation And Revival

(Civil Rulers are God's Ministers Romans 13)

In the history of Israel and Judah, there are three major revivals. If you would like to help bring revival or reformation to America, then, in these examples there are very important points to be observed:

Zechariah 14:16-19

(16) And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and **to keep the feast of tabernacles.**

(17) And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

(18) And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up **to keep the feast of tabernacles.**

(19) This shall be the punishment of Egypt, and the punishment of all nations that come not up **to keep the feast of tabernacles.**

The Reformation Of Asa, King Of Judah

(Stop here and read in your own Bible 1 Kings 15:9-15 and 2 Chronicles 15:1-16.)

(15) Who did Azariah preach to?

- The people and the king.
 Just the people because of "separation of Church and State".

(16) What three things have America and ancient Israel been without for a long season?

1. Without the true ___ _ _.
2. Without a teaching ___ _ _ _ _.
3. Without (God's) ___ _ _.

(17) Does 2 Chronicles 15:5 describe the streets of America as well as those of ancient Israel?

- Yes. No. Compare the wording of 2 Chronicles 15:6 with Matthew 24:7.

Frequently, when there was a revival, the king did away with the "sodomites." There are three other places in Kings mentioning "sodomites." Read 1 Kings 14:21-24, and 22:46 and 2 Kings 23. Here is the definition of the Hebrew word translated "sodomite." Keep in mind that these sodomites have something to do with churches or false religion. In Strong's Concordance "sodomite" is Hebrew word #6945. Sodomite: A sacred person, i.e., a male devoted to licentious idolatry.

These Sodomites also have homes near churches (a parsonage?). Recall reading in 2 Kings 23:7 that, as part of religious reform, "the king broke down their houses, that were by the house of the Lord." 2 Kings 10:18-28 tells how King Jehu treated the sodomites. God has slang terms for idolatrous priests. God calls them "sodomites." In another lesson you will find that God calls certain bureaucrats "eunuchs."

(18) Who put away the abominable idols and did away with the "sacred persons" (clergymen) of Baal, i.e., sodomites? (1 Kings 15:11-15)

- Leading clergymen. The Civil ruler, King Asa.

(19) In 2 Chronicles 15:10, **in the third month**, the people gathered themselves together in a holy convocation and entered into a covenant with the Lord. Which holiday is in the third month? (Passover is in the middle of the first month, Pentecost is about 50 days later. The other holidays are in the seventh month.)

(20) What was the covenant that the king and the people entered into?

(2 Chronicles 15:12)

(21) What was done, by the king, to anyone who refused to enter into this covenant?

- () a. Nothing because of freedom of religion.
- () b. They were invited to a miracle healing service in hopes that they would answer the altar call. (2 Kings 10:18-28)
- () c. They were put to death. (2 Chronicles 15:13 and Luke 19:27)

The Reformation Of Hezekiah, King of Judah

(In your own Bible, before continuing, read 2 Chronicles 29-30 and 2 Kings 18:1-6.)

(22) Who had to tell the Levites (the clergymen of that time) to “clean up the church?” (2 Chronicles 29:1-19)

- () Leading clergymen. () The civil ruler, King Hezekiah.

Note that the king dealt with several types of clergymen, Prophets, Levites and Sodomites. Elijah the Prophet also dealt with clergymen other than Levites. In 1 Kings 18:19, (1) “the prophets of Baal four hundred and fifty” and (2) “the prophets of the groves four hundred that eat at Jezebel’s table.” Note that, in verse 40, only the prophets of Baal were slain. Perhaps, the prophets of the groves believed Elijah and helped the people slay the Prophets of Baal.

So, don’t misunderstand and think we are calling all ministers “sodomites.” It is quite certain that many are “wolves in sheep’s clothing” and therefore, actually “priest’s of Baal.” Perhaps, some ministers could be called Levites or Prophets. Some could be classified as “prophets of the grove that eat at Jezebel’s table.” This last classification could simply be very sincere men who, for a living, (a paycheck) pastor a church and teach what they were taught in the seminary. They “eat at Jezebel’s table” just as an automobile worker would “eat at General Motors table.”

(23) Which feast day had not been observed for a long time? (2 Chronicles 30:5)

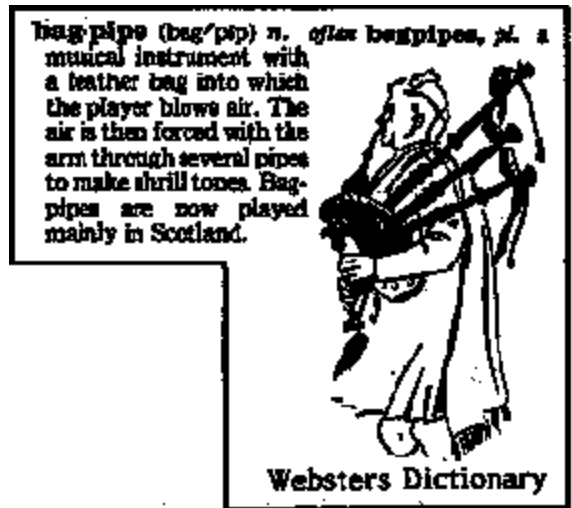
(24) Who commanded the people to return to the God of their fathers?

- () Leading clergymen. () The civil ruler, King Hezekiah. (2 Chronicles 30:6)

In 2 Chronicles 29:25 several musical instruments are mentioned, (1) cymbals, (2) psalteries, and (3) harps. Almost everyone can identify cymbals and harps but, what about the psalteries? Strong's Concordance shows that the word "psaltery" is translated from the Hebrew word #5035. Here is the definition.



Psaltery: A skin bag (from collapsing when empty); hence, a vase (as similar in shape when full); also a lyre (as having a body of like form): bottle, pitcher, psaltery, vessel, viol.



(25) Today, in which Israel nation is the "psaltery" still found?

- () a. Jewish occupied Palestine.
- () b. Scotland.

The Reformation of Josiah, King of Judah

(In your own Bible, before continuing, read 2 Chronicles 34-35 and 2 Kings 23.)

(26) Who cleansed Judah and Jerusalem of the altars of Baalim, "sacred persons" and the religious things associated with them? (2 Chronicles 34:1-7)

- () a. Leading clergymen. () b. The civil ruler, King Josiah.

(27) What did King Josiah do with the idolatrous priests of his day?

(28) In 2 Chronicles 34:15, they found something that had been lost in the house of the Lord?

- () a. The genealogy of the true priesthood.
- () b. Aaron's rod that budded.
- () c. The book of the Law.

(29) God's Law is in the Book of Deuteronomy and other parts of the Bible. It is found in both the Old and New Testaments, yet most Christians know almost nothing about it except that it is supposed to be "done away." What is "lost" in the house of the Lord today?

(30) What did the King do when he heard God's Law?

- () a. Josiah, the king, informed Shapan that there was separation of church and state and that he had no business preaching to civil authorities.
- () b. King Josiah rent his clothes.

(31) When the King heard the Law, what did he realize?

(In Chapter 34, Verse 21) ". . . For great is _____"

(32) After the King learned God's Law, who taught God's law to the rest of the nation? (2 Chronicles 29-33 and 2 Kings 23:1-3)

Leading clergymen. The king.

(33) In 2 Chronicles 35, which feast day was observed?

(34) Does 2 Chronicles 35:18 indicate that, since Samuel the prophet, God's Holidays had been forgotten from time to time?

Yes. No.

(35) Who cleansed the churches of idolatrous priests? (2 Kings 23:19-20)

Leading clergymen. The civil ruler, King Josiah.

(36) What was done to the idolatrous priests? (Verse 20)

(37) What was done to the sodomites' parsonages? (2 Kings 23:7)

- a. The king gave the houses to the Levites.
- b. The king broke down the houses of the sodomites.

(38) In 2 Kings 23:21, what did the king command the people?

To keep the _____

(39) Does verse 22 indicate that God's Holidays had been forgotten for a long time?

Yes. No.

(40) We have seen three examples of revival and reformation in ancient Israel. In each of these examples and others not mentioned, revival-reformation always involved;

- 1. A restoration of God's Law by; The civil ruler. The clergymen.
- 2. A restoration of God's Holidays by; The civil ruler. The clergymen.
- 3. A Putting away of idolatrous clergymen by; The civil ruler. Other clergymen.
- 4. The nation was led into a covenant to The civil ruler. The clergymen.
"follow the Lord with all our heart" by;

We need your help to reach men in government. Part of our effort is directed to reaching America's elected leaders. It is a Biblical method of bringing about reformation and preparing the people. You can help by supporting this work.

(41) Some may object to preaching to men in government as a method of bringing about revival or reformation. However, it is a Biblical method that could achieve quick results. Perhaps, all it would take is a few of the right words at the right time by a popular civil leader over nationwide T.V. We don't know exactly how God will bring about reformation. We can do our part in preparing the way and have hope in 2 Chronicles 29:36;

- A. "... that God had _ _ _ _ _ the people:"
- B. "... for the thing was done _ _ _ _ _."

(42) In Exodus 12:14 and Leviticus 23:41-42, we are told to observe God's holidays "forever." Some argue that the Bible Holidays are done away saying that the word "forever" does not really mean forever. Read Deuteronomy 32:40, Psalms 48:14 and Ecclesiastes 1:4 and decide for yourself. Do the words "for ever" in Exodus 12:14 and Leviticus 23:41-42 mean "for ever?"

- () Yes.
- () No.

Some of the scriptures quoted to "prove" God's holidays are "done away" are Isaiah 1:14, Amos 5:21, Colossians 2:16, etc.. In Lesson 13, Doctrine And God's Law, we will show how these and other scriptures are interpreted unlawfully.

An unusual verse, often quoted to "prove" God's feast days are done away is in Paul's Passover letter 1 Corinthians 5:7-8. Here Paul was explaining the Passover. If you do not understand the Passover and the symbols such as "leaven" representing sin, then you can not understand Paul's letter entitled 1 Corinthians. In spite of this, it seems nearly impossible that, even today, both the reader and the listener could miss these words;

Ecclesiastes 1:4

One generation passeth away, and another generation cometh: but the earth abideth **for ever**.

1 corinthians 5:7-8

Purge out therefore the old leaven, (Leaven represents sin) that ye may be a new lump as ye are unleavened. For even as Christ our sacrifice is sacrificed for us: **Therefore, let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

(43) "Therefore, _ _ _ _ _ , not with old leaven, neither with leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

(44) Yes, in Paul's Passover season letter, titled 1 Corinthians which was written about 57 A.D., 27 years after Jesus Christ's death and resurrection, when the New Testament Church was 27 years old Paul said;

"Therefore let us _ _ _ _ _."



THE MILK OF THE WORD
mixed with
THE WINE OF BABYLON



Easter, n. (ME. *ostre*, *ostre*; AE. *ostre*, *ostre*, a paschal feast, especially a season festival in honor of the Goddess of Spring, *Eostre*, held in April.)
1. an annual Christian festival in commemoration of the resurrection of Jesus, held on the first Sunday after the date of the first full moon that occurs on or after March 21.
2. the Sunday on which Easter is held: often called Easter Sunday.



With few exceptions
**Every Important Bible Event
 Occurred At or Near A Bible Holiday**

The information below is based upon the **Bible** including the **Apothica**, and two history books. These two history books are **The Book of Jasher** and **The Book of Jubilees**. A third book, **Bible Holidays and their Prophetic Significance to America** compiles this information.

Some Passover events:

Cain slays Able, Abraham offers Isaac, Jesus dies on the cross. Jubilees 17-18, Jasher 23
 Israel freed from bondage to Egypt on the holiday of the 15th.. Exodus 12
 Israel passes through the Red Sea on the Holiday of the 21st. Joshua crosses the Jordan, Jesus walks on the water. Joshua 4-5,
 The fall of Jericho on the holiday of the 21st.
 King Hezekiah did good, brought revival, and kept the Passover. 1 Kings 23
 King Josiah brings about reformation and keeps the Passover.
 Jeremiah's sermon in Jeremiah 7-12 entitled, "Threat of Exile Unless Ways Amended". 2 Chronicles 35
 Ezra Keeps the Passover. Ezra 6:19-22
 Joseph and Mary observe the Passover and days of Unleavened Bread at Jerusalem. Like 2:41-50
 Jesus chases the money changers from the temple. Mark 11:12-19 (The first of two times.) Matthew 21:12
 The famous discussion with Nichodemus in John 3:1-7 the subject "Born Again".
 Jesus heals the impotent man and keeps the Passover
 Jesus's sermon, "I Am The Bread Of Life"
 The feeding of the 5,000
 The reception at Gennesaret.
 Jesus Christ's last sermon, "Let not your heart be troubled. John 14-18
 Jesus Christ our Passover. Matthew 26-28. Mark 14-16. 1 Corinthians is a Passover Letter and 1 Peter is a Passover sermon.

Some Pentecost events:

(All Old Testament Covenants were on this day.)
 Noah was the first to observe Pentecost. The Rainbow Covenant. Genesis 8, Jasher 4-6 and Jubilees 6.
 Abraham observes Pentecost. A covenant is made with Abraham. Genesis 17, Jubilees 14-15
 Isaac's Birthday. The child of promise. Jubilees 16
 Jacob observes Pentecost. On this Pentecost God told Jacob to go down to Egypt. Genesis 46, Jubilees 44
 God marries Israel at Mt. Sinai. This was the "Old Covenant".
 The Reformation of King Asa, A national covenant including.
 A. Reforms in worship.

B. Covenant renewal.

C. A wicked queen removed.

Jesus Christ Observed Pentecost at Nazareth. Luke 4:16
 The birthday of the New Testament Church. The New Covenant.

Some Trumpets events:

The waters begin to recede - Noah.
 Abraham leaves Ur of the Chaldees.
 Jacob makes a feast and blesses his children.
 Nehemiah observes the Feast of Trumpets. Then, Atonement, the day of national repentance. See also Isaiah 58:1-2. Notice the word "trumpet" and "show My people their transgressions." See also Psalms 81:3-5.
 Many believe that this is Jesus Christ's Birthday. Others argue that it was Pentecost.

Some Atonement events:

Joseph is thrown in the pit on this date.
 Upon the news of Joseph's apparent death Bilha and Dinah die of grief.
 The Jubilee trumpet sounds this day.

Some Tabernacles events:

Noah's Ark rests on Mt. Ararat.
 Abraham was the first to keep the feast of Tabernacles.
 Abraham makes Levi priest.
 God appears to Jacob.
 Moses commands that the law be taught at the feast of Tabernacles.
 Solomon keeps the Feast of Tabernacles.
 God appears to Solomon.
 Nehemiah observes the Feast of Tabernacles and teaches the Law.
 Abomination set up -1 Macc 1:54 (The Apothica)
 Jesus Christ observes the Feast of Tabernacles. His sermons in John 7 and 8
 A. The Feast is at hand.
 B. Anticipation about Messiahship
 C. The Woman taken in adultery.
 D. Sermon: **I Am the Light of the World.**
 E. Spiritual freedom.
 F. Sons of Abraham.
 G. Healing of the man born blind.
 H. Sermon: I Am The Good Shepherd.
 I. Sermon: **I Am The Fountain Of Living Waters.**

Jesus Christ - Our Example

Jesus taught the meaning of the “works of the law.” One ritual, a work of the Levitical priesthood, was the drawing of water from the pool of Siloam. With great ceremony the water was poured out in the sight of all the people. It was at this time that Jesus stood, disturbing the ceremony crying out, “If any man thirst, let him come unto me and drink.” Likewise, on the first day of the feast there was a candle light procession. This was the occasion that prompted the sermon; “I Am The Light Of The World.”

Future Feast Days

Speculation about future feast day events.

Almost without exception all the important events of the Old and New Testament took place at the time of God’s Holidays. Therefore it is reasonable to expect that future events will also occur at the time of God’s Holidays. Review Law Lesson 5, Page 1 about “blank spaces” in the Bible. Now, we will show where other blank spaces may or may not be found. This is speculation, just something for you to think about.

Matthew 24:50, “The Lord of the servant shall come in a _____ day when he looketh not for him, and in an hour _____ that he is not aware of.”

How about? “The Lord of the servant shall come in a feast day when he looketh not for him, and in an hour of that holiday that he is not aware of.”

Matthew 25:13, “Watch what? therefore, for you know neither the day nor the hour wherein the Son of Man cometh.”

How about? “Watch the feast days therefore, for you know neither the feast day nor the hour wherein the Son of Man cometh.” Meaning, “you know that Christ will come on a Feast Day, but you do not know which feast day, therefore observe them all.”

Since the word “watch” and “observe” are similar, perhaps, we could speculate this way. So rephrased Matthew 25:13 might mean, “Observe/watch (the feast days), for ye know neither (feast) day, nor the hour (of that feast day) in which the Son of Man cometh.”

In 1 Thessalonians 5:1-2 Paul writes, **“But of the times and seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night.”** Perhaps, the Thessalonians “knew perfectly” and “had no need to know” because they understood the Bible Holidays. In Exodus, on the Passover, the “death angel” came as a thief in the night. In the Gospels, Judas and the band came as a thief in the night on the Passover. Will the “day of the Lord” also come as a thief in the night on a future Passover? In the book **Bible Holidays And Their Prophetic Significance To America** we point out that there is reason to suspect that If America is the victim of a first Strike Nuclear Attack it will come between midnight and dawn on the Passover. America is a big land. Three A.M. in Washington DC is Midnight in California. The following is a quote from the book **Bible Holidays And Their Prophetic Significance To America**:

When Will Christ Return?

(Copied from “Bible Holidays And Their Prophetic Significance To America”)

In Luke 21:8 we have Christ’s words, “Take heed that ye not be deceived: for many shall come in my name, saying, I am Christ; **and the time draweth near**; go ye not after them.” Today we find many clergymen claiming to be Christ’s representatives, saying that Christ is Lord. And that Christ could come at any moment. “Perhaps tonight.” Christ said, “go ye not after them.”

Those that have some understanding of prophecy do know that certain events must transpire before Christ will return. for Example, 2 Thessalonians 2:2-3, “that ye not be soon shaken in mind, or be troubled,

(by false prophets saying “the time draweth near.”) neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand. Let no (clergy) man deceive you by any means: for that day shall not come, except there come a falling away (of our blindness) first, and that Man of sin be **revealed**, the son of perdition.” The “falling away” is not apostasy as taught by the Judeo-Christian Clergy. Rather it is a falling away of the blinders. Thus allowing us to see, thus revealing the man of sin.

We have read Amos 3:7 **“God will do nothing, but he revealeth his secret unto his servants the prophets.”** First let us not assume that “what” means “when.” Prophecy is given to build our faith in God, “That we may know that I am the Lord.” (Read Exodus 6-16 and notice the phrase “That you may know that I am the Lord.”) The prophecies that have been and are being fulfilled give us faith that Jesus Christ is alive and he is able to keep his word. The study of his holidays give us confidence that he will return on a holiday. Which one? At this time we don’t know. We do know that the teaching that “Christ may return at any moment” is false doctrine and that we should have nothing to do with such a clergyman, “go ye not after them.”

Will we have advance notice of Christ’s return and if so how much notice can we expect? Let’s look at the record, here are a few examples:

- | | | |
|------------------------------------|----------|-----------|
| 1. Egypt to be destroyed | 2 days | Exodus14 |
| 2. Flesh to eat | 8 hours | Exodus 16 |
| 3. Manna | 12 hours | Exodus16 |
| 4. Fall of Jericho | 7 days | Joshua 6 |
| 5. Flood of Noah | 7 days | Genesis 7 |

Many of us have assumed that Noah had 120 years notice, not so, there is no record that God informed Noah of his decision that man had 120 years left. The record shows that prophesied events came to pass unexpectedly or on short notice. We usually know **what** will happen, not always **when** it will happen. The fulfillment increases our faith in God. When we do know when, we have no evidence that we can expect more than seven days notice. Therefore Christ said, “Watch, for ye know neither the day not the hour (**when** not **what**) wherein the son of man cometh.”

A Warning

(Copied from “Bible Holidays And Their Prophetic Significance To America”)

At the Exodus the death angel came “as a thief in the night.” Judas came “as a thief in the night.” The first two events took place at midnight of the Passover. Will the third event come at night during the Passover? How about a nuclear attack between midnight and dawn? The attack could come to destroy the wicked and cleanse the kingdom. If so, only those observing the Passover will be safe!

Perhaps that is why we are told to observe the Passover. (1) “With your loins girded, your shoes on your feet, and your staff in your hand. . .” Exodus 12:11. (2) “and none of you shall go out of the door of your house until the morning. Exodus 12:22. (3) The Passover is not to be eaten in the city; those observing the Passover outside the city are not to return home until morning. Deuteronomy 16:5-7

Included with this lesson you will find a complete solar calendar. It is a combination Gregorian - Hebrew Solar Calendar. Study the pages and notice that it is very unlikely that anything Biblically important will happen in January, February, July, August or December. The Biblically active months are April, May, September and October.

The Two Calendars Of The Bible

Deuteronomy 16:1

Observe the month **Abib**, and keep the passover unto the Lord thy God: for in the month Abib the Lord your God brought you out of Egypt by night.

Exodus 12:2

This month shall be unto you the beginning of months: it shall be **the first month of the year to you.**

Nehemiah 2:1

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

In verse 1 of Deuteronomy 16, we are told to observe the month **Abib**. This month is the **first** month of the year. Exodus 12:2

Notice Nehemiah 2:1 and Esther 3:7. Esther 3:7 states that the month **Nisan** is the **first** month of the year.

No, the Bible does not contradict itself. It is simply referring to **two different months on two different calendars**. The Bible actually deals with **two** different calendars. One is the Solar calendar observed by Moses. The other is the **Lunar** calendar observed by the Jews and mentioned in the books of Nehemiah and Esther.

In today's world: Christian nations observe Solar calendars. The calendar on your wall is the Gregorian Calendar is a Solar Calendar. POPE GREGORY XIII introduced the Gregorian Calendar in 1582. The Gregorian Calendar replaced the Julian Calendar introduced in 46 B.C. by the Roman Emperor, Julius Caesar.

The Jews observe a Lunar calendar. This is the same Lunar Calendar brought out of Babylon by Ezra and Nehemiah. It was observed by the Jews in Jerusalem at the time of Christ. The Jews still observe this Lunar calendar. Some Christian Churches observe the Lunar Calendar, for example, Herbert W. Armstrong's The Worldwide Church of God and the Seventh Day Adventists.

The scholars rejecting the Jewish Lunar Calendar have spent thousands of hours searching out "the true calendar of the Bible." This effort has been frustrating and in vain because it was assumed that there is only one Bible calendar. As a result, the effort of these good people was similar to trying to make one picture from the pieces of two picture puzzles.

Likewise, there are also two calendars in nature. For example, birds migrate by the Solar calendar and tree sap flows according to the Lunar calendar. That is why the Farmers Almanac advises farmers to plant according to the phases of the moon. You can research this Lunar effect on crops in any edition of the Farmers Almanac. There is a calendar for those things from above (Birds and Christians) and a calendar for those things from beneath (Jews and Tree Sap).

John 8:23

And he (Jesus) said unto them, (the Jews), Ye are from **beneath**: I am from **above**: Ye are of this world; I am not of this world.

Calendars have been changed repeatedly down through the ages. One thing for sure, the calendar on the wall of Moses' tent was not the same as the calendar on your wall. On the following pages you will find a Solar Calendar. All the dated events in the Bible, Apothica, Jasher and Jubilees are listed. Notice that important events cluster about the Bible Holidays. Notice that non-holiday months have little or no activity.

Moses' Israelite Solar Calendar

Abib is the first month. (Exodus 12:2 & Deuteronomy 16:1) The first day of Abib is the Spring Equinox, i.e., the first day of Spring on your present wall calendar. Therefore, to calculate the Spring Holidays, including Pentecost count from the Spring Equinox. For Example, the Passover is 14 days after the Spring Equinox. The Spring Equinox being Abib 1. Pentecost is on a Monday 50 days after the Sunday falling between the 15th and 21st. The 15th and 21st being the days of unleavened bread. Sunday is the Sabbath of the Solar Calendar. Most observe a Sunday Sabbath from midnight to midnight. Some observe a Saturday noon to Sunday noon Sabbath.

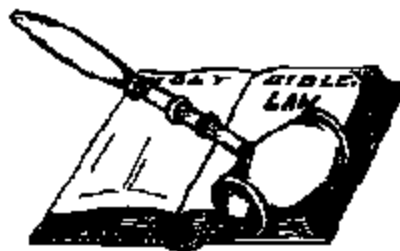
Ethanim is the seventh month. (1 Kings 8:2) The first day of this month is the Fall Equinox. The Fall holidays are calculated from this date. The Fall equinox is the Feast of Trumpets. Ten days later is the Feast of Atonement. The fifteenth day following the Fall equinox is the first day of the Feast of Tabernacles which we call Thanksgiving.

The first day of the fourth and tenth months are the first day of Summer and first day of winter.

Jewish-Babylonian Lunar Calendar

Nisan is the first month of the lunar calendar. (Nehemiah 2:1 & Esther 3:7) The first day is marked by the new moon following the Spring Equinox. However, the Jews observe Passover in the month following Purim. Some lunar years have 13 months. In 1980 the Jewish Passover was in the 13th month of their calendar. Most Christian Churches observing the Lunar Calendar observed the Passover a month later in Nisan. The Sabbath of the Lunar Calendar is Saturday, Friday sunset to Saturday sunset.

Tisri is the seventh month of the lunar calendar. Its first day is the seventh new moon counting from the first day of Nisan.



Bible Law Course

Lesson Ten

Test Sheet

1. MY feasts. 2. Yes. 3. The sabbath day.
 YOUR feasts. No. Easter
 New Years day.
4. 1. _____
2. _____
3. _____
5. ALL or NONE of them. The Sabbath only.
6. _____
7. Acts 12:3 mentions the Days of _____.
8. "I _____ by _____ this _____ that cometh in Jerusalem."
9. "I will tarry at Ephesus until _____"
10. _____
11. Christmas. 12. Halloween.
 "Easter."
 Pentecost. Day of Atonement.
13. _____ 14. Easter. Christmas. Tabernacles.
15. The People AND the King.
 Just the people because of "separation of Church and State."
16. 1. Without the true _____.
2. Without a teaching _____
3. Without (God's _____.
17. Yes.
 No.
18. Leading clergymen. 19. _____
 The Civil ruler, King Asa.
20. _____
21. a. 22. Leading clergymen.
 b. The civil ruler.
 c.

Bible Law Course - Lesson Ten - Test Sheet Cont.

23. _____

24. () Leading clergymen.
() The civil ruler

25. () a.
() b.

26. () a.
() b.

27. _____

28. () a.
() b.
() c.

29. _____

30. () a.
() b.

31. _____.

32. () Leading clergymen.
() The King.

33. _____

34. () Yes.
() No.

35. () Leading clergymen.
() The civil ruler.

36. _____

37. () a.
() b.

38. _____

39. () a.
() b.

- 40.**
- | | | |
|----|----------------------|--------------------|
| 1. | () The civil ruler. | () The clergymen |
| 2. | () The civil ruler. | () The clergymen. |
| 3. | () The civil ruler. | () The clergymen. |
| 4. | () The civil ruler. | () The clergymen. |

41. "... that God had _____ the people:"
"... for the thing was done _____."

42. () Yes. () No.

43. _____.

44. _____.

Bible Law Course

Lesson Ten

Answer Sheet

1. MY feasts. 2. Yes. 3. The sabbath day.
() YOUR feasts. () No. () Easter
() New Years day.
4. 1. THE FEAST OF UNLEAVENED BREAD (Passover)
2. THE FEAST OF WEEKS (Pentecost)
3. THE FEAST OF TABERNACLES (Thanksgiving)
5. ALL or NONE of them. () The Sabbath only.
6. P E N T E C O S T
7. Acts 12:3 mentions the Days of UNLEAVEN BREAD.
8. "I MUST by ALL MEANS KEEP this FEAST that cometh in Jerusalem."
9. "I will tarry at Ephesus until PENTECOST
10. THE DAYS OF UNLEAVENED BREAD
11. () Christmas. 12. () Halloween.
() "Easter."
(X) Pentecost. (X) Day of Atonement.
13. YES 14. () Easter. () Christmas. (X) Tabernacles.
15. (X) The People AND the King.
() Just the people because of "separation of Church and State."
16. 1. Without the true G O D. 17. (X) Yes.
2. Without a teaching P R I E S T () No.
3. Without (God's L A W.
18. () Leading clergymen. 19. PENTECOST
(X) The Civil ruler, King Asa.
20. TO SEEK THE LORD GOD OF THEIR FATHERS WITH ALL THEIR HEART
AND WITH ALL THEIR SOUL
21. () a. 22. () Leading clergymen.
() b. (X) The civil ruler.
(X) c.

Bible Law Course - Lesson Ten - Answer Sheet Cont.

23. PASSOVER DAYS OF
UNLEAVENED BREAD

24. () Leading clergymen.
(X) The civil ruler

25. () a.
(X) b.

26. () a.
(X) b.

27. HE PUT DOWN THE
IDOLATROUS PRIESTS

28. () a.
() b.
(X) c.

29. GOD'S LAW **30.** () a.
(X) b.

31. FOR GREAT IS THE WRATH OF GOD THAT IS POURED OUT UPON US.

32. () Leading clergymen.
(X) The King.

33. THE PASSOVER

34. (X) Yes.
() No.

35. () Leading clergymen.
(X) The civil ruler.

36. SLEW THEM

37. () a.
(X) b.

38. TO KEEP THE PASSOVER

39. (X) a.
() b.

40. 1. (X) The civil ruler. () The clergymen
2. (X) The civil ruler. () The clergymen.
3. (X) The civil ruler. () The clergymen.
4. (X) The civil ruler. () The clergymen.

41. "... that God had P R E P A R E D the people:"
"... for the thing was done S U D D E N L Y ."

42. (X) Yes. () No.

43. LET US KEEP THE FEAST.

44. KEEP THE FEAST.

The Ten Commandments

Bible Law Course

The Commandments In The New Testament

Many “New Testament” churches teach that God’s Law is “done away,” “nailed to the cross” or otherwise for all practical purposes, ignored. Many churches teach that the Apostle Paul confirmed the putting away of the Law.

Nevertheless, all of the Ten Commandments can be found in the New Testament in both the Gospels and in the writings of Paul. The charts on page 2 compare the Law of God in the Old and New Testaments. Before comparing these charts, let’s compare Paul and Jesus. Below we have reproduced Romans 13:9-10 and Matthew 19:18-19.

Matthew 19:16-22 KJV

(16) And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

(17) And he said unto him, Why callest thou me good? {there is} none good but one, {that is}, God: but if thou wilt enter into life, keep the commandments.

(18) **He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,**

(19) Honour thy father and {thy} mother: and, Thou shalt love thy neighbour as thyself.

(20) The young man saith unto him. All these things have I kept from my youth up: what lack I yet?

(21) Jesus said unto him, If thou wilt be perfect, go {and} sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come {and} follow me.

(22) But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Romans 13:8-14 KJV

(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

(9) **For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness. Thou shalt not covet; and if {there be} any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**

(10) Love worketh no ill to his neighbour: therefore love {is} the fulfilling of the law.

(11) And that, knowing the time, that now {it is} high time to awake out of sleep: for now {is} our salvation nearer than when we believed.

(12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

(13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and . . .



Notice that Romans 13:9-10 is almost an exact quote of Jesus’ words spoken 30 years earlier. If Jesus Christ “nailed the Law to the cross” or “put it away” 30 years earlier, Paul certainly would have known about it, wouldn’t he? But, as you can see, in Romans 13, Paul repeated the 7th, 8th, 9th and 10th Commandments. In Ephesians 6:1-3 you will find Paul repeating the 5th Commandment. So, the Commandments are found in the New Testament by both Jesus Christ and Paul.

(1) What did Jesus Christ say was the greatest commandment?

(Matthew 22:37-38)

(2) Jesus Christ was quoting the Old Testament in:

() Deuteronomy 6:5 () Nehemiah 13:23-27 () Both

The Law of God

OLD TESTAMENT

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

—See Exodus 20:1-18.

**I WILL NOT ALTER NOR BREAK THE THING
THAT IS GONE OUT OF MY LIPS.**

See Psalms 89:34

The Law of God

NEW TESTAMENT

I

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

II

"Little children, keep yourselves from idols." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." I John 5:21; Acts 17:29.

III

"That the name of God and His doctrine be not blasphemed." I Timothy 6:1.

IV

"Pray ye that your flight be not in the winter, neither on the Sabbath day."

"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." "For He spake in a certain place ° the seventh day on this wise, And God did rest the seventh day from all His works." "There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." "For by Him were all things created, that are in heaven, and that are in earth." Matthew 24:20; Mark 2:27, 28; Hebrews 4:4, 9, 10, margin; Colossians 1:16.

V

"Honor thy father and thy mother." Matthew 19:19.

VI

"Thou shalt not kill." Romans 13:9.

VII

"Thou shalt not commit adultery." Matthew 19:18.

VIII

"Thou shalt not steal." Romans 13:9.

IX

"Thou shalt not bear false witness." Romans 13:9.

X

"Thou shalt not covet." Romans 7:7.

AFTER HIS DEATH

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

"They . . . rested the Sabbath day according to the commandment." Luke 23:54-56.

SABBATH IN THE NEW EARTH

"For as the **NEW HEAVENS** and the **NEW EARTH**, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one **SABBATH** to another, shall all flesh come to **WORSHIP** before Me, saith the Lord." Isaiah 66:22, 23. See Mark 2:27, 28.

(3) Question #2 was about the “first and great commandment.” The second great commandment is:

_____ (Matthew 22:39)

(4) This is also written in:

() Leviticus 19:18 () Romans 13:9 () Both

(5) What is the love of God? (1 John 5:3 and 2 John 6)

Who Is Your Neighbor ?

(Before continuing read in your own Bible Luke 10:25-37)

In Luke 10:29 Jesus Christ was asked, “Who is my neighbor?” Many Christians have been given the wrong answer to the question, “**Who is my neighbor?**” If we as Christians, cleave unto and associate with, and give aid and comfort to those who injure and hurt Christians, then what are we doing? Are we walking in light or are we walking in darkness? Can we claim to love “the brethren” and our neighbor and at the same time love non-Christians who hate and injure our people. Have “**they**”^{*} tricked us into loving the wrong people, in a way that often hurts our real neighbor. Many Bible verses have both positive and negative teachings. Let’s look at the other side of Luke 10:25-37.

* In this lesson the word “**they**” has special meaning. This is explained later.

- (6) In Luke 10:25-37: Were the thieves neighbor? () Yes. () No.
- Was the priest neighbor? () Yes. () No.
- Was the Levite neighbor? () Yes. () No.
- Was the Samaritan neighbor? () Yes. () No.

(7) Therefore, are all men our neighbors?

() Yes. () No.

Like the word “neighbor,” we also need to know who are our “brethren.” All through the New Testament we are told to “love the brethren.” Likewise, “they” use a misunderstanding of the words brethren and brother to promote false doctrine.

(8) America is being flooded with an invasion of aliens. They tell us that we should welcome these people because they are our poor brethren. Are they our brethren? Who does the Bible call brethren? According to Matthew 12:46-50, in the church; our brethren are

“Whosoever _____

(9) Deuteronomy 17 may be quoted to offer proof that all men are not brothers because verse 15 says some men are ___ ___ ___ our brothers.

Immigration is a present concern among many Americans. We see millions of aliens coming to our country. The "Public Policy" of our Government seems to offer a "Christian" welcome to these aliens. (Bible term "strangers.") In times past Congress and the Supreme Court had an opinion that is very different from that of our present leadership. That policy is expressed in a Supreme Court decision that proves that America is a Christian Nation. It is the case of:

The Church of the Holy Trinity vs. The United States

(143 US 457 - 1892)

In February 26, 1885 Congress passed a law prohibiting the importation and migration of foreigners and aliens under contract or agreement to perform labor in the United States, its Territories, and the District of Columbia.

The Church of the Holy Trinity of New York City needed a pastor. They asked Rev. E. Walpole Warren of England to come to America and be their pastor. A pharisaical bureaucrat heard about this and accused the church of breaking the law forbidding the importation of alien labor. The case went to court and eventually came before the Supreme Court.

In February of 1892 Justice Brewer delivered the decision of the Court. Along with Lesson One we sent an article entitled "**United States - Christian Nation.**" The article quoted a speech delivered in 1905 by Justice Brewer at Harvard College. Below are a few quotes from the court's decision:

"While (the church violated the letter of the law in this case), we cannot think that Congress intended to denounce with penalties a transaction like that in the present case. It is a familiar rule, that a thing may be within the letter of the statute and not within the statute, because not within its spirit, nor within the intention of its makers." (459)

Quoting an English case, "Acts of Parliament are to be so construed as no man that is innocent or free from injury or wrong be, by a literal construction, punished or endamaged." (460)

Here we find our court quoting an old English court decision. That is because our American laws are based upon English law. That is why Magna Carta has authority in America.

"All laws should receive a sensible construction. General terms are to be so limited in their application as not to lead to injustice, oppression or an absurd consequence." (461)

Justice Brewer cited as an example: If a policeman has a warrant to arrest a mailman on a murder charge, that policeman can not be charged with "obstructing the delivery of the mail." (460)

Again quoting an English court decision dating back to the time of Edward II, "a prisoner who breaks out of jail shall be guilty of felony (this law) does not extend to a prisoner who breaks out when the prison is on fire for he is not to be hanged because he would not stay to be burnt." (461)

After many more words the court report reads, "(The intent of Congress was) to restrain and prohibit the immigration or importation of laborers who would have never seen our shores but for the inducement and allurements of men whose only object is to obtain labor at the lowest possible rate, regardless of the material and social well-being of our own citizens and regardless of the evil consequences which result to American laborers. **This class of immigrants care nothing about our institutions.... they are ignorant of our social condition... they are generally from the lowest social stratum... live on the coarsest food and in hovels of character unknown to American workman... and are certainly not a desirable acquisition to the body politic.... their presence among us is to degrade American labor, and to reduce it to imported pauper labor.**" Page 5349, Congressional Record, 48th Congress. (465, Emphasis added)

Let's pause a moment to think about what we have just read: The above quotation shows us one way the Court comes to a decision. This time the Court read the Congressional Record to determine the intent of Congress. Likewise, to make sure we understand Bible Laws we should study the whole Bible for clarification of God's intent. Otherwise we may find ourselves "being hanged because we would not stay to be burnt." In business "the boss exists to make sensible exceptions to general rules." In the Bible we find Jesus Christ explaining this principle. Pause now to read Mark 2:23-28 as it relates to the present subject. It will be discussed in more detail later in this lesson. As you read notice "they" accused Jesus of harvesting on the Sabbath. Very much like Trinity Church which was accused of violating the law on the importation of alien labor.

Referring back to Congress's past attitude toward aliens and alien labor:

In our auto industry American companies are starting to use Japanese management methods. General Motors has a program called "Quality of Work Life." They are setting up Japanese style worker groups called "Quality Circles." The scriptural question is, should American auto workers become like, or learn the ways of Japanese auto workers?

(10) What does the Bible say? _____

(Jeremiah 10:2 and 12:16)

(11) Did our 1800's Congress agree with Jeremiah?

Yes. No.

(12) With reference to the statement from the Congressional Record of the 48th Congress, do you think today's multi-national corporations care whether or not they degrade the American worker as they go for the greatest profit at the least cost?

Yes. They care about the American worker.

No. They are more concerned with the greatest profit at the least cost.

(13) Agree or disagree. Today's Congress should have a similar view toward immigration and the working man?

Agree. Disagree.

Let's continue our study of the Supreme Court Report. At this point, Justice Brewer's decision starts to read like the article United States - Christian Nation. Reading that flyer is very much like reading the last part of this Supreme Court opinion. Justice Brewer begins talking about Christianity with the words, "But beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people." (466)

Even the Constitution of the United States, which is supposed to touch very little upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all states as follows, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc.. And also provides in Article 7, a provision common to many constitutions, that the executive shall have ten days (Sundays excepted) within to determine whether he will approve or veto a bill. (470)

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning: they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are the organic utterances; they speak the voice of the entire people. While because of the general recognition of this truth the question has seldom been presented to the courts,

yet we find that in *Updegraph v. the Commonwealth*, 11S. & R. 394, 400, it was declared that, “Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania;... not Christianity with an established church, and tithes, and spiritual courts; but Christianity with a liberty of conscience to all men.” And in *The People vs. Ruggles*, 8 Johns. 290, 294, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said, “The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as a rule of their faith and practice; and to scandalize **the author** of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations to society, a gross violation of decency and good order... The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; **but to revile, with malicious and blasphemous contempt, the religion professed by the whole community, is an abuse of that right.**” (470, Emphasis added.)

(14) Pause to think about what you are reading. Did you just read the United States Supreme Court say; “to revile the Christian religion is a violation of the First Amendment?”

Yes. No.

(15) Who is “the author” of the general doctrines of the Christian religion?

(16) Therefore, according to this U.S. Supreme Court Decision, do “they” have First Amendment freedom of speech to revile the Christian religion or scandalize Jesus Christ?

Yes. No.

Continuing with the Court’s decision: “Nor are we bound, by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks on the religion of Mohammed or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and that the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of these imposters.” (471, Emphasis added.)

In a Maryland Court Case entitled *Runkel vs Winemiller* (4 Harris & McHenry 429, 1 AD 411, 417), Justice Chase said, “By our form of Government, **the Christian religion is the established religion;** and all sects and denominations of Christians are placed on the same and equal footing, and are equally entitled to protection in their religious liberty.” Now, notice that this First Amendment protection does not extend to other religions.
(Emphasis added.)

(17) Based upon the statements of Justices Brewer and Chase, do other religious have the same Constitutional right to “freedom of Religion” as do Christians?

Yes. All religions, both Christian and non-Christian are equal in all ways.

No. We have “freedom of religion” for the Christian religion. All churches, denominations, sects or other “establishments of religion” are equal.

Notice that Justice Chase wrote “established religion” not “established church.” Separation of Church and State is not the same as separation of Religion and State. A “church” is a denomination of the Christian religion. No Christian denomination was to gain preference. Notice that Justice Chase wrote “established religion,” not “established church.” Separation of Church and State is not the same as separation of Religion and State. A “church” is a denomination of the Christian religion. No Christian denomination was to gain preference. An established religion not an established denomination. The wicked are hard at work to make Humanism the established religion.

At the conclusion of **Church of the Holy Trinity vs. United States** Justice Brewer wrote, "These and many other matters which may be noticed, add a volume of unofficial declarations to the mass of organic utterances that **this is a Christian Nation**. In the face of all these, shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?" (472, Emphasis and underlining added.)

So, to the frustration of the Bureaucrats, the Supreme Court allowed Rev. Warren to remain pastor at the church.

----- moving on -----

(18) Many times people quote what the Bible says without taking notice of what a verse does not say. This is a key to Bible understanding. For example, in Matthew 5:44, what did Christ say?

a. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

b. "Love My enemies, bless them that curse Me, do good to them that hate Me, and pray for them that despitefully use Me, and persecute Me."

(19) Does the Bible differentiate between our personal enemy and Christ's enemy? **To whom do we "turn the other cheek?"**

a. Our personal enemy. b. Christ's enemy.

(20) What was the question asked of King Jehosaphat by Jehu the seer in 2 Chronicles 19:2?

"Shouldest thou _____

(21) How would you answer Jehu's question?

Yes. No.

(22) What will happen to those who love God's enemies?

(2 Chronicles 19:2)

The Ninth Commandment says, "**Thou shalt not bear false witness against thy neighbor**." In Joshua 2 and 6, we have a Bible example of bearing false witness.

(23) In Joshua 2:3-4, Rahab lied to the King of Jericho. Did Rahab break the commandment, thou shalt not bear false witness against thy neighbor?

Yes. She lied to the king of Jericho.

No. She bore false witness against an enemy.

(24) What was God's attitude toward Rahab as revealed in Hebrews 11:31 and James 2:25?

(25) Perhaps you have seen the movie “Red Dawn.” This is a movie about the Communist invasion of North America. Suppose that this movie came true and you found yourself behind enemy lines. If you were hiding a wounded American soldier in your home and the enemy was at the door asking his whereabouts, what do you tell them?

- () a. He is in the basement. () b. He went thataway.

Do You Have The Holy Spirit? How Can You Know For Sure?

(26) John 14:15 says, “If you love Me, keep My Commandments.” Verse 15 begins with “IF.” Verse 16 begins with “AND.” And what will Christ do if we keep His Commandments and love Him?

- () a. And you will go to heaven.
() b. And I will send the Holy Spirit.
() c. And I will be in your heart.

(27) According to Deuteronomy 6:1-6, what is to be in your heart?

- () a. Jesus Christ.
() b. Jesus Christ’s law.

(28) What does God give to them that obey Him? (Acts 5:32)

The _____

Many sincere clergymen will tell you that “Christ is in your heart.” In the next breath he will tell you, “He may come at any moment.” This is an example of double-think. That is, believing two contradictory facts at the same time.

1. Christ is in your heart. 2. Christ is not here but will return soon.

Matthew 24:23-26

“Then if any man say unto you, lo, here is Christ, (Where? Why He’s in your heart.) or there: believe it not. For there shall rise false Christs, and false prophets....Wherefore if they say unto you, Behold . . . **he is in the secret chambers:** (In your heart) **believe it not.**”

Luke 21:8

“And He said, take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; **and the time draweth near:** (“Christ could come at any moment, perhaps tonight.”) **go ye not after them.**”

(29) Some clergymen teach against God’s Law and claim to have seen Jesus in a vision or otherwise. To whom does Christ manifest Himself? (John 14:21)

He that hath My _____ and _____ them.

(30) If a minister says, “Isn’t it nice to know the Lord?” and teaches that, “the law is done away.” What is he?

- () a. Inspired. () b. Born again. () c. A liar.

(31) What is not in him? (1 John 2:4) ___ ___ ___ ___ ___

(32) What do we need to do to have our prayers answered? (1 John 3:22)

“And whatsoever we ask, _____
and do _____

(33) Revelation 12:17, “And the dragon was wroth with the woman and went to make war with the remnant of her seed which;

(34) The saints are they that _____
_____ and have the faith of Jesus. (Revelation 14:12)

(35) What does the 8th from the last verse in the Bible say? (Revelation 22:14)

“Blessed are _____

The Sabbath and The United States Supreme Court

(McGowen vs. Maryland, 366 US 420 - 1961)



In the late 50's seven employees of a discount department store were indicted for the Sunday sale of a three-ring loose-leaf binder, a can of floor wax, a stapler and staples, and a toy submarine in violation of Maryland Code. This was a “blue law” prohibiting certain Sunday sales, work and bodily labor. The Code excepted all work of necessity and charity. The seven were found guilty and fined five dollars and costs.

They appealed and eventually the case found its way to the U. S. Supreme Court. The Court Report is 142 pages of fine print and contains a detailed study of the Sabbath day from Moses to the present. This is one of the Supreme Court cases used to prove that the United States is a Christian Nation. To read the complete report visit your local Law Library at a local University or CourtHouse.

Below are a few quotations from this Supreme Court decision.

(The question before the Court was) “whether the Maryland Sunday Closing Laws conflicted with the Federal Constitution’s provisions for religious liberty. (because) the appellants contend that the statutes violate the guarantee of separation of church and state . . . The essence of the appellants’ “establishment” argument is that Sunday is the Sabbath day of the predominant Christian sects; that the purpose of the enforced stoppage of labor on that day is to facilitate and encourage church attendance; . . . to induce people with no religion or people with marginal religious beliefs to join the Christian sects; . . . to aid the conduct of church services and religious observance.” (430)

Because American law is based upon English law in effect before our nation was founded the court studied the history of Sabbath observance in England and concluded, “Observation of the above language, and that of the prior mandates, reveals clearly that the English Sunday legislation was in aid of the established church.” (433)

Then the Court studied the history of Sabbath observance in America and wrote, "But, despite the strongly religious origin of these laws (in America), beginning before the eighteenth century, nonreligious arguments for Sunday closing began to be heard . . . (and) statutes began to lose their totally religious flavor." (434)

"The preamble to the 1679 Rhode Island (law) stated the reason for the ban on Sunday employment was that "persons being evil minded, have presumed to employ in servile labor, more than necessity requireth, their servants . . ." (434)

"In England, during the First World War, a committee investigating the health conditions of munitions workers reported that, "if the maximum output is to be secured and maintained for any length of time, a weekly period of rest must be allowed . . . On economically and social grounds alike this weekly period of rest is best provided on Sunday." (435)

(Court conclusions) "The (reasons for) Sunday closing legislation are no longer . . . exclusively religious. (even though) Sunday laws evolved from wholly religious sanctions . . ." (435)

"Laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from physical and moral debasement which comes from uninterrupted labor" (436)

"One day in seven is the rule, founded in experience, and sustained by science . . . The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society is promoted." (437)

----- Questions about religious freedom. -----

(36) True or False. The State can tell you not to work on Sunday but it can not tell you to go to church on Sunday.

True. False.

(37) In line with Leviticus 23:13, the Catholic Church calls Sunday a "holy day of obligation." The Catholic Church law requires church attendance on Sunday. May the Catholic Church tell Catholics that they must go to church on Sunday?

Yes. No.

(38) Can the Catholic Church tell the Methodist, Baptist, Seventh Day Adventist or any other "establishment of religion" that they must go to church on Sunday?

Yes. No.

Continuing with the Supreme Court's decision.

Concerning the First Amendment; "Congress shall make no law respecting an establishment of religion" the Court wrote, "An early commentator opined that the real object of the amendment was . . . to prevent any national ecclesiastical establishment, which should give to a hierarchy to exclusive patronage of the national government." (441)

As stated earlier, McGowen vs. Maryland is a Court Case used to prove that the United States is a Christian Nation. Here are a few of these quotes: "In the 1834 case involving a contract calling for delivery on Sunday the Maryland Court of Appeals remarked that "Ours is a Christian community, and a day set aside as a day of rest, is the day consecrated by the resurrection of our Savior . . ." (447, Emphasis added)

(39) Who was the Maryland Court of Appeals talking about when they used the words “our Savior?”

One Day In Seven Or The Seventh Day?

(Continuing in McGowen vs. Maryland)

“However, the State’s purpose is not merely to provide a one-day-in-seven work stoppage. In addition to this, the State seeks to set one day apart, from all others as a day of rest, repose, recreation and tranquility - a day which all members of the family and community have the opportunity to spend and enjoy together, a day on which there exists relative quiet and disassociation from the everyday intensity of commercial activities, a day on which people may visit friends and relatives who are not available during working days.” (450)

In this Court Report we find a quotation from the 1936 Congressional Record, “(The Sunday Trading Restriction Act) is a Bill which is necessary to secure family life and liberty of hundreds of thousands of our people....I (Representative Loftus) will explain to the House that there are thousands of shopkeepers who hate opening on Sunday they dislike the whole idea but are forced to open because their neighbors open not for the sake of the Sunday trading, but because if they let their customers get into the habit on Sunday of going to other shops they may lose their weekday customer . . . They have a right to a holiday on Sunday, to be able to rest from work on that day and go out into the parks or into the country on a summer day. That is the liberty for which they are asking, and that is the liberty which this Bill would give them.” (481) Later in the debate another Congressman said, “Frankly, I am afraid of a seven-day week. I see it coming gradually, and a seven-day week means six days pay for seven days’ work . . .” (482)

(40) What does the State Sabbath law require? (The law allows exceptions.)

() a. One day of rest in seven. () b. The same day of rest for everyone.

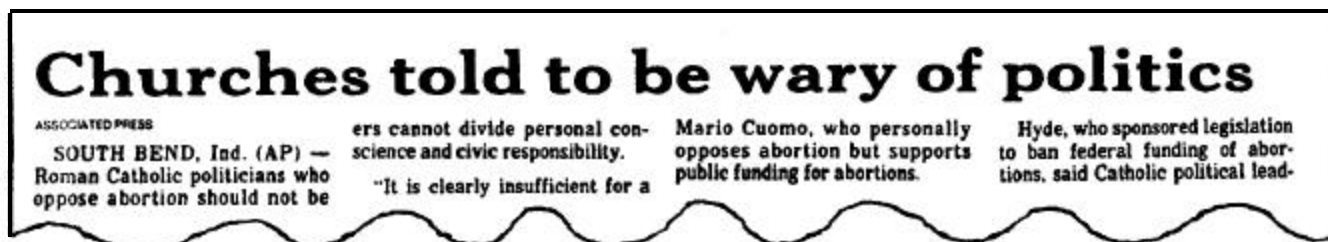
Exceptions: The basic exception is usually “**except works of necessity and charity.**” In footnote #86 we find a Massachusetts law forbidding Sunday work in commerce and industry. Section 51 is quoted, “Before operating on Sunday, every employer subject to section 48 ... shall post in a conspicuous place on the premises a schedule containing a list of his employees required or allowed to work on Sunday, and designating the day of rest for each. No employee shall be required or allowed to work on the day of rest designated for him.”

Conclusion of McGowen vs. Maryland.

At this point in the Court Report we find the words, “**Accordingly, the decision is affirmed.**” In other words, the seven workers were found guilty of breaking the Sabbath and the five dollar fine was upheld. Thus far we have covered only 22 pages of this 142 page Court Report. The entire report is available at your local law library. Law Libraries are located in Court Houses, at Colleges and at Universities

Thomas Jefferson

It is interesting that “they” often quote out of context Thomas Jefferson’s letter containing the words “a wall of separation between church and state.” It seems odd “they” don’t seem to find his other writings. We bring this up because footnote in #68 of McGowen vs. Maryland we find a law drafted by Thomas Jefferson. “They” lead us to believe that Thomas Jefferson was almost an atheist. The Bill drafted by Thomas Jefferson was entitled, **A Bill For Punishing Disturbers of Religious Worship and Sabbath Breakers.** “(The Bill) also forbade the arrest for any civil cause of any minister of the gospel while engaged in public preaching or performing religious worship in any church, and punish any person who would maliciously disturb any worshipping congregation or misuses any minister therein.”



The above headline is from one of the countless newspaper articles designed to keep Christians and Christianity out of politics and out of government. In **McGowan vs. Maryland**, Justice Douglas spoke out on this subject saying, "The First Amendment is made applicable to the State by reason of the Due Process Clause of the Fourteenth (Amendment). This means, as I understand it, that if a religious leaven is to be worked into the affairs of our people, it is to be done by individuals and groups, not by government." (563)

(41) True or False. To spread stark terror in the camp of the wicked, all Christian individuals and groups need to do is to get involved in politics and government.

- True. False.

The doctrine of "separation of Church and State" is not found in the U. S. Constitution, but it is found in Article 52 of the Constitution of Soviet Russia and in the ninth plank of the Humanist Manifesto II. In addition, we often hear the term "Secular Humanism." In the Humanist Manifestos the word "secular" is not found at all. The term "religious humanism" is found over and over because, humanism is a religion. It is contrary to Christianity. You can see for yourself by visiting any public library and reading their books.

Civil Sabbath Legislation In The Old Testament

(Before continuing, in your own Bible, read Nehemiah 1 -5 & 13)

(42) Nehemiah was an official in the palace of king Artaxerxes. What was Nehemiah's title?

(Nehemiah 1:11)

(43) In chapter 5, verse 14, the King promoted Nehemiah. What was Nehemiah's new title?

(44) Was Nehemiah an official of the Church or State?

- a. The State. Nehemiah was a governor of Judea under Artaxerxes just as Pilate was governor of Judea under Caesar.
- b. The Church. Nehemiah was High priest in Judea.

(45) In Chapter 13, who forbid business and industry on the Sabbath?

- a. The civil government. b. The church.

(46) In Chapter 13, verse 18 Nehemiah recalled Jeremiah's rebuke delivered to past civil rulers of Judea. This rebuke is found in:

- a. Jeremiah 5:26-31. b. Jeremiah 17:19-27

Before continuing with a study of governmental Sabbath legislation in the New Testament, we need to look into a few other items. Also, you may wish to look over Page 4 of Lesson 10. At the bottom of that page we listed seven different definitions of "the Law." We are preparing to reveal definition #7.

Freedom vs. Tyranny

In Deuteronomy 5:6, just before giving the Ten Commandments, God reminded the Israelites that, “**I am the Lord your God, which brought thee out of the land of Egypt, from the house of bondage.**” This verse could be paraphrased, “**I brought you out of the land of slavery and made you a nation of free men.**” The Israelites were a nation of free men because they were governed by God’s law. The Apostle James called God’s Law “a perfect law of liberty.” (James 1:25 and 2:12). But “they” reject God’s Law and replace it with thousands of man made rules and regulations. “They” argue with arrogant hostility, “we are not under any higher authority.” Mention God’s Laws and “they” will accuse you of “trying to impose your morality on others.”

Are we subject to any “higher authority?” In **McGowen vs. Maryland** The Supreme Court answered that question. (366 US 563) “The institutions in our society are founded on the belief that there is an authority higher than the authority of the State; that there is moral law which the State is powerless to alter; . . .”

(47) What is the Supreme Court’s answer to the question, “are we subject to a higher authority?”

() Yes. () No.

Romans 13

1 Peter 5:1-4 KJV

(1) The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

(2) Feed the flock of God which is among you, taking the oversight {thereof}, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

(3) **Neither as being lords over {God’s} heritage, but being ensamples to the flock.**

(4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Many patriotic Christians are rubbed the wrong way by Paul’s statement, “Let every soul be subject to the higher powers.” They think that Paul is commanding obedience to bureaucrats and the Humanist State. Let’s look to our United States Constitution and to the Bible to see if this understanding is correct.

The U.S. Constitution reads, “We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our prosperity, do ordain and establish this Constitution.” The U.S. Constitution formed the U. S. Government.

The Government Of The United States

Then and Now

GOD
:
created
:
Man - We the people.
:
who wrote the **Constitution**
:
establishing
:
A Christian Republic
:
with elected representatives
:
to serve “we the people” as
:
One nation under God
:
with Christianity as the established religion.

THE STATE
:
filled with
:
bureaucrats
:
run
:
A Pluralistic Legislative Democracy
:
whose rules and laws are made by
:
THE PRESIDENT (executive orders)
and **CONGRESS** (legislation)
:
who are elected to rule over
:
We the people
:
with “separation of Church and State.”

(48) Therefore, to be obedient to the “higher powers,” which is correct? (Refer to the charts)

- () a. The elected representatives obey “we the people” and “we the people” obey God.”
- () b. “We the people” obey our elected rulers and our elected rulers obey God.

In the “then and now” charts on page 13 the words “Republican” and “Democratic” have nothing to do with the Republican and Democratic parties. These words are used with reference to our form of government. In Article 4, Section 4, the writers of the U.S. Constitution (we the people) wrote, **“The United States shall guarantee to every state in this Union a republican form of government.”** There are many differences between the Republican and Democratic forms of government. Also, in the Constitution “general welfare” does not mean “individual welfare” as it often has been so flagrantly construed. Likewise, “we the people” does not mean “me.” We often refer to our elected officials and non-elected bureaucrats as our public servants. We must keep in mind that they are servants to the public and not servants to the individual. I, the person, have no more authority over the public servant than he has over me, unless I give it to him. Unknown to most of us we have given them authority over us via contract, permit and license. For example they enforce building codes regulating how we build and maintain our home. The authority to intrude in our home comes from contracts with insurance companies and banks. (Home insurance and mortgages). The building code protects interest of the bank and insurance company. Both are Corporations. The State is sovereign over all Corporations.

If a church incorporates as a non-profit corporation then it waives some of its Constitutional rights because it now exists in contractual relationship under its new sovereign, the State. Unknown to most ministers, an incorporated church with a state licensed minister and IRS permission to be tax-exempt is a State church. That is where the State gets the authority to tell church schools that they must have State approved teachers. In addition, the marriage license and marriage before a licensed clergymen make our children State property. Therefore, the State regulates the education of “its children.”

The problem is: (1) **We do not know these relationships exist**, (2) We do not understand how they came about, or (3) **We are not aware that these relationships even exist.**



We vs. They

Thus far we have not identified “they.” We seem to intuitively know who is for us and who is against us. For example, how often have you hear someone talk about something taking place in “our” government with the words, “They are doing such and so,” not “We are doing such and so.” Most of us show by our speech that **a foreign power is within our nation**, otherwise we would say “we” are doing such and so, not “they” are doing such and so. We said all this to introduce the point that, in the New Testament, Christians are always referred to as “we” and “us” but the enemies of Christ and Christianity are called simply “they.” Take the time to study the “they” of the New Testament and “the wicked” of the Old Testament. You will discover they are one and the same. To study “the wicked” read both Psalms and Proverbs. Each time you come across the words “the wicked” ask yourself, “what does this verse tell me about “the wicked?”

Unfortunately, when “we” give “they” control of our government, “they” set up all kinds of Governmental bureaucracies. “They” replace God’s Ten Commandments with millions of man made rules and regulations. And “they” have this right with our permission via contract, such as corporate status, permits and license. (Everything from licensed clergy to licensed dogs.)

In 2 Peter 2:19 we read, **“While they promise them (us) liberty , they themselves are the servants of corruption: . . .”** Proverbs 12:10 says “The tender mercies of the wicked are cruel.” For example: their man made laws are so concerned with a woman’s “right” to have an abortion that they will kill millions of unborn to protect that “right.” To heal the sick “they” will put a teacher of God’s health laws in prison for, “practicing medicine without a license.” (Since “license” means “permission.” That means the teacher is in prison because he did not have their permission (license) to do good their way.) Can you imagine Abraham Lincoln saying:

“While I am personally opposed to slavery, I must support the law and stand up for your right to buy a slave out of the public treasury, after all who am I to impose my moral beliefs on you?”

Is that logic any different that a modern politician saying,

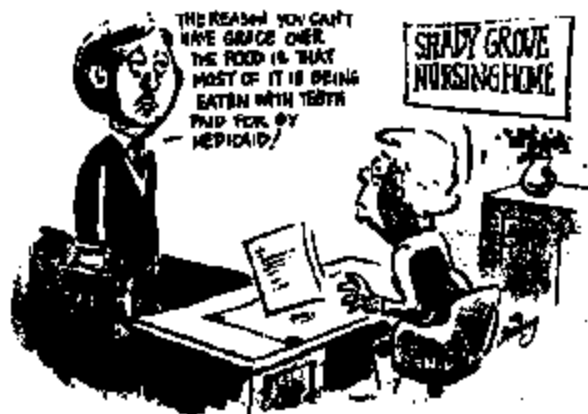
“While I am personally opposed to abortion, I must support the law and stand up for your right to have an abortion out of the public treasury, after all who am I to impose my moral beliefs on you?” (See Mario Cuomo news clip at the top of page 12.)



The founding fathers knew the tyranny of man-made rules and regulations. In the Declaration of Independence our founding fathers wrote of King George, **“He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.”** If you have had any dealings with various agencies of our present Federal Government, then you have probably experienced the situation our founding fathers described. In Matthew 23:4 Jesus Christ, speaking of the bureaucrats of his day said, **“For they bind heavy burdens, and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.”**

(49) The words of Matthew 23:4 are usually attributed to religious men who make many “pharisaic” religious laws, but notice verse 2 which identifies the “they” of verse 4, “the scribes and Pharisees sit in Moses’ seat.” Moses was the President of the nation. Aaron was the High Priest. Aaron sat at the head of the church. (Aaron’s seat) Therefore, “Moses’ seat” is the seat of:

- () a. Government.
- () b. The Church.



In Strong’s Concordance under the definition of “scribes,” you will find this definition: Scribe: A writer, i.e. (professionally) scribe or secretary: scribe, town clerk.

Where you live do you have a “town clerk?” Certainly, every village, town and city has a “town clerk.” In addition we have the “Clerk of Courts” and so on.

(50) So, the scribes and Pharisees (and lawyers) of Christ's day are today's:

- () a. Clergymen. () b. Government bureaucrats. () c. Both.

Read Jesus Christ's rebuke of the lawyers as recorded in Luke 11:45-54. Keep in mind that many men in government are also lawyers.

Luke 11:45-54 KJV
 (45) Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
 (46) **And he said. Woe unto you also, {ye} lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**
 (47) Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.
 (48) Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.
 (49) Therefore also said the wisdom of God, I will send them prophets and apostles, and {some} of them they shall slay and persecute:
 (50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
 (51) From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verity I say unto you. It shall be required of this generation.
 (52) Woe unto you, **lawyers!** for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
 (53) **And as he said these things unto them, the scribes and the Pharisees began to urge {him} vehemently, and to provoke him to speak of many things:**
 (54) **Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.**

Matthew 23:1-12 KJV
 (1) Then spake Jesus to the multitude, and to his disciples,
 (2) Saying, **The scribes and the Pharisees sit in Moses' seat:**
 (3) All therefore whatsoever they bid you observe, {that} observe and do; but do not ye after their works: for they say, and do not.
 (4) **For they bind heavy burdens and grievous to be borne, and lay {them} on men's shoulders; but they {themselves} will not move them with one of their fingers.**
 (5) But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, (6) And love the uppermost rooms at feasts, and the chief seats in the synagogues,
 (7) And greetings in the markets, and to be called of men, Rabbi, Rabbi.
 (8) But be not ye called Rabbi: for one is your Master, {even} Christ; and all ye are brethren.
 (9) And call no {man} your father upon the earth: for one is your Father, which is in heaven.
 (10) Neither be ye called masters: for one is your Master, {even} Christ.
 (11) But he that is greatest among you shall be your servant.
 (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.



(51) Compare Matthew 23:4 about Scribes and Pharisees with His words about Lawyers in Luke 11:46. Does Jesus Christ use the same words to describe all three?

- () Yes. () No.

(52) When the Scribes (town clerks) and Pharisees heard Christ's rebuke of the Lawyers, what did they do?

- () a. They took Christ's words to heart and repented.
 () b. They tried to entrap Jesus into making an incriminating statement so they might bring charges against Him.

The Sabbath In The New Testament

(Before continuing read Matthew 12:1-16, Mark 2:23-3:2 and Luke 6:1-11)

Recall that someone was watching Trinity Church. When they saw Rev. Warren they said, Where did he come from? When they discovered the circumstances of how Rev. Warren came from England to America, they accused Trinity Church of violating "the law" prohibiting the importation of alien labor. The Supreme Court agreed that Trinity Church did violate the letter of the law but that the church did not violate the spirit of the law. Here in Matthew, Mark and Luke we find a similar situation. Someone was watching Jesus and his disciples.



(53) Who was accused of harvesting on the Sabbath?

- a. Jesus and his disciples. b. Jesus. c. Jesus' disciples.

(54) Who was watching?

- a. The high priest. b. A lower level priest. c. The Pharisees.

(55) After defending against the charges what, in effect, did Jesus say? (Matthew 12:7)

- a. It is O.K. in this case because they are with Me.
 b. If you Pharisees had understood God's Law, you would not have condemned the guiltless.

(56) Were the disciples accused of breaking a Church law or a State law?

- Church. State.

Healing The Man With The Withered Hand

After passing through the field Jesus came into the city and entered into their synagogue. Notice the wording of Matthew 12:10, "And, behold, there was a man which had his hand withered. And they ask Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him."

(57) Why did they ask Him?

- () a. The people in the synagogue desired to be fed the sincere meat of the word.
- () b. That they might accuse him of breaking their law.

(58) What did they want?

- () a. They wanted the sick to be made whole.
- () b. They wanted to know if it was legal to heal on the Sabbath.
- () c. They wanted to entrap Jesus.

(59) Concerning the opening words of Matthew 12:10, “**And, behold**” which is somewhat like a sarcastic “**Well, what do you know!**” (1) They knew Jesus was coming. (2) They knew he would come to the synagogue. Therefore, which is probably true:

- () a. The sick man just happened to be in the synagogue.
- () b. To carry out their plan, they made sure that a sick man would be in the synagogue when Jesus arrived.

(60) Mark 3:2 and Luke 6:7 we read, “they watched Him that they might accuse him” Which of the following describe this situation:

- () a. Psalms 37:12 () c. Psalms 37:32
- () b. Psalms 119:110 () d. All three verses. (a, b and c)

(61) True or False. “They” of the New testament and “the wicked” of the Old testament are same people.

- () True. () False.

(62) In Matthew 12:10-12 and Luke 6:9, Jesus was explaining the basic exception to the Sabbath law. Does Jesus agree with the information in McGowen vs. Maryland, “Except for works of necessity and charity?” (See page 12 - Exceptions.)

- () Yes. () No.

(63) What did they do after hearing Jesus answer? (Matt. 12:14, Mark 3:6, Luke 6:11 & Psalms 37:32)

- () a. They were astounded with His wisdom. They asked Him to stay on and teach them more about the Kingdom of Heaven.
- () b. They were filled with madness and took council with the Herodians against Jesus, how they might destroy Him.



(64) In Mark 3:6 the Herodians were a party to the plot to destroy Jesus. The Herodians were partisans of Herod. Who was Herod? (Matthew 2:1)

- () a. A civil ruler. () b. A church leader.

(65) In Matthew 22:15-17, whom did they send to entrap Jesus with the question, “Is it lawful to give tribute to Caesar or not?”

- () a. The Herodians. (Herod’s IRS agents) () b. Members of a religious sect.

(66) Which verses describe the “they” who took counsel against Jesus.

- () a. Psalms 64:2-4 () c. Proverbs 3:1
 () b. Proverbs 12:5 () d. Psalms 71:10

(67) Why did Jesus leave town, (Mark 3:6 and 6:12) and why did he charge the multitudes to keep his whereabouts secret? (Matthew 12:16)?

(Psalms 37:32)

Healing The Lame Man

John 5:1-18 KJV

(1) After this there was a feast of the Jews; and Jesus went up to Jerusalem.
 (2) Now there is at Jerusalem by the sheep {market} a pool, which is called in the Hebrew tongue Bethesda, having five porches.
 (3) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
 (4) For an angel went down at a certain season into the pool, and troubled the water whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
 (5) And a certain man was there, which had an infirmity thirty and eight years.
 (6) When Jesus saw him lie, and knew that he had been now a long time {in that case}, he saith unto him, Wilt thou be made whole?
 (7) The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
 (8) Jesus saith unto him, Rise, take up thy bed, and walk.
 (9) And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

(10) The Jews therefore said unto him that was cured, It is the sabbath day: **it is not lawful for thee to carry {thy} bed.**
 (11) He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
 (12) Then asked they him, What man is that which said unto thee. Take up thy bed, and walk?
 (13) And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in {that} place.
 (14) Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
 (15) The man departed, and told the Jews that it was Jesus, which had made him whole.
 (16) **And therefore did the Jews persecute Jesus, and sought to slay him,** because he had done these things on the sabbath day.
 (17) But Jesus answered them, My Father worketh hitherto, and I work.
 (18) **Therefore the Jews sought the more to kill him,** because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

In Nehemiah 13:19 we find the words, **“that there should be no burden brought in on the Sabbath day.”** In Jeremiah 17:21, **“bear no burden on the Sabbath day.”** As we have already determined, these were civil laws regulating business and industry. Now in John 5:8 we find Jesus telling a man to “take up thy bed, and walk.” (Jesus told him to bear a burden on the Sabbath day.) Immediately **they** said, **“It is the Sabbath day, it is not lawful for thee to carry thy bed.”**

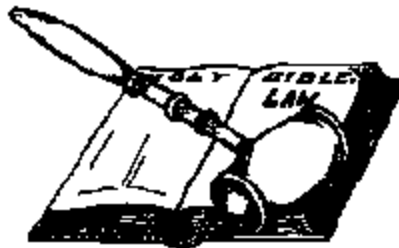
In Lesson 10, on Page 4, we said, “Paul’s writings on the law are often misunderstood because the word “law” can have several different meanings.” We listed several definitions of “The Law.” We left #7 a mystery. Before asking you to solve this mystery read what Paul said about Jesus Christ and law in Colossians 2:13-16, “. . . **having forgiven you all trespass; blotting out the handwriting of ordinances that was against us, which was contrary to us (us not they), and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore; judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of a Sabbath days, which are a shadow of things to come; but the body is of Christ.**”

(68) What “law” did Jesus Christ “nail to the cross?”

- () a. The Law meaning the Ten Commandments.
 () b. The Law meaning the first five books of the Bible: (Example: Luke 16:16)

continued on next page

- () c. The Law meaning the Statutes: Laws based upon the Ten Commandments. For example; "Thou shalt not muzzle the ox that treddeth the corn." In 1 Corinthians 9:7-11 Paul used Deuteronomy 25:4 to teach that, people who do not tithe are robbing God. This is a statute under the commandment, "Thou shalt not steal."
- () d. The Law meaning the Judgements: One commandment is "Thou shalt not kill." The judgement (punishment) for murder is "The murderer shall surely be put to death." (Exodus 21:12)
- () e. The Law meaning the ordinances: Baptism, the Lord's Supper, and marriage are examples of ordinances.
- () f. The Law meaning the rituals of the Levitical priesthood. For example, the burnt offerings in Leviticus. We don't do that anymore. The ritual's symbolic meaning is a "schoolmaster to bring us unto Christ" (Galatians 3:24).
- () g. None of the above. He paid the penalty and got the charges against us dismissed.



Bible Law Course - Lesson Eleven - Test Sheet Cont.

29. He that hath My _____
and _____ them.

30. () a.
() b.
() c.

31. _____

32. _____ and do _____

33. _____

34. The saints are they that _____

35. _____

36. () True.
() False.

37. () Yes.
() No.

38. () Yes.
() No.

39. _____

40. () a.
() b.

41. () True.
() False.

42. _____

43. _____

44. () a.
() b.

45. () a.
() b.

46. () a.
() b.

47. () Yes.
() No.

48. () a.
() b.

49. () a.
() b.

50. () a.
() b.
() c.

51. () Yes.
() No.

52. () a.
() b.

53. () a.
() b.
() c.

54. () a
() b.
() c.

55. () a.
() b.

56. () Church.
() State.

57. () a.
() b.

58. () a.
() b.
() c.

59. () a.
() b.

60. () a.
() b.
() c.
() d.

61. () True.
() False.

62. () Yes.
() No.

63. () a.
() b.

64. () A civil ruler.
() A church leader.

65. () a.
() b.

66. () a.
() b.
() c.
() d.

67. _____

68. () a. () b. () c. () d. () e. () f. () g.

Bible Law Course

Lesson Eleven

Answer Sheet

1. The greatest commandment in the Law is THOU SHALT LOVE THE LORD
THE GOD WITH THY HEART, SOUL, AND MIND
2. Deuteronomy 6:5 Nehemiah 13:23-27 Both.
3. THOU SHALT LOVE THY NEIGHBOR AS THY SELF
4. Leviticus 19:18 5. THAT WE SHOULD KEEP
 Romans 13:9 HIS COMMANDMENTS
 Both.
6. Were the thieves neighbor? Yes. No. 7. Yes.
Was the priest neighbor? Yes. No. No.
Was the Levite neighbor? Yes. No.
Was the Samaritan neighbor? Yes. No.
8. "Whosoever SHALL DO THE WILL OF OUR FATHER WHICH IS IN HEAVEN.
9. Some men are NOT our brothers.
10. "LEARN NOT THE WAY OF THE HEATHEN," "LEARN THE WAYS OF MY PEOPLE."
11. Yes. 12. Yes. 13. Agree. 14. Yes.
 No. No. Disagree. No.
15. JESUS CHRIST
16. Yes. 17. Yes. 18. a. 19. a.
 No. No. b. b.
20. Shouldest thou HELP THE UNGODLY, AND LOVE THEM THAT HATE THE LORD?
21. Yes. No.
22. WRATH WILL COME UPON THEM FROM BEFORE THE LORD
23. Yes. No.
24. Rahab was justified by works and received a good report through faith
25. He is in the basement. He went thataway.
26. a. 27. a. 28. The HOLY GHOST
 b. b.
 c.

Bible Law Course - Lesson Eleven - Answer Sheet Cont.

29. He that hath My COMMANDMENTS and KEEPETH them.
30. () a.
() b.
(X) c.
31. TRUTH
32. Keep his commandments and do those things that are pleasing in his sight.
33. Which keep the commandments of God, and have the testimony of Jesus Christ.
34. The saints are they that KEEP THE COMMANDMENTS OF GOD.
35. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city.
36. (X) True.
() False.
37. (X) Yes.
() No.
38. () Yes.
(X) No.
39. JESUS CHRIST
40. () a.
(X) b.
41. (X) True.
() False.
42. THE KING'S CUPBEARER.
43. GOVERNOR OF JUDEA.
44. (X) a.
() b.
45. (X) a.
() b.
46. () a.
(X) b.
47. (X) Yes.
() No.
48. (X) a.
() b.
49. (X) a.
() b.
50. () a.
(X) b.
() c.
51. (X) Yes.
() No.
52. () a.
(X) b.
53. () a.
() b.
(X) c.
54. () a.
() b.
(X) c.
55. () a.
(X) b.
56. () Church.
(X) State.
57. () a.
(X) b.
58. () a.
() b.
(X) c.
59. () a.
(X) b.
60. () a.
() b.
() c.
(X) d.
61. (X) True.
() False.
62. (X) Yes.
() No.
63. () a.
(X) b.
64. (X) A civil ruler.
() A church leader
65. (X) a.
() b.
66. (X) a.
() b.
() c.
() d.
67. THEY SPIED UPON JESUS AND SOUGHT AN OPPORTUNITY TO SLAY HIM.
68. () a. () b. () c. () d. () e. () f. (X) g.

The Ten Commandments

Bible Law Course

Moses' Second Speech Continued

Deuteronomy Chapter Seventeen

(Read before continuing)

(1) Applying the principle of verse 1, if you have robbed a store, then the IRS will feel that it is entitled to an income tax on the illegal profits. Would it be O.K. to give a part of the money to a church as an offering or tithe? Perhaps the IRS would allow a tax deduction, allowing you to keep more of your illicit profit.

- () Yes, the money has committed no sin.
- () No, God doesn't want it.

(2) Read verses 1-5 again, then read Exodus 22:18-20, Leviticus 19:31 and Deuteronomy 18:9-14. In America we have many Astrologers, Readers and Advisors, etc.. We have Churches of Satan, Buddha, and the religion that hates Jesus Christ. Would Moses grant these people "freedom of religion?"

- () Yes.
- () No.

(3) What would Moses have done with them?

Tax Court nails him for illegal profits

Californian Daniel Bender disguised a ton of Pakistani hashish as 11 crates of purported marine engine parts, slipped the contraband through San Francisco International Airport and delivered it to U.S. suppliers. Hot on the heels of his subsequent drug-smuggling conviction came the Internal Revenue Service demanding income tax plus penalties and interest on his estimated \$1.5 million profit from the venture. Bender maintained he made only \$185,000 as a middleman on the deal; alas he could not produce his business associates for fear of getting killed. Testifying on Bender's behalf was an expert witness who said \$185,000 was an "appropriate" payment for the job. Bender's hopes, however, recently went up in smoke. He "failed to satisfy his burden of proof," the Tax Court ruled, "and he is chargeable with the full amount (of income) traceable to him."

Let's recall Justice Brewer's statement in the Supreme Court case entitled, **Trinity Church vs. United States**, "The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as a rule of their faith and practice; and to scandalize the author (Jesus Christ) of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations to society, a gross violation of decency and good order . . . The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by the whole community, is an abuse of that right."

"Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks on the religion of Mohammed or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and that the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of these imposters."

In a 1985 Supreme Court Decision concerning prayer in school, **Wallace v. Jaffree**, in a decenting opinion Justice William Rehnquist complained that since 1947 the Court has virtually ignored the true history of the crafting and implementation of the religion clause. Justice Rehnquist said that recent court's decisions on the religion clause of the First Amendment **"are in no way based either on the language or intent of the drafters."**

(4) When our forefathers wrote the United State's Constitution, in your opinion, what did they have in mind?

- () a. Freedom of religion for the Christian religion. (Including its denominations)
- () b. Freedom for any and all religions. Including non-Christian and anti-Christian religion.

(5) How many (honest) witnesses are required to convict a person of a capital crime?

_____ Matthew 18:15-17 and 2 Corinthians 13:1

In Joshua 7:19 we find an exception to the two witness rule. The exception is confession in an open court.

Proverbs 18:17 reads, "**He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.**" To illustrate "searcheth him" we have reproduced the entire book entitled **THE HISTORY OF SUSANNA.** This book is found in the Apocrypha. The Apocrypha is a body of ancient sacred literature. The Catholics have included a few of the Apocryphal books in their version of the Bible. The Protestants do not consider any of them, including The History of Susanna, to be inspired. The reason is given in the title, "because it is not in the Hebrew." We present the book for information on bearing false witness-
es only.

THE HISTORY OF SUSANNA,

Set apart from the beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

16 Two judges bide them selves the garden of Susanna, to have their pleasure of her: 28 which when they could not obtain, they accuse and cause her to be condemned for adultery: 46 but Daniel examineth the matter again, and findeth the two judges false.

There dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going: in every day, and walking;

so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their, eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there

save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side; for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed; for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

33 And these wicked men commanded to uncover her *face*, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people. and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman,

we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

43 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such thing as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said. Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to *light*:

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous

shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered. Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me. Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him,

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore, Cheldas and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

(6) Daniel suspected that the judges were liars. In verses 51, 52 and 56 Daniel used a common court room procedure. It is called:

- () a Cross examination.
- () b. Separation of witnesses.

Four high school boys skipped their morning classes. After lunch, they told their teacher they had a flat tire. To their relief, she smiled and said: "Your missed the morning test." Then she said, "take out your notebooks and sit apart from each other. Now write the answer to the question, "which tire was flat?"

(7) The first separated witness testified that Susanna and the lover were under a tree. Which tree was it?

- () a. The Mastick.
- () b. The Holm.

"Sam, do you solemnly swear to tell the truth, the whole truth and nothing but the truth?"
 "Ah does, sah."
 "Well, Sam, what have you got to say for yourself?"
 "Jedge, wif all dem limitations you jes' put on me, Ah don't believe Ah has anything at all to say."

(8) The second witness testified that Susanna and the lover were under a tree. Which tree was it?

- () a. The Mastick
- () b. The Holm.

(9) How do you test or "searcheth" a person's testimony?

- () a. You ask him to "swear to tell the whole truth and nothing but the truth."
- () b. Separate the witnesses then ask questions about the small details.

(10) In this story, which two verses in Proverbs describe Daniel's conduct?

- () a. Pr. 28:11
- () c. Pr. 29:23
- () b. Pr. 28:18
- () d. Pr. 18:17

Prisoner - "Judge, I don't know what to do."
Judge - "Why, how's that?"
Prisoner - "I swore to tell the truth but every time I try, some lawyer objects."

The Appellate Process

(Read Exodus 18:13-26.)

In our court system, if you don't like the decision, then you can appeal to a higher court. That is called "the appellate process." This process is found in the U.S. Constitution and both the Old and New Testaments. The beginning of the appellate court system is found in Exodus 18:13. where, ". . . Moses sat to judge the people. . . from morning unto evening."

As a result of the long hours judging both petty complaints and grievous matters Moses was exhausted. Jethro, his father-in-law observed, "Thou, and this people, shalt surely weary away." Moses listened to Jethro's advice and set up an appellate system. In Deuteronomy 17:8 Moses is reminding us about this system where he says in effect, "If there arise a matter for you too hard in judgment . . . being matters of controversy within thy gates . . . then you shall appeal to a higher court."

The appellate process is found in the New testament. In Matthew 18, it is used to solve problems within the church.

Matthew 18:15-20 KJV

(15) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
 (16) But if he will not hear {thee, then} take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
 (17) And if he shall neglect to hear them, tell {it} unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
 (18) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.
 (19) Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
 (20) For where two or three are gathered together in my name, there am I, in the midst of them.

(11) Compare Matthew 18:18 with Matthew 16:19. True or False, one verse give us authority to make judicial decisions in the Church while the other gives us authority in the State.

True. False.

(12) What is the maximum penalty available to a Church court? (Matthew 18:17)

a. Death. b. 39 lashes. c. Excommunication.

(13) What is the maximum penalty available to a State court? (Deuteronomy 17:12)

a. Death. b. 39 lashes. c. Excommunication.

(14) If a man that violates God's Law insolently or presumptuously, what is to be done with him? (Deuteronomy 17:8-13)

(15) In Numbers 15:30-36 we have a man picking up sticks on the Sabbath Day. Many anti-Law clergymen use this as an example to ridicule God and to ridicule His Law by saying, "God's Law was so harsh and cruel that you could be put to death for picking up a stick on the Sabbath Day." Why was the man put to death?

a. He picked up sticks on the Sabbath Day.

b. He violated God's Law presumptuously.

(16) When we elect a public official, he is to be of our:
(Deuteronomy 17:14-15)

(17) We have been taught by the Liberals and Humanists that, "all men are brothers," Deuteronomy 17:15 says that:

a. All brothers are equal. b. Some men are not our brethren.

No Foreigner Shall Rule Over You

(18) Article 2, Section 1 of the United States Constitution contains these words, "No person except a natural born citizen, . . . shall be eligible to the office of President; . . ." The Christians who established this great nation put the principle of Deuteronomy 17:15 right into our Constitution. In addition, even if the person is natural born, Moses said, he must "be of our brethren." Based upon Deuteronomy 17:15, who may you vote for on election day? (Choose all correct answers.)

BY RACE

- White candidates.
- Negro candidates.
- Jewish candidates.
- Mexican-American candidates.

BY RELIGION

- Christian candidates.
- Agnostic candidates.
- Jewish candidates.
- Atheist candidates.

(19) If you refuse to vote for candidates that are not of your race or not of your religion, what does that say about you?

a. You are a hate-filled racist bigot.

b. Your race and or religion makes you superior to people of other races and religions.

c. You are doing the will of your Father which is in heaven by obeying His instruction as recorded in Deuteronomy 17:15.

(20) What is the President of the United States to read and study all the days of his life?

(Deuteronomy 17:16-20)

Deuteronomy Chapter Eighteen

(Read before continuing)

(21) What does Deuteronomy 18:9 forbid to White Christians?

- () a. Afro haircuts.
- () b. Rock & Roll, Jazz and other forms of music based upon the Negro heritage.
- () c. Allowing their children to dress up like Indians and gather about a totem pole.
- () d. All of the above.

Men's Hair Length

(22) Jesus Christ is our High Priest. Ezekiel laid out a rule for priests. Ezekiel 44:20 says, "**Neither shall they shave their heads, nor suffer their locks to grow** _ _ _ _ . **They shall only poll their heads.**"

(23) The Farrar Fenton version reads, "**They must not shave their heads, and not cultivate curls, they must keep their heads tidy.**" 1 Corinthians 11:14 reads, "Doth not even nature itself teach you, that, if a man have _ _ _ _ hair, it is a _ _ _ _ unto him?" We have heard two honest witnesses, both the Old Testament (Ezekiel) and the New Testament (Paul). You have seen pictures and statues of Caesar, Pilate and others. On this page we reproduced coins in circulation at the time of Christ. None of them show men with long hair. **Did Jesus Christ have long hair?**

- () Yes. () No.

(24) In Matthew 11:1-3 John the Baptist sent messengers to Jesus Christ asking, "**Art thou he that should come, or do we look for another?**" John asked this question because he knew about the promise spoken of by Moses in Deuteronomy 18:

- () Verse 15. () Verse 20.

(25) The person mentioned in verse 15 is called a: () Pastor. () Prophet.

Pastors And Prophets

(Read Jeremiah 22 and 23 first.)

We call the head of a church a "pastor." That is the modern meaning of that title. Let's look into the Bible to see if we have made an assumption about the title "pastor." An assumption that could hide part of the Bible from our understanding.

(26) Jeremiah 22 is directed to: () The king. () The priest.
(Verse 1, 6, 11, 18, 24 and 30) .

(27) Jeremiah 23:1-9 is directed to: () Pastors. () Prophets.

(28) Jeremiah 23:10-40 is directed to: () Pastors. () Prophets.



(29) In Jeremiah 22 God is rebuking the men in government. Chapter 23 continues with, “Woe unto the pastors that destroy and scatter the sheep of my pasture.” **After carefully reading both Jeremiah 22 and 23, I find that the “pastors” are:**

- a. The leaders in the church. b. The leaders in government.

Deuteronomy Chapter Nineteen

(Read before continuing)

(30) Accidents do happen. Until a court can determine the facts, what is the government to provide for an individual who slays another accidentally?

- a. An attorney. b. Protective custody.

(31) If a jury finds that the death was not accidental, but in fact murder, what is to be done with the murderer?

- a. Send to prison for rehabilitation. b. Surely put to death.

(32) How many witnesses are required to convict any person of any crime? (See Deuteronomy 17:6)

- a. One honest witness. b. Two or more honest witnesses.

(33) In John 8:1-11, we find a woman accused of a crime. She was brought before Christ during the Feast of Tabernacles. The Scribes and Pharisees asked Jesus Christ to sit in judgement. What is one possible reason for Christ’s statement, “Neither do I condemn thee?”

(Deuteronomy 17:6)

How to find answers to your questions: A key to Bible understanding is the basic Bible principle that any important doctrine will be supported by two or more witnesses. For example, the doctrine will be found in both the Old and New Testaments or in at least two different books by two different authors. You might try this two witness test on a few popular modern church doctrines.

(34) Do you think that the Scribes and Pharisees would have been honest witnesses had they stayed to testify against the woman allegedly caught in the act of adultery?

- Yes. No.

(35) If a witness lies at a trial and his false testimony could have resulted in the death of the accused, what is to be done to the false witness?

- (36)** Deuteronomy 19:21 means: a. Cut off hands and put out eyes.
 b. Let the punishment fit the crime.

(37) What is the purpose of capital punishment for capital crimes?

(Deuteronomy 19:19-20)

The Lord Of Hosts

(How to discover information hidden in the Bible.)

In the Bible, from time to time, you read about “the Lord of hosts.” For example,

“The Lord of hosts, is the God of Israel,”	1 Chronicles 17:24
“The Lord of hosts, He is the king of glory,”	Psalms 24:10
“O Lord God of hosts, the God of Israel,”	Psalms 59:5

What does the word “hosts” mean? To find the answer we need only open our Strong’s Concordance. Under “hosts” we find the verses quoted above. Notice the word “hosts” is identified as Hebrew word #6635. Now, we turn to the Hebrew dictionary in the back of Strong’s Concordance. Here is that definition as found in Strong’s Dictionary of the Hebrew language:

#6635: Tsbaah: A mass of persons organized for war. An army.

(38) Who is the God of war?

- () a. Mars.
- () b. The Lord God of Israel.

Psalms 144:1 KJV

(1) Blessed {be} the Lord my strength which teacheth my hands to war, {and} my fingers to fight:

Humanists, Liberals and others have “reinterpreted,” “redefined” and “redefinitioned” the Bible’s teaching in many ways that result in suicidal doctrines. For example, “love your enemy,” “turn the other cheek,” “thou shalt not kill,” and “judge not.”

Have you noticed that a Liberal will oppose capital punishment of murderers and support, by means of abortion, the murder of innocent babies? Yet, when Christians support capital punishment for murderers and oppose abortion of innocent life they call us hypocrites and rebuke us with, “Why you can’t put a murderer to death, thou shalt not kill.” If we answer, they quickly throw in our faces, “love your enemies” or “Christians should turn the other cheek.”

Liberals and Humanists promote “arms control” and “gun control.” They argue, “just do away with your guns and peace will follow.” They appeal to our sense of fair play with the cunning deception, “give peace a chance.” The “peace” they look forward to is a victory to be enjoyed after our destruction. If we Christians lay down our guns as a result of “gun control” laws, their “peace” is sure to follow with the flow of Christian blood in the streets.

Psalms 10:4-8 KJV

- (4) The wicked, through the pride of his countenance, **will not seek {after God}**: God {is} not in all his thoughts.
- (5) His ways are always grievous; thy judgments {are} far above out of his sight: {as for} all his enemies, he puffeth at them.
- (6) He hath said in his heart, I shall not be moved: for {I shall} never {be} in adversity.
- (7) His mouth is full of cursing and deceit and Fraud: under his tongue {is} mischief and vanity.
- (8) He sitteth in the lurking places of the villages: **in the secret places doth he murder the innocent**: his eyes are privily set against the poor.

FRANK AND ERNEST



Perhaps, these modern day “Philistines” want to reimpose Old Testament “gun control” upon us. —————→

(39) True or False: Saul and Johathan obeyed the “gun control” laws.

True. False. (1 Samuel 13:22)

In the Bible verses about “the Lord of hosts” reveal that our God is the God of war. In the Bible, He has provided instruction that will always result in victory. sometimes He even provided victory when we did not deserve it. But other times he used the armies of other nations to punish us for transgression of His law. It is a Bible principle that we are all equal under law. What is wrong for an individual is also wrong for any group, corporation, city, nation, king or bureaucrat. Individually and collectively we are to both keep and enforce God’s Law. If we do not keep and enforce God’s Law then God will punish us by means of war.

God’s Law on War.

(Read Deuteronomy Chapter Twenty before continuing)

(40) In Numbers 1:1-4, we have the organizing of the Army. This was not the census of the nation. The Levites were “numbered” in Numbers 3:14-16. The whole nation in Numbers 3:40-43. **From Numbers 1:1-4, what is the age for military service?**

18 years. 20 years.

(41) How many females are to be drafted into the military service? (Numbers 1:2)

- a. I agree with the ERA backers and many liberal clergymen, Men and women are to be treated as equals.
- b. None.

(42) What are chaplains to do just before battle? (Deuteronomy 20:1-4)

- a. Instruct and motivate Christian soldiers to go overseas and kill their Christian brethren.
- b. Encourage soldiers in the war against the enemies of Christ and Christianity.

(43) Whom did Moses defer from military duty? (Several answers.)

- a. Those about to be married and those not yet married one full year.
- b. Any man new in business if the business could fail due to his absence.
- c. The rich with influence.
- d. The farmer, if the absence could lead to crop loss.
- e. The fearful and faint-hearted.

1 Samuel 13:19-22 KJV

(19) Now there was no smith found throughout all the land of Israel: for the Philistines said, **Lest the Hebrews make {them} swords or spears:**

(20) But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

(21) Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

(22) So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that {were} with Saul and Jonathan: but with Saul and with Jonathan his son was there-found.

2 Chronicles 25:5 KJV

(5) Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of {their} fathers, throughout all Judah and Benjamin: and he numbered them from **twenty years old and above**, and found them three hundred thousand choice {men, able} to go forth to war, that could handle spear and shield.

(44) Joshua 6 tells of the fall of Jericho with no casualties. In Judges 6-8 Gideon's army of 300 defeated the opposing army of more than 100,000 with no casualties. In Joshua 7 our ancestors suffered a terrible defeat at Ai. They lost 36 men out of an army of 3,000. They thought this was disastrous. Today's army would count this as no loss at all. In Joshua 7, why did 36 men die in battle?

- () a. They met superior force. () b. Because of sin, God was not with them.

(45) If America is involved in an unrighteous war, fearing God's punishment, might you be fearful and faint-hearted? (Combine question 43 answer "e" and Joshua 7)

- () Yes. () No.

(46) Therefore, in your opinion, do you have just cause to claim Conscientious Objector status when our government makes war for the benefit of Zionism, Big Business, The International Bankers, or the United Nations rather than defense of America or the enforcement of God's Law?

- () Yes. () No.

(47) **In your opinion**, if the government tries to draft women, may women claim Conscientious Objector status based upon the First Amendment and Numbers 1:2?

- () Yes. () No.

(48) What is to be done to all who defy the army enforcing God's Law.? (Deut. 20:13)

(49) From time to time, some societies become so hopelessly wicked that God calls for their complete destruction. Examples are Sodom and Gomorrah and the world before the flood of Noah. **What are we to do to incorrigible people when making war against them?**

(50) Deuteronomy 20:18 gives one reason, "**That they teach you not to do after all their abominations . . .**" This verse indicates that:

- () a. They are not teachable (will not accept Christ or His law) rather, they will surely teach us their wicked ways.
() b. We should send missionaries and ask them to give their hearts to the Lord.

In the New testament "we" refers to Christians and "they" refers to the enemies of Christ. For example, John 15:20, "if they have persecuted Me, they will persecute you." In Psalms 37 "they" are called "the wicked."

(51) Who are the people, that no one dare criticize, living in our Christian nation controlling the radio, T.V. and movies, and using them to teaching us their ways of abortion, pornography, drugs, socialism, and a debt money system based on usury?

Psalms 10:4-8 KJV

(4) The wicked, through the pride of his countenance, **will not seek {after God}**: God {is} not in all his thoughts.

Micah 2:1-3 KJV

(1) Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.
(2) And they covet fields, and take {them} by violence; and houses, and take {them} away: so they oppress a man and his house, even a man and his heritage.
(3) Therefore thus saith the Lord; Behold, against **this family** do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time {is} evil.

(52) In 1 Samuel 15:1-23, why was King Saul rebuked by Samuel?

(53) In the Vietnam war, we defoliated trees and food crops with Agent Orange. Was this a lawful means of waging war?

- () Yes. () No. (Deuteronomy 20:19-20)

(54) Which is the most scriptural?

- () a. The draft to force men (and women) into service.
() b. An all volunteer army.
() c. Universal military training with an all volunteer army.

(55) Which of the above would make it easiest for the politicians to fight an unjust war on behalf of the bankers?

- () a. The draft to force men (and women) into service.
() b. An all volunteer army.
() c. Universal military training with a volunteer army.

(56) In the event of a sudden war, which method would raise a fully trained army the fastest?

- () a. The draft to force men (and women) into service.
() b. An all volunteer army.
() c. Universal military training with a volunteer army.

(57) The Constitution of the United States of America commands “. . . the right of the people to keep and bear arms, shall not be infringed.” Think very carefully about that part of our constitution. What does the Constitution do?

- () a. It gives us the right to keep and bear arms.
() b. It acknowledges the right to keep and bear arms existed before the Constitution and our Constitution prohibits any governmental infringement on that prior right.

(58) Where did our Christian ancestors find the right to keep and bear arms that they mentioned in our Constitution? (Numbers 1:3)

- () a. Their own imagination.
() b. Jewish advisors that seem to always surround our President and Congress.
() c. The Bible.

(59) Liberals and Humanists work actively to promote Gun Control Legislation. Who has the Biblical right to keep and bear arms? (Numbers 1:3)

- () a. No one. Guns should be made illegal.
() b. Only the police.
() c. All male citizens, 20 years or older.

2 Chronicles 13:6-7 KJV

(6) Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

(7) **And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.**

The right of the people to keep and bear arms has been attacked on the basis that the U. S. Constitution is talking about a militia. The Constitution does not say, "the right of the militia to keep and bear arms" but our Constitution does say "**the right of the people to keep and bear arms.**" Biblically speaking, the militia is composed of all male citizens' 20 years and older. So, disarming "we the people" is disarming the militia.

(60) In a village of 2,000 population, which would have the greatest deterrent to crime?

- a. 6 police officers. b. 800 armed male citizens.

Is it possible that we have more than a "right" to bear arms? Is it possible we have a duty to do so? In every area of society, where ever our people shirk their personal duty or responsibility by hiring someone else to "do it for them" that "someone else" has become our master instead of our servant. Our police are becoming a standing army to do the will of our bureaucratic rulers rather than doing the will of "we the people!" Watch them move against abortion clinic protesters explaining, "I'm just doing my job." In other words, "I know it's wrong, but I do what the bureaucrat says." The officers do the best they can to do right, but, like everyone else, they are caught up in the same system. Television and the movies present the police as saviors to all in distress. Most T.V. cops are in plain clothes. This prepares us to accept a police state. Your place of business may be raided by armed men with guns. Dare you pull a gun and resist? Perhaps not. They may not be armed robbers, but police officers in plain clothes enforcing the building code. In other nations officers without uniform are called "secret police." Perhaps, we should not have accepted the "need" for an armed and uniformed police force to "protect" us.

In times past, when needed, the Sheriff would form a Posse. The "posse" was a body of persons summoned by the Sheriff, an elected official, to help him keep the peace; usually in an emergency. "Posse" is short for "Posse Comitatus." Liberals and Humanists hate the idea of a Posse Comitatus because it keeps police power in the hands, and under the control of "we the people."

War In The Old Testament

(61) Forsaking God's Law brings war: Read 1 Kings 14:21-31 and 2 Chronicles 12:1-16. Notice these are two accounts of the same event. Two witnesses. After Rehoboam, king of Judah, established himself in the kingdom and strengthened himself, what did he and the people do?

(2 Chronicles 12:1)

(62) What was the result? (2 Chronicles 12:2,5)

(63) Why did Shishak, king of Egypt, come against Jerusalem?

(64) When God brings an enemy against us, how can we avoid destruction? (2 Chronicles 12:6,7)

(65) When the nation repented of forsaking the law of the Lord, in verse 6, who lead the way?

- The clergy. The people. The civil rulers - kings and princes.

The King Of Judah makes war with The King Of Israel

(The Jews are at war with Israel)

(66) Before we attack an enemy, what must we do?
(2 Chronicles 13:3-12 and Deuteronomy 20:10)

- a. Prepare for a first strike, surprise attack.
- b. Make a formal declaration of war.

(67) When the army of Judah saw that they were outnumbered 2-1 and surrounded in an ambushment, what did they do? (2 Chronicles 13:14)

(68) Who smote King Jeroboam and all Israel?

- a. The army of Judah.
- b. God.
- c. God working through His servants, the army of Judah.

(69) When will Jesus Christ act to save us from the Communist and other wicked forces that outnumber and surround us?

- a. When we Christians are fully persuaded that we need do nothing because we will be saved from it all by the Rapture
- b. When Christian America cries unto Jesus Christ for deliverance and our priests "sound the trumpet" by crying out in public.

(70) In verse 14, the priests sounded the trumpets. Who heard the trumpet?

- a. Our army only.
- b. The enemy only.
- c. Both friend and foe.

2 Chrohicles 13:3-12 KJV

(3) And Abijah set the battle in array with an army of valiant men of war, {even} four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, {being} mighty men of valour.

(4) And Abijah stood up upon mount Zemaraim, which {is} in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

(5) Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, {even} to him and to his sons, by a covenant of salt?

(6) Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

(7) And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

(8) And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye {be} a great multitude, and {there are} with you golden calves, which Jeroboam made you for gods.

(9) Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of {other} lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, {the same} may be a priest of {them that are} no gods.

(10) But as for us, the Lord {is} our God, and we have not forsaken him; and the priests, which minister unto the Lord, {are} the sons of Aaron, and the Levites {wait} upon {their} business:

(11) And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also {set they in} order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

(12) And, behold, God himself {is} with us for {our} captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

CLERGY COMMENTARY

Q An Akron gun owner said recently: "Tyranny arises when a free people is disarmed." Does his argument have merit?

The Rev. Martin Shindler, Victory Life Church, 2421 Hudson Drive, Snow: Freedom is our foundation. I see two reasons for gun -- hunting and self-defense. However, two problems exist: easy availability of guns to criminals and the powerful weapons on the market today. Solutions might include longer waiting periods to buy, screening of purchasers for criminal records and consideration whether automatic weapons should be banned. I see a broader, higher mission. Mankind needs a change of heart. His desires and attitudes must be transformed. Real freedom and security will only happen when people stake Jesus the Lord of their lives.



The Rev. Harvey Dayton of Akron, pastor of New Bethel AME Church, 24160 Liberator Ave., Medina: Yes. In a free society, everyone has the right to defend himself against crime. Cruel or unjust use of power has been practiced to a large degree. When tyranny arises, it brings problems. But there is a solution: Luke 3:11 -- Jesus is the answer to all problems. Romans 3:1 -- He came to bring peace and good will to all mankind. 1 Corinthians 16:13 -- God is the author of peace. In my conclusion, God formed us, but sin or tyranny deformed us, and Jesus Christ transformed us!



The Rev. Joseph Jones, St. Barnabas Catholic Church, 9451 Brandywine Road, Northfield: Both the U.S. Constitution and the Christian-humanist tradition support the freedom of the individual. However, the issue is not that simple. The common good is a higher value, and the freedom of the individual can only be protected in a social environment that is sound. In fact, anarchy arises when freedom is used as an excuse for the state's neglect of its responsibility for the welfare and safety of the individual. This rule would also apply to other issues, such as abortion and a nation's right to bear nuclear arms.



The Rev. Gary Prebitt, Highland Christian Church, 8211 Wakefield Road, Warren: The Constitution guarantees each state the right to bear arms by maintaining a trained militia. The right of citizens to own weapons is a matter decided by each state. Private ownership of guns should never be outlawed, but we must create more licensing and education about handguns. Everyone has a right to drive cars, but few complain about getting a driver's license. Also, there must be laws preventing criminals and insane persons from legally obtaining weapons and we must create laws that keep children safe from gun accidents.



Luke 11:21 KJV

(21) When a strong man armed keepeth his palace, his goods are in peace:
 (22) But when a stronger than he shall come upon him, **he taketh from him all his armour** wherein he trusted, and divideth his spoils.

Military preparedness and the War Between Judah And Ethiopia
 (Read 2 Chronicles 14:6-15 before continuing.)

(72) In the time of peace mentioned in verses 6-8, what did the king do?

- () a. He sought arms limitations agreements with enemy nations.
- () b. He armed the nation.

(73) Who had the largest army?

- () a. Asa, king of Judah.
- () b. Zerah the Ethiopian?

(74) In our prayers, what should we ask of God? (Verse 11 and Nehemiah 4:1-5)

- () a. That God's enemies be destroyed.
- () b. That God's enemies be converted.

Rather than rely upon God King Asa Relies Upon The King Of Syria
 (Read 1 Kings 15:17-22 and 2 Chronicles 16:1-6.)

(75) What law concerning a "league of nations," or "united nations" did Asa violate in 1 Kings 15:19 and 2 Chronicles 16:3?

(Exodus 34:12-15)

Syria Makes War With Israel
 (Read 1 Kings 20:1-21)

(76) Is God pleased when His enemies (not our enemies) surrender to save their lives and we let them live? (1 Kings 20:31-43 and 1 Samuel 15:7-33)

- () Yes.
- () No.

The Enemy Self-destructs

(Read 2 Chronicles 20:20-30)

(77) It is a basic strategy of the Communists that they try to out number our forces by about six to one. Should we be afraid if we are out numbered by an enemy army? (Verse 15)

(Exodus 14:14, 23:23, Deuteronomy 33:26-27, 1 Samuel 17:47, Isaiah 59:19)

(78) When God's people marched into battle, as they marched, what did they do? 2 Chronicles 20:22

(79) The victory of God's people over their enemies taught the heathen nations a lesson. That lesson was: (Verse 29)

Israel's enemies have self-destructed at other times. Judges 7:9-25 is an example.

Athaliah, Queen Of Judah, Slays The Royal Seed

(Read 2 Kings 11:1-12 and 2 Chronicles 22:10 to 23:11)

(80) Is it proper to store weapons in a church building? (2 Kings 11:10-11, 2 Chronicles 23:9-10)

- () a. Yes. King David provided an example by making an armory inside the temple.
- () b. No. Churches should oppose weapons, especially hand guns.

(81) In God's eyes, may a minister, deacon or usher carry a weapon in church?

- () a. Yes. Jehoiada the High Priest did.
- () b. No. He would be giving a bad example to the congregation.
- () c. Only if he has a registered weapon and a license to carry it.

God's Vengeance Upon The Wicked

(2 Chronicles 24:17-25)

(82) After the death of Jehoiada, a righteous high priest, the people turned to idolatry. God sent prophets to rebuke the people. What law did Zechariah accuse the people of transgressing? (Verse 20)

- () a. The laws of the King.
- () b. The laws of God.

(83) What did they do to Zechariah the priest and prophet?

(84) Why did Syria make war on Judah?

- () a. The Syrians were a wicked people.
- () b. God was using the Syrians and His angels, to punish the wicked in Judah.

Matthew 13:41-43 KJV

(41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

(42) And shall cast them into a **furnace of fire**: there shall be wailing and gnashing of teeth.

(43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.



(85) What happened to the princes who gave wicked advice to the king? (2 Chronicles 24:17 and 23).

- a. They escaped with their lives but lost their possessions.
- b. The king of Syria slew all the princes that conspired against God's Law.

Think about the implications here. If America were bombed or invaded, couldn't this be God's way of cleansing the land of those who do wickedly? Notice Matthew 13:41, in Jesus' kingdom there are "things that offend" and "them which do iniquity." Therefore, doesn't it follow that, since wicked people are in his kingdom, "His kingdom" is not far off in heaven but right here on earth? Review question 85, could Jesus use a Communist invasion to punish the wicked in America?

(86) Would a larger army have been able to protect Jerusalem from Syria?

- Yes. No.

(87) If the people of Jerusalem had lived by God's Law, would a small army have been able to save them from a large army?

- Yes. No.

A British sailor was asked by a French sailor why the British Navy always was victorious. "That's easy to answer," replied the Brittanian, "we always pray before we start fighting." "But so do we," retorted the Frenchman. "Yes," came the rejoineder, "but we pray in English."

After God grants victory
King Amaziah's Idolatry
(Read 2 Chronicles 25:14-25)

(88) God gave Amaziah victory over the Edomites. What very stupid thing did Amaziah do after defeating these children of Seir? (Verses 14 &15)

- a. The king took credit away from God by saying, "I defeated the Edomites".
- b. The king worshiped the gods of Edom.

(89) What should the king have done?

- a. He should have given credit to God.
- b. He should have enforced Deuteronomy 7:5.

(90) What did the king do when he was rebuked by the man of God?

- a. The king threatened to kill the prophet.
- b. The king repented of his sin.

(91) What was God's reaction?

- a. God threatened to kill the king.
- b. God blessed the king because he listened to the counsel of the prophet.

After Assyria takes the Kingdom of Israel into captivity
Sennacherib, King Of Assyria Makes War With Judah
(2 Kings 18:17-36, 2 Chronicles 29:1-21 and Isaiah 36:1-20)

(92) The wicked king Ahaz is dead. Hezekiah is now the new king. Hezekiah observed the fall and carrying away of the Northern Kingdom of Israel. He knew the captivity was because they did not obey the law of the Lord their God, they transgressed His covenant, and would not hear or do all Moses commanded. (Verse 12) Perhaps Hezekiah saw that, if the remnant of the defeated Judah kingdom failed to change their ways, then God would also deliver them into captivity. **What was the first thing Hezekiah did when he came to power?** (2 Chronicles 29:3)

- a. Tax the people to rebuild the Army.
- b. Borrow money from the bankers to rebuild the army.
- c. Restored the true religion by opening the doors of the temple and repairing it.

(93) In 2 Chronicles 28:24, who shut up the doors of the house of the Lord?

(94) Are many of our rulers systematically "closing the doors of the temple" by enacting laws and policies contrary to Bible Law and the foundation principles of our government?

- Yes. No.

(95) If America loses its military battles, becomes an "astonishment and a hissing" before the other nations, what is one reason?

- a. Our leaders made stupid decisions.
- b. The enemy made intelligent decisions.
- c. Because "our fathers", i.e., prior administrations have repeated 2 Chronicles 29:6

(96) Who suggested that the nation come out from under the wrath of the Lord by entering into a new covenant?

- a. A civil leader. (A Pastor) b. A leading clergyman. (A Prophet)

(97) In 2 Chronicles 29:11-15, who told the clergymen to do their job, "by the words of the Lord."

- a. A civil leader. (A Pastor) b. A leading clergyman. (A Prophet)

(98) True or False. Notice verse 16. They're a lot of things in today's church that should be carried out and thrown in the river.

- True. False.

It is possible that many Levites had been complaining about conditions in the church, perhaps blaming each other. But nothing was accomplished until the civil leader spoke up. Then it took eight days to do the job. (Verse 16-18)

(99) In verse 20, Who gathered the civil rulers to the house of the Lord.

- a. An evangelist. b. The king.

(100) Everything that was done was done upon the order of the king. No clergyman said, "Here is what we should do." The king commanded, the ministers obeyed. No nonsense about "separation of church and state." Have you ever wondered why most of the propaganda about the "separation of the church and state" always comes from the liberal left wing, pro-Communist, anti-American side? What are the liberals trying to do?

- a. They are trying to prevent us from doing that which is necessary in the sight of God for the salvation of this nation.
- b. They are trying to save America.

(101) The liberals, humanists, communists, and others oppose the preaching of:

- a. Personal Salvation.
- b. God's law and its application in the nation's government.

(102) Most clergymen oppose the preaching of:

- a. Personal Salvation.
- b. God's law and its application in the nation's government.

Please take notice that we are not picking an argument with the doctrine of Personal Salvation. Instead, we are wondering why "personal salvation" and the "rapture" are almost all you hear from today's pulpit. Aren't the verses studied in this course in your minister's Bible?

(103) Just as good King Hezekiah followed wicked King Ahaz, is it possible that a new president could immediately begin to restore Christianity to America's government? (Verse 30)

- Yes. No.

When you send a contribution to help us advertise this course, and send out requested free sample lessons, aren't you helping prepare America to turn suddenly?

Bible Law Course

Lesson Twelve

Test Sheet

1. Yes 2. Yes 3. _____
 No. No.
4. a. 5. _____ 6. a. 7. a.
 b. b. b.
8. a. 9. a. 10. a. c. 11. True 12. a. 13. a.
 b. b. b. d. False b. b.
 c. c.
14. _____ 15. a. 16. _____
 b.
17. a. 18. White. Christian. 19. a. 20. _____
 b. Negro. Agnostic. b.
 Jewish. Jewish. c.
21. a. 22. Nor suffer their locks to grow ____ _ .
 b. 23. If a man have _____ hair, it ia a _____ unto him.
 c. Yes. No.
 d.
24. Verse 15. 25. Pastor. 26. The King. The priest.
 Verse 20. Prophet. 27. Pastors. Prophets.
28. Pastors. Prophets.
29. a. 30. a. 31. a. 32. a.
 b. b. b. b.
33. _____ 34. Yes.
 No.
35. _____
36. a. 37. _____
 b. _____
38. a. 39. True. 40. 18. 41. a. 42. a.
 b. False. 20. b. b.
43. a. d. 44. a. 45. Yes. 46. Yes. 47. Yes.
 b. e. b. No. No. No.
 c.
48. _____
49. _____

Bible Law Course - Lesson Twelve - Test Sheet Cont.

50. () a. **51.** Jews **52.** _____
() b. _____

53. () Yes. **54.** () a. **55.** () a. **56.** () a. **57.** () a. **58.** () a.
() No. () b. () b. () b. () b. () b.
() c. () c. () c. () c.

59. () a. **60.** () a. **61.** _____
() b. () b.
() c.

62. _____

63. _____

64. _____

65. () The clergy. **66.** () a. **67.** _____
() The people. () b.
() The rulers.

68. () a. **69.** () a. **70.** () a. **71.** () a. **72.** () a. **73.** () a. **74.** () a.
() b. () b. () b. () b. () b. () b. () b.
() c. () c. () c.

75. _____

76. () Yes. **77.** _____
() No.

78. _____

79. _____

80. () Yes. **81.** () a. **82.** () a. **83.** _____
() No. () b. () b. _____
() c.

84. () a. **85.** () a. **86.** () Yes. **87.** () Yes. **88.** () a. **89.** () a. **90.** () a.
() b. () b. () No. () No. () b. () b. () b.

91. () a. **92.** () a. **93.** _____ **94.** () Yes. **95.** () a. **96.** () a.
() b. () b. () No. () b. () b.
() c. () c. () c.

97. () a. **98.** () True. **99.** () a. **100.** () a. **101.** () a. **102.** () a. **103.** () Yes.
() b. () False. () b. () b. () b. () b. () No.

104. () a. **105.** () a. **106.** () a. **107.** () a.
() b. () b. () b. () b.
() c. () c. () c. () c.
() d.

Bible Law Course

Lesson Twelve

Answer Sheet

1. Yes 2. Yes 3. THEY SHALL BE PUT TO DEATH.
 No. No.
4. a. 5. TWO OR MORE 6. a. 7. a.
 b. b. b.
8. a. 9. a. 10. a. c. 11. True 12. a. 13. a.
 b. b. b. d. False b. b.
 c. c.
14. EVEN THAT MAN SHALL DIE. 15. a. 16. BRETHERN
 b.
17. a. 18. White. Christian. 19. a. 20. THE BIBLE
 b. Negro. Agnostic. b.
 Jewish. Jewish. c.
21. a. 22. Nor suffer their locks to grow L O N G .
 b. 23. If a man have LONG hair, it ia a SHAME unto him.
 c. Yes. No.
 d.
24. Verse 15. 25. Pastor. 26. The King. The priest.
 Verse 20. Prophet. 27. Pastors. Prophets.
28. Pastors. Prophets.
29. a. 30. a. 31. a. 32. a.
 b. b. b. b.
33. THERE WERE NO WITNESSES TO BRING CHARGES AGAINST HER 34. Yes.
 No.
35. DO UNTO HIM AS HE THOUGHT TO HAVE DONE TO HIS BROTHER
36. a. 37. SO THOSE THAT REMAIN SHALL HEAR, AND FEAR, AND
 b. SHALL HENCEFORTH COMMIT NO MORE SUCH EVIL.
38. a. 39. True. 40. 18. 41. a. 42. a.
 b. False. 20. b. b.
43. a. d. 44. a. 45. Yes. 46. Yes. 47. Yes.
 b. e. b. No. No. No.
 c.
48. THOU SHALT SMITE EVERY MALE (i.e. soldiers) THEREOF BY THE SWORD.
49. THOU SHALT SAVE ALIVE NOTHING THAT BREATHETH.

Bible Law Course - Lesson Twelve - Answer Sheet Cont.

50. (X) a. 51. Jews 52. SAUL SAVED ALIVE ENEMY LEADERS AND
DISOBEYED A DIRECT ORDER FROM GOD.
() b.
53. () Yes. 54. () a. 55. (X) a. 56. () a. 57. () a. 58. () a.
(X) No. () b. () b. () b. (X) b. () b.
(X) c. () c. (X) c. (X) c. (X) c.
59. () a. 60. () a. 61. THEY ALL FORSOOK THE LAW OF THE LORD.
() b. (X) b.
(X) c.
62. GOD BROUGHT AN ENEMY ARMY AGAINST THEM.
63. BECAUSE THEY TRANSGRESSED THE LAW OF GOD.
64. OUR CIVIL LEADERS MUST HUMBLE THEMSELVES.
65. () The clergy. 66. () a. 67. THEY CRIED UNTO THE LORD.
() The people. (X) b.
(X) The rulers.
68. () a. 69. () a. 70. () a. 71. () a. 72. () a. 73. () a. 74. (X) a.
() b. (X) b. () b. () b. (X) b. (X) b. () b.
(X) c. (X) c. (X) c.
75. WE ARE NOT TO MAKE COVENANTS WITH HEATHEN NATIONS.
76. () Yes. 77. THE LORD SHALL FIGHT FOR US.
(X) No.
78. THEY SING PRAISE UNTO THE LORD.
79. THE LORD FIGHTS AGAINST THE ENEMIES OF HIS PEOPLE.
80. (X) Yes. 81. (X) a. 82. () a. 83. THE KING HAD HIM STONED OUTSIDE
THE CHURCH DOOR.
() No. () b. (X) b.
() c.
84. () a. 85. () a. 86. () Yes. 87. (X) Yes. 88. () a. 89. () a. 90. (X) a.
(X) b. (X) b. (X) No. () No. (X) b. (X) b. () b.
91. (X) a. 92. () a. 93. THE KING 94. (X) Yes. 95. () a. 96. (X) a.
() b. () b. () No. () No. () b. () b.
() c. (X) c. (X) c.
97. (X) a. 98. (X) True. 99. () a. 100. (X) a. 101. () a. 102. () a. 103. (X) Yes.
() b. () False. (X) b. () b. (X) b. (X) b. () No.
104. () a. 105. () a. 106. () a. 107. () a.
(X) b. () b. () b. () b.
(X) c. (X) c. () c.
(X) d.

The Ten Commandments

Bible Law Course

Doctrine, Covenants and Bible Law

Contracts And Covenants In The Bible

In Webster's dictionary:

Covenant: An agreement, to agree, to be of one mind, come together.

Contract: (1) An agreement or covenant between two or more persons, in which each party binds himself to do or forbear some act, and each acquires a right to what the other promises. A mutual promise upon mutual consideration or cause which binds the parties to a performance; a bargain; a compact. (2) An agreement, usually written, enforceable by law. (3) A formal agreement of marriage or betrothal. (4) A document containing the terms of an agreement.

The Hebrew and Greek words translated "covenant" have the same meaning as the word "contract." Here are the definitions of the words translated "covenant." In Strong's Concordance, the Old Testament Hebrew word is #1285. In the New Testament it is Greek word #1242.

Covenant: (1285) A compact. Translated confederacy, covenant, league.
(1242) A contract. Translated covenant, testament.

The covenants of the Bible are:

- * Declarations on the part of God as to what he promises to do in accordance with certain sworn statements or,
- * Two party contracts to which he has bound himself.

A knowledge of the covenants of the Bible is absolutely essential if you are to have an understanding of God's purposes on this earth. Most covenants were initiated by God and form the background of revelation. No one understands the Bible message until these contracts are mastered. There is a disgraceful ignorance on the part of scholars as to the covenants of the Bible especially the "new" covenant.

Covenants are contracts. Contracts can be verbal or written. Contracts can be conditional or unconditional. It is a rule of law that: (1) if one party makes an offer and; (2) if the second party accepts that offer; (3) then they have entered into a contract. Offer and acceptance result in a contract. For example:

(1) If a teenager comes to your door and says, "I'll mow your grass for \$5.00." You have a decision to make...you can accept or reject the offer. If you reply "O.K.," have you and the teenager entered into a contract?

Yes. No.

(2) If you accept the offer and the teenager mows your grass in a workmanlike manner, are you then contractually obligated to pay him \$5.00?

Yes. No.

To illustrate a conditional contract: If you say to your son, "Son, if you graduate from high school with a 3.0 or better grade average, then I will pay your way through college." Here is an unconditional contract: "Son, when you graduate from high school I will pay your way through college."

The first example was conditional. The son had to do something to receive the benefit. He had to get good grades. In the second example was unconditional because the parent had obligated himself to pay the college tuition but the son did not have to do anything to qualify to receive the benefit.

(3) An employer might say, "Everyone with a perfect attendance record in the next three months will receive a \$50.00 bonus." Is this a conditional or unconditional contract?

() Conditional. () Unconditional.

(4) If this was a conditional covenant, what did the employee have to do to receive the benefit?

A frustrated parent might say to a child with ability but poor grades, "Look, if you graduate with a 3.0 average, then I will pay your way through college." It may be safe to say that few fathers are going to make unconditional contracts with a disobedient child such as, "When you graduate from High School I will pay your way through college." But, if a parent did have a son who was obedient, respectful and hard working that parent might be so happy with that child that he would say, "Son, when you graduate from high school, I promise to pay your tuition to college."

(5) Read Genesis 22:15-19 and 26:5. Why was God the Father pleased with Abraham?

Genesis 22:15-18
(15) And the angel of the Lord called **unto Abraham** out of heaven the second time,
(16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only {son}: (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which {is} upon the sea shore; and thy seed shall possess the gate of .his enemies;
(18) And in thy seed shall all the nations of the earth be blessed; **because thou hast obeyed my voice.**

Genesis 26:1-6
(1) And there was a famine in the land, beside the first famine that was in the days of Abraham. And **Isaac** went unto Abimelech king of the Philistines unto Gerar. (2) And the Lord appeared unto him, and said. Go not down into Egypt, dwell in the land which I shall tell thee of: (3) Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto **Abraham thy father**; (4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; (5) **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.** (6) And Isaac dwelt in Gerar:

(6) In Genesis 22 God made a covenant with Abraham. In Genesis 26 God made another covenant with Abraham's son. Why did God make promises to Isaac?

(7) Did Isaac have to do anything to receive the benefits of the promise to Abraham?

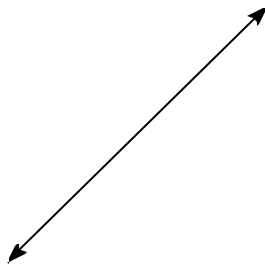
- () Yes. () No.

(8) The covenant between God and Isaac was:

- () a. Conditional: "If you do this, then I will do that."
 () b. Unconditional: "This is what I promise to do to or for you."

Genesis 22:15-18

(15) And the angel of the Lord called **unto Abraham** out of heaven the second time, (16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only {son}: (17) That in blessing I will bless thee, and in multiplying **I will multiply thy seed as the stars of the heaven, and as the sand which {is} upon the sea shore; and thy seed shall possess the gate of his enemies;** (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.



Genesis 24:58-67

(58) And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. (59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. (60) And they blessed Rebekah, and said unto her, Thou {art} our sister, **be thou {the mother} of thousands of millions) and let thy seed possess the gate of those which hate them.** (61) And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. (62) And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. (63) And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels {were} coming, (64) And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. (65) For she {had} said unto the servant. What man {is} this that walketh in the field to meet us? And the servant {had} said. It {is} my master: therefore she took a veil, and covered herself. (66) And the servant told Isaac all things that he had done. (67) **And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her:** and Isaac was comforted after his mother's {death}.

(9) In Genesis 24:60 the covenant promise passed to Rebekah, the wife of Isaac. It is written, **"be thou (Rebekah) the mother of thousands of millions, and let thy seed possess the gate of those which hate them."** The Jews have always been small in number. There are about 20 million Jews in the world today. In North America alone there are about 200 million Christians of the White race. No one knows accurately how many more millions are to be found in Europe, England, South America, Australia, South Africa, and other nations. **Which race, most nearly, fulfills this promise to Rebekah, "be the mother of thousands of millions?"**

- () a. The White race. () b. The Jewish race.

(10) We also read, **"and let thy seed possess the gate of those who hate thee."** Think about these points.

(1) Some colored races have a dislike, even a hatred for the White race. (2) The word "gate" means "an opening, a door, gate or port." A port is a gate to the sea. (3) Look at a map of the world. In the Americas some of the world's sea gates are the Bering Straights, The Panama Canal, The Strait of Magellan. In the Atlantic Ocean, The Azores, In Europe, The Straights of Gibraltar, the English Channel. In Africa, The Cape of Good Hope and the Suez Canal. Other land and sea gates, in Turkey, the Bosphorus Straights and the Dardanelles. In India, the Kyber pass. **Until recently, on every continent and in every ocean, almost without exception, the world's land and sea gates are in the hands of:**

- () The White Race. () The Jewish Race.
 () The Black race. () The Yellow race.

(11) Has God kept his covenant through Rebekah?

- () Yes. () No.

Gate - Strong's Concordance, Hebrew dictionary page 119.

8179. **sha'ar**, *shah'ar*; from 8176 in its orig. sense; an opening, i.e. *door or gate*: - city, door, gate, port (X-er).
 8176. **sha'ar**, *shaw-ar'*; a prim. root: *to split or open*, i.e. (lit., but only as denom. from 8179) *to act as gate-keeper* (see 7778); (fig.) *to estimate*: - think.

Here are examples of other Bible Covenants:

The Adamic Covenant: Unconditional. Given after “the fall.” It contains the first promise of the Redeemer. Genesis 3:14-18

God’s Determinate Covenant: with every living thing. Unconditional. It is a divinely given assurance which guarantees against world-wide destruction. It is not to be confused with the covenant with Noah which follows immediately. Genesis 8:20-22

The Covenant with Noah: This is assurance against any world-wide destruction by flood. The rainbow is a token of this covenant. Genesis 9:1-17

The Great Abrahamic Covenant: This is the covenant we spent some time with in the beginning of this lesson. This covenant was made with Abraham after he met certain conditions. This covenant was passed on unconditionally to his descendants as we illustrated in questions 6 - 11. This great promise offered material and spiritual blessings to Israel and through them to the rest of the world. This covenant was to have its fulfillment in the latter days. Genesis 12:1-3,7, 13:14-17, 15:1-6,18, 17:22, 18:17-19, 21:12, 22:1-2, 7-18.

(12) When starvation or natural disaster falls upon different nations, who fulfills Genesis 12:3 by sending food, “Care” packages and other forms of aid?

- a. Buddhist Japan.
- b. Atheistic Russia.
- c. Black Africa.
- d. The oil rich Moslem Arab nations.
- e. Jewish Palestine.
- f. Communist China.
- g. Christian America.

Willie- “Teacher says we’re here to help others.”
Pa- “Of course we are.”
Willie- “Well, what are the others here for?”

The Covenant with Isaac: Unconditional. It embraces all the blessings offered to Abraham plus additional benefits. Genesis 2:40, 26:3-5, 24

The Covenant with Jacob: Unconditional. All the blessings to Abraham, Isaac and Jacob are passed on to Joseph and his descendants. Some say they are to be fulfilled in the Jews in Palestine. Others say they are being fulfilled now in the White Christian race in America, England and other Christian nations. Only one people carry all marks of identification listed in these unconditional covenants. When you take time to study these covenants keep in mind this question of identity. Genesis 27:27-29, 28:3-4, 13, 22, 32:12, 28, 35:1-12, 48:3-4.

The Covenant of the Sabbath: Unconditional. Not that there are no conditions laid down, for there are. But the Sabbath was given as an unconditional mark to identify Israel. Although it has been greatly corrupted as prophesied in Isaiah 58:13-14, and we are paying dearly, the Christian nations still have a national day of rest.

(13) We call Sunday the first day of the week. We print our calendars with Sunday as the first day of the week. Everyone says Sunday is the first day of the week. But is Sunday really the beginning of the week? If I were to write a letter telling you that I would drop by for a visit this week end, when would you expect me?

- Thursday or Friday.
- Saturday or Sunday.
- Monday or Tuesday.

(14) If I were to write a letter saying, “I will drop by the first of the week,” when would you expect me?

- Thursday or Friday.
- Saturday or Sunday.
- Monday or Tuesday.

In industry most pay periods are calculated from Monday to Sunday. Sunday being the last day of the weekly pay period. You factory workers need only look at your pay stub to verify this.

(15) Therefore, not by the wall calendar, but by common usage, when does one week end and another week begin?

- () a. Begin Sunday, end Saturday. () b. Begin Monday, end Sunday.

Ranchers put a brand upon their cattle. This brand identifies the owner of the cattle. The cattle have no control over the identifying mark. Likewise, true Israel has no control over God's Sabbath brand. Just as in the Western Movies, some "cattle rustlers" may try to make over the brand and claim it as their own, or falsely brand cattle to hide true ownership. But a careful inspection will reveal the true owner.

This is one reason why in Lesson 10 we said, "Sunday is the Sabbath of Moses' solar calendar." There are many other covenants, both conditional and unconditional. In this Lesson we will direct our attention toward the New Covenant.

The Decision For Christ In The Old Testament

(Before continuing read Exodus 1:7-17, 5:4-9 and 19:1-15)

In Exodus God presented Himself to Israel and they entered into an agreement. That contract was called "The Old Covenant." In Exodus 19:3, shortly before the Law was given at Mt. Sinai, we read the offer, "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say unto the House of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on **Eagles wings**, and brought you unto myself. Now therefore; If you will obey My voice indeed, and keep My covenant, **Then** you will be a peculiar treasure unto me above all people: for all the earth is mine."

(16) "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord had commanded him." And all the people answered together and said;

(17) "And Moses returned the words of the people unto the Lord." Three days later, at Mt. Sinai, on the feast of Pentecost (Lesson 10) God told these people what He would have them to do by giving them His law. **Which came first?**

- () a. The decision, "all the Lord hath said we will do."
() b. All the rules they were expected to obey.

(18) These people made a "decision for Christ," the decision was;

- () a. To do whatever God wanted them to do.
() b. Give their hearts to the Lord.
() c. We will not have this God to reign over us.

It seems the gate broke between Heaven and Hell. Saint Peter appeared at the broken part of the gate and called out to the devil, "Hey Satan, it's your turn to fix the gate this time."

"Sorry," replied Satan. "My people are too busy to worry about fixing a mere gate."

"Well then," scowled Saint Peter, "I'll have to sue you for breaking our agreement."

"Oh, yeah," yelled the devil, "where are you going to get a lawyer?"

In Exodus 19:8 the people verbally entered into the Old Covenant with the words of acceptance, "All that the Lord hath said we will do." However, in Exodus 24 this verbal contract was reduced to writing. This written contract was called "The Book of the Covenant."

(Before continuing read Exodus 24 and Hebrews 9:19-20.)

(19) In a formal ceremony with the offer and acceptance of mutual promises the Old Covenant was sealed in blood. In Exodus 24:7 the people again spoke the words of acceptance. What were these words of acceptance?

Jeremiah 3:6-8

(6) The Lord said also unto me in the days of Josiah the king, Hast thou seen {that} which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. (7) And I said after she had done all these {things}, Turn thou unto me. But she returned not. And her treacherous sister Judah saw {it}. (8) And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of Divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Hebrews 8:6-12

(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (7) For if that first {covenant} had been faultless, then should no place have been sought for the second. (8) **for finding fault with them**, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (10) For this {is} the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

(11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

(20) In the Bible this contract was a marriage between God, the husband, and Israel, the wife. In Jeremiah 3:8 we read about a divorce. In the book of Hebrews Paul refers to this marriage contract and declared that it failed because one of the parties to the contract was at fault. Who violated the terms of the contract? (Hebrews 8:8)

- () a. The people of Israel (wife).
- () b. God (husband).

(21) What will God do now?

(Last half of Hebrews 8:8 and Jeremiah 31:31-33)

Jeremiah 31:31-33

(31) Behold, the days, come, saith the Lord, that **I will make a new covenant with the house of Israel, and with the house of Judah:** (32) Not according to the covenant that I made with their fathers in the day {that} I took them by the hand to bring them out of the land of Egypt; **which my covenant they brake**, although I was an husband unto them, saith the Lord:

(33) But this {shall be} the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The New Covenant

(22) Hebrews 8:6 says that this New Covenant is based upon “better promises.” What are the “better promises” mentioned in Hebrews 8:10-12?

- A. I will _____
- B. And (I will) write them (What?) in their hearts.
- C. And I will be to them a God and they shall be unto me a people.
- D. I will be merciful to their unrighteousness.
- E. And their sin I will remember no more.

Romans 15:8

Now I say that Jesus Christ is a minister of the circumcision for the truth of God, to confirm the **promises** {made} unto the fathers:

While the Bible contains promises of eternal life, notice that neither the Old Covenant nor this New Covenant contained a promise of eternal life. These two covenants are not “decisions for salvation.” The promise of eternal life to “whomsoever will” is based upon other Bible promises such as the covenant with Adam. This New Covenant is a kings and priests covenant with Israel and Judah. Perhaps that’s why people get confused. They know eternal life is a free gift, not of works but of grace. They also seem to realize that the New Covenant requires “works.” Not knowing that there are many covenants, they become confused concerning God’s requirements in the areas of faith, grace and works. Notice Hebrews 11 lists “the fathers” saved by faith. Able, Enoch, Noah, Abraham, Sara, These all lived and died before either the Old or New Covenant. Romans 15:8 tells us that Christ came to confirm these existing promises made to us and our fathers.

(23) In the second promise above, what was the “them” to be written in our hearts? (See 22B)

(24) Now, what laws are these that will be written in our hearts and minds with the New Covenant?

- () a. The laws of Secular Humanism and liberal politicians.
- () b. The laws that God had already given to His people at Mt. Sinai.

What Becoming A New Covenant Christian Includes

Many Christians have accepted Jesus Christ as their personal savior or made a “decision for Christ.” They did this with a good attitude and with all sincerity but without realizing that this decision for Christ has to do with the New Covenant and obedience to God’s Law. Their attitude was right but the clergyman either sincerely misinformed them or deliberately deceived them. He deceived them simply by remaining silent about the law and terms of the new contract and never explaining the old contract.

It compares with a door to door salesman walking away with a signed contract that you have not read. The result is trouble because, not knowing the contract, you will probably be in violation of the contract. In a written contract you will usually find a statement to the effect that, verbal statements by the salesperson are not a part of the contract. The Bible has few words of praise for clergymen. You might say, God may disclaim all or part of their sales talk. Most Christians do not read their Bibles just as most people do not read their life insurance, car insurance and other contracts. They just trust the salesman.

As a result Christians are unknowingly in violation of The New Covenant. The covenant is about the Law of God but the average clergyman says, “the law is done away in Jesus.”

Jeremiah 23:21-26

(21) I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. (22) **But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.** (23) {Am} I a God at hand, saith the Lord, and not a God afar off? (24) Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. (25) I have heard what the prophets said, that prophesy lies in my name, saying, **I have dreamed, I have dreamed.** (26) How long shall {this} be in the heart of the prophets that prophesy lies? yea, {they are} prophets of the deceit of their own heart;

When you join an organization, you are expected to obey certain rules. If you are an employee, you covenant to perform certain duties and to obey certain people. In return you receive a pay check and fringe benefits. The employment covenant may be in the form of “shop rules” and a union contract. If you join a club, you are expected to attend meetings, participate in activities, pay dues, perhaps dress in a certain way and follow certain rules of conduct, and so on. In return you receive the benefits of club membership.

It is exactly the same way when you make a “decision for Christ.” You are pledging allegiance to Jesus Christ as both Lord and King.

This is a binding contract or covenant. In effect you, like a bride at a wedding, have promised to love, honor and **obey**. In return, Jesus Christ, like a bridegroom, promises to make you his peculiar treasure, to love you, to **protect** you, to provide for you and so on.

Lesson 12 was about war. Divine protection comes to Israel simply because God is the husband and Israel is the wife. A husband is obligated to protect his wife.

So now that you understand the New Covenant is a new contract. This contract is based upon better promises. God promises to do “something good for you” If you promise to “love honor and obey” as best you can. It is your decision, you have the option to accept or to reject His offer.

People who accept will do what is right in God’s eyes. People who reject will continue to **do what is right in their own eyes** in effect saying “**No, I will not have this man to reign over me.**”

(25) What was Jesus Christ’s attitude toward the citizen who made a decision and said, “NO! I will not have this man (Jesus Christ) to reign over me?” (Luke 19:12, 14 & 27)

(26) Is Luke 19:12,14 & 27 a New or Old Testament doctrine? (See 2 Chronicles 15:13)

() Old. () New. () Both Old and New.

Luke 6:46-49

(46) And why call ye me, Lord, Lord, and do not the things which I say? (47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: (48) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. (49) But he that heareth, **and doeth not**, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luke 19:12-14

(12) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds, and said unto them. Occupy till I come, (14) But his citizens hated him, and sent a message after him, saying, **We will not have this {man} to reign over us.**

Luke 19:27

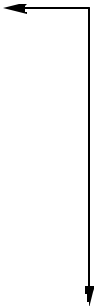
But those mine enemies, **which would not that I should reign over them, bring hither, and slay {them} before me.**

Revelation 5:9-11

(9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) **And hast made us unto our God kings and priests: and we shall reign on the earth.** (11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

2 Chronicles 15:12-15

(12) And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; (13) That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. (14) And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. (15) And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about.



Christians who enter into this New Covenant contract become “managers” and “officers” (kings and priests) entrusted to live by the law. They are no longer “under” the law but “under” grace.

We Are Not Under The Law But Under Grace! (What does that mean?)

Many New Testament Christians will say, "I am not under the law but under grace." They associate "being under grace" with a belief that, "the law is done away in Jesus." Let's look at the word "under" to see if they correctly understand this Bible teaching. Here is part of the definition of the word "under" as found in Webster's Dictionary.

UNDER: Held in control or restraint; used predictively.

Examples of being **under** the law.

Parents can **predict** that children will misbehave. Therefore, parents try to keep their children **under control** and to **restrain** their children by making rules. The children are punished when they disobey.

In industry managers can **predict** that hourly employees will extend their coffee breaks and otherwise be less than productive unless they are kept under control and **restrained** by "shop rules." Punishments run from verbal rebuke to discharge.

In the Military, officers are likewise charged with keeping their enlisted men **under control** and **restrained**.

(27) But what about the parent, manager and officer? Are they above the law., i.e., are they at liberty to break the rules they expect others to live by?

() Yes. () No.

The Difference Between Being Under The Law And Under Grace

The military officer and business manager were given their positions because they had demonstrated that they were trustworthy and would both follow and enforce the rules without being under direct supervision. The military officer and business manager are under a form of grace.

Jeremiah 7:10 reflects the attitude of the liberal, humanistic churches with their "not under the law, but under grace," new morality, "who are you to tell me" attitude.

A New Testament Christian lives by God's Law because he wants to, not because he has to. He does not want to do it his way, rather he wants to do it God's way. That Christian is under grace. The **MAJOR** deception in Christianity is simply a false or unexplained New Covenant.

Jeremiah 7:1-12

(1) The word that came to Jeremiah from the Lord, saying, (2) Stand in the gate of the Lord's house, and proclaim there this word, and say. Hear the word of the Lord, all {ye of} Judah, that enter in at these gates to worship the Lord. (3) Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. (4) Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, {are} these. (5) For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; (6) {If ye} oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: (7) Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. (8) Behold, ye trust in lying words, that cannot profit. (9) Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; (10) **And come and stand before me in this house, which is called by my name, and say. We are delivered to do all these abominations?** (11) Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen {it}, saith the Lord. (12) But go ye now unto my place which {was} in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Left hanging in prior lessons.

1. Complaints against the Old Testament.
2. Paul's writings.
3. Did Jesus approve of interest on money?
4. The New Testament and pork.
5. Verses quoted to disprove God's National Holidays.
6. Moses' marriage to the Ethiopian woman.

The Old Testament Is, Well "Old"

The word "old" is used to indicate that which is replaceable, or that which was replaced. That is the understanding of "New Testament" Christians. A major victory for the wicked is in the mental trashing of two thirds of scripture with the nameplate "old."

(28) "For had ye believed Moses, ye should have; (John 5:46-47)

- a. Been converted and saved."
- b. Become an expert in the Old Testament."
- c. Believed Me for Moses wrote of Me."

(29) Who are the ye in John 5:46?

The wicked know, if we do not accept and study the Old Testament, the New Testament **is closed** to our understanding. You can verify this yourself simply by bringing to the attention of a "New Testament" Christian just about any part of this course. You will be utterly frustrated in your effort to persuade him to your point of view, even the simplest points. This is so because Jesus Christ said, in Luke 16:31, ". . . **if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**" Of course, the "they" referred to in this verse are the Jews. Still, God is no respecter of persons. If you or your "New Testament" Christian brethren will not hear Moses and the Prophets . . . "neither will they be persuaded."

(30) In so many words, Jesus Christ was also saying;

- a. The Jewish rabbis should teach the Old Testament in our Christian Schools.
- b. The Jews did not believe Moses. If they did they would have followed Christ and become Christians 2,000 years ago.

(31) The fact that today's Jews are still Jews rather than Christians proves they still

do not _ _ _ _ _ Moses and the Old Testament.

Paul's Writings

Three Pages of **Lesson 7** are an example of how the Old and New Testaments explain each other. In 90 verses Paul quoted the Old Testament 35 times. To understand Paul's writings, it is necessary to read the portion of the Old Testament that he is referring to. It is simply not possible to understand the explanation without knowing what is being explained. It is even worse if you don't even know that something is being explained!

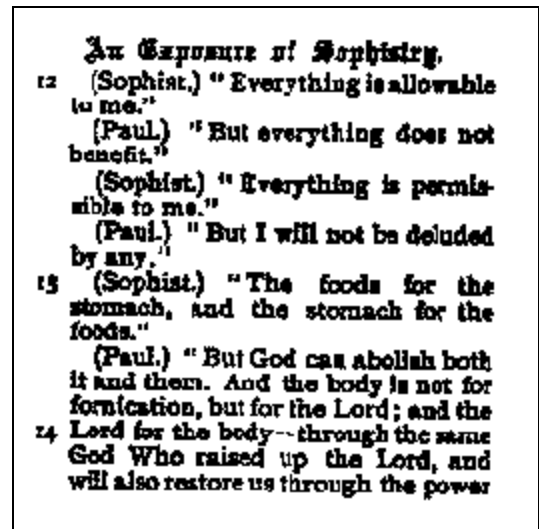
(32) Another problem revolves around “who said what.” If the Bible quoted someone saying, “It’s all right to kill,” what would this mean?

- () a. Someone said, “It’s all right to kill.”
- () b It’s all right to kill.

Many people believe that Paul said “Everything is allowable to me.” and “Everything is permissible to me.” (See Jeremiah 7:10) Sometimes these verses are quoted to justify the eating of pork. The Ferrar Fenton Bible is a modern English version showing quotations as quotations, dialogue as dialogue, and noting where the Old Testament has been quoted.

Paul’s writings on the law are often misunderstood because the word “law” can have several different meanings. For example:

1. **The Law** meaning the **Ten Commandments**.
2. **The Law** meaning **the first five books of the Bible**; Genesis, Exodus, Numbers, Leviticus, and Deuteronomy.
3. **The statutes**: Laws based upon the Ten Commandments.
4. **The judgements**: One of the commandments is “Thou shalt not kill.” The judgement for murder is “The murderer shall surely be put to death.” Exodus 21:12
5. **The ordinances**: Baptism, the Lord’s Supper, and marriage are examples of ordinances.
6. **The rituals**: These are the rituals of the Levitical priesthood. When Paul writes about “the works of the law,” he is referring to the rituals such as burnt offerings and sacrifices. They ceased when the Levitical priesthood ended.
7. **The Law** meaning man’s law. The millions of laws propounded by bureaucrats regulating our every activity. This is the law that was nailed to the cross.



The confusion with Paul’s writings have much to do with the misunderstanding of Paul’s use of the word “law.” When studying Paul’s writings you must:

- (1) See if Paul is quoting from the Old Testament. If so, to understand Paul’s explanation study the verses quoted.
- (2) When the subject is “the Law,” be very careful to correctly determine whether Paul is talking about commandments, statutes, ordinances, rituals, etc.
- (3) Determine if the verse contains Paul’s words or words spoken to Paul by someone else.
- (4) Try to find a second or third witness in either the Old or New Testaments.

Did Jesus Christ Approve Of Interest On Money ?

(Read Matthew 25 and Luke 19)

(33) Many ministers interpret the parable of the wicked servant in a way that approves of interest on money. As you well know, in Exodus 22:25, Leviticus 25:35-36, Deuteronomy 23:19 and other places God’s Law forbids interest on money. The penalty for theft by means of a debt-usury banking system is death. Therefore, the popular teaching that Jesus Christ approved of interest or usury on money:

- () a. must be in error or misunderstood because it contradicts the Old Testament.
- () b. must be correct, because many churches are happy to borrow from and pay interest to bankers.

Luke 19:20-27

(20) And another came, saying, Lord, behold, {here is} thy pound, which I have kept laid up in a napkin: (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. (22) And he saith unto him, Out of thine own mouth will I judge thee, {thou} wicked servant. Thou knewest that I was an austere man, **taking up that I laid not down, and reaping that I did not sow:** (23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (24) And he said unto them that stood by, Take from him the pound, and give {it} to him that hath ten pounds. (25) (And they said unto him, Lord, he hath ten pounds.) (26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. (27) But those mine enemies, which would not that I should reign over them,

Matthew 25:24-30

(24) Then he which had received the one talent came and said. Lord, **I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:** (25) And I was afraid, and went and hid thy talent in the earth: lo, {there} thou hast {that is} thine. (26) His lord answered and said unto him, {Thou} wicked and **slothful** servant, thou knewest that I reap where I sowed not and gather where I have not strawed: (27) Thou oughtest therefore to have put my money to the exchangers, and {then} at my coming I should have received mine own with usury. (28) Take therefore the talent from him, and give {it} unto him which hath ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Theft

(34) Luke 19:22-23 could possibly mean:

- () a. **Out of your own mouth** I will judge thee, if you thought that I was a thief, why didn't you steal for me by charging interest?
- () b. **You knew that I approve of usury**, therefore, you should have collected interest on the money I gave you. (If you thought that I approved of usury then why did not practice what you claim to believe?)

(35) Luke 19:11-27 teaches:

- () a. Christ approved of the charging of interest on money.
- () b. The slothful servant thought Christ was a thief who stole by means of usury.

Matthew 25:14-30 is a second witness to Luke 19:12-27. To understand the full message of the Bible we have to put forth effort to discover all that is there. One way is to search and compare different writings on the same subject. In Matthew 25:26 the wicked servant was called "slothful." (Inactive, sluggish, lazy, indolent and idle)

(36) The servant said in effect, "I thought you believed in usury." Jesus replied in effect, "If that's what you believed, then why didn't you act upon your belief? Instead you did nothing!" Why was Jesus angry with the slothful servant?

- () a. Because he did not act upon his professed beliefs.
- () b. Because he misunderstood the Bible teaching.
- () c. Because he believed in usury.

Paul talked about our **works**. He said that some of our work would be no good. (Wood, hay and stubble.) Nevertheless, the worker would, unlike the slothful servant, receive salvation. The slothful servant was judged (punished) because he had no works, "at least you could have put my money out to usury." The faithful servants worked with what they had according to their understanding (or misunderstanding) and ability.

ICorinthians 3:11-15

(11) For other foundation can no man lay than that is laid, which is Jesus Christ. (12) Now if any man build upon this foundation gold, silver, precious stones, **wood, hay, stubble;** (13) Everyman's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (14) If any man's work abide which he hath built thereupon, he shall receive a reward. (15) If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved;** yet so as by fire.

James 2:14-19

(14) What {doth it} profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (15) If a brother or sister be naked, and destitute of daily food, (16) And one of you say unto them. Depart in peace, be {ye} warmed and filled; notwithstanding ye give them not those things which are needful to the body; what {doth it} profit? (17) Even so faith, if it hath not works, is dead, being alone. (18) Yea, a man may say, Thou hast faith, and I have works: **shew me thy faith without thy works, and I will shew thee my faith by my works.** (19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Some people are confused because the Bible speaks about judgment according to our works, but they should not be at all. The Bible everywhere teaches that salvation is by grace through faith, but judgment is by works. The reason for that is very simple, faith is invisible and is only seen in our works as James says, **“show me thy faith without your works and I will show you my faith by my works.”** It is impossible to show faith apart from our works so therefore, it is our works that will be the evidence of the reality of our faith.

You will not be judged by your verbal acceptance of Jesus Christ as your personal savior. You will not be judged by your membership in a church. You will not be

judged by some ecclesiastical connection or position. You will not be judged by some sacramental activity such as baptism or the Lords Supper.

You will be judged by reality. The reality of your commitment to Jesus Christ and your love of God will be determined by your faith as manifested in your actions. How will it be in that day for you? Every person will be judged according to his works? In the parable of the ten servants, they were judged by their works. The servant with the greatest (visible) works demonstrated the greatest (invisible) faith. The servant with no (visible) works lost what little he had as it was taken from him and given to another.

Does The New Testament Approve Of Pork?

Here are some of the verses quoted to “prove” we can eat pork. In these verses, read very carefully to see what is there, not what you may have been conditioned to think is there.

(37) In 1 Timothy 4:3-5, verse 3 mentions meats that “God hath created to be received with thanksgiving....” What meats hath God created to be received with thanksgiving?

- The unclean. The clean. Both.

(38) Verse 4 states. “Every creature of God is good, and nothing is to be refused, if it is received with thanksgiving.” Does that include rats, bats, mice, pigs, and missionaries?

- a. No. The verse implies, “every creature created for food is good to eat.”

- b. Well, we can still eat pork if it is corn fed.

(39) In I Timothy 4:3 Paul mentions “forbidding to marry” and “abstaining from meats.” What does Paul mean by “abstaining from meats?”

- a. Vegetarianism, the belief that we should not eat meat, only vegetables.

- b. Clean and unclean meats.



(40) In Romans 14:1-3 when Paul says “some eateth herbs”, what is he talking about;

- () a. Some are vegetarians.
- () b. Clean and unclean meats.

(41) In Luke 11:37-41, where you find the words, “all things are clean unto you,” what is the subject under discussion

- () a. Ritual washing of hands, pots and pans.
- () b. Clean and unclean food that Jesus Christ served the Pharisee.

(42) 1 Corinthians 10:25-27, “Whatsoever is sold in the shambles, that eat . . .” The “shambles” was the meat store in the market place. Whenever you say a “blessing” before a meal you are offering it to your God. Non-believers sometimes offered their food to their god or idol before placing it on sale in the store. What is Paul talking about?

- () a. Clean and unclean meats.
- () b. Food offered to idols.

(43) Acts 10 and 11: Peter saw a vision of a sheet filled with all manner of four-footed beasts of the earth and wild beasts, and creeping things and fowls of the air. Peter was told to kill and eat. Peter said, “Not so Lord, for I have never eaten anything that is common or unclean.” (Acts 10:14) What two kinds of meat did Peter mention?

- () a. Common or unclean.
- () b. Clean or unclean.

The word “common” is word 2839 in the dictionary of Strong’s Concordance. It means “defiled.” The clean animals in the sheet were defiled when they made contact with the unclean animals. For example, in a bacon, lettuce and tomato sandwich, the clean bread, clean lettuce and clean tomato is defiled by contact with the unclean bacon. Peter would not eat the sandwich even if the slices of bacon were removed. The sandwich has been defiled by the bacon and is now “common.”

(44) Peter was an Apostle. He knew Christ personally. The vision was in 42 AD This was twelve years after Christ’s death on the cross. If Christ “purged all meats,” etc., making pork clean, then Peter, a leader in the New Testament Church, would have to be very stupid to avoid those delicious unclean meats for the past twelve years. **What do you think?**

- () a. Peter did not eat unclean meats before or after the vision.
- () b. Peter was a slow learner.

Rodney (after being to Sunday School)
- “Say, Dad, our lesson told about evil spirits entering the swine.”

Father “Yes, my son. What do you wish to know?”

Rodney “Was that the way they got the first deviled ham?”

(45) In Acts 10:28, the Bible tells us the meaning of the vision. **What did the vision mean?**

- () a. Christ told us to eat unclean meats.
- () b. That we should not call any man common or unclean.
- () c. Our savior died on the cross to cleanse pigs of worms.

Verses Quoted To Prove The Old Testament Holidays Are Done Away

Here are a few of the verses used to “prove” God’s holidays have been done away and that we should observe Christianized versions of pagan or Babylonian holidays.

(46) Isaiah 1:14, “Your new moons and your appointed feasts My soul hateth: they are a trouble to Me; I am weary to bear them.” Whose holidays are mentioned in this verse?

- a. God’s Holidays. (My holidays)
- b. The holidays observed in today’s world. (Your holidays)

(47) In fact, to identify the holidays of Isaiah 1:13-14 with the holidays of Leviticus 23 and Deuteronomy 16, is to charge God with iniquity. **What does Isaiah 1:13 say about “your holidays?”**

- a. They are Holy Convocations.
- b. It (the keeping of these holidays) is iniquity.

(48) Amos 5:21, “I hate, I despise your feast days, . . .” Whose feast days does God hate and despise?

- a. His mentioned in Leviticus 23 and Deuteronomy 16.
- b. Ours, such as Easter, Valentine’s Day, Halloween, etc..

(49) Colossians 2:16, “Let no man judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days.” Does this verse say any holiday is done away?

- Yes. No.

(50) Are you going to let any man judge you in meat, or in drink, or in respect of a holiday?

- Yes. No.

The teacher was telling her class a long, highly embellished story of Santa Claus, and the mirth of Willie Jones eventually got entirely beyond his control.

“Willie,” said the teacher sternly, “what did I whip you for yesterday?”

“Fer lying,” promptly answered Willie; “an I was jest wonderin’ who was goin’ to whip you.”

Moses And The Ethiopian Woman

Numbers 12:1 reads, “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he married: for he had married an Ethiopian woman.”

Before commenting upon Moses marriage to the Ethiopian, you think about this, if you tell people that God’s Law forbids integration and inter-racial marriage, they are sure to rebuke you with the comment, “well Moses married a Negro.” Doesn’t it strike you somewhat odd that people know all the “wrong” verses and none of the “right” verses. Not one of these same people can quote Ezra 9 and 10. They know nothing about the hundreds of other verses forbidding race-mixing. Likewise, the wicked, the righteous, the Christian and the non-Christian can also quote, “judge not lest you be judged.” They even quote non-verses such as, “God loves everyone,” “God hates the sin but loves the sinner.” From the tavern to the church, someone has done a tremendous job of educating. That same someone had also made sure we are also ignorant about many things. Could this selective education be by accident?

In the Book of Jasher, you can find a detailed account of Moses life. Below we quote several verses from chapters 71-76. Read the account and judge for yourself:

Quoting From The Book Of Jasher (Jasher 71:1-76:13 A history book)

Chapter 71

71:1 And Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to a place where the Children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

Chapter 72

72:21 At that time the war and the siege were against Cush, Moses fled from Egypt **from Pharaoh who sought to kill him for having slain the Egyptian.**

72:23 And Moses was nine years in the camp of Kikianus king of Cush. 72:29-36 (In these verses Kikianus dies and the people select Moses to be their new king.)

72:37 And all the people and nobles swore unto him (Moses) to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them that day.

Chapter 73

73:32 And Moses feared the Lord God of his fathers, so he came not to her, nor did he turn his eyes to her.

73:33 For he remembered how Abraham had made his servant Eliezer swear, saying unto him, thou shalt not take a woman from the daughters of Canaan for my son Isaac.

73:36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

73:37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way all the days of his life, in which Abraham, Isaac and Jacob had walked.

Chapter 76

76:3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

76:4 And Adoniah the queen said before the king and princes, what is this thing which you, the children of Cush, have done for this long time?

76:5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.

76:6 Now therefore hear, O ye children of Cush, and let not this man more reign over you as he is not our flesh.

76:7 Behold Menacrus my son (by Kikianus) is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, a slave of the King of Egypt.

76:12 So Moses went forth from the land of Cush,...and Moses was sixty six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.

76:13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went **and sat at a well of water in Midian.**

Joshua 10:13

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. {is} not this written **in the book of Jasher?** So the sun stood still in the midst of heaven, and hasted not to go down about a whole day

Exodus 2:11-15

(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that {there was} no man, **he slew the Egyptian**, and hid him in the sand, (13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? (14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. (15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh,

← **The rest of the story.**

Exodus 2:15-21

and dwelt in the land of Midian: and **he sat down by a well**, (16) Now the priest of Midian had seven daughters: and they came and drew {water}, and filled the troughs to water their father's flock. (17) And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. (18) And when they came to Reuel their father, he said, How {is it that} ye are come so soon to day? (19) And they said. An Egyptian delivered us out of the hand of the shepherds, and also drew {water} enough for us, and watered the flock. (20) And he said unto his daughters, And where {is} he? why {is} it {that} ye have left the man? call him, that he may eat bread. (21) And Moses was content to dwell with the man: and he gave Moses **Zipporah** his daughter.

**Moses' Speech about God's Law continued in
Deuteronomy Chapter Twenty One
(Read before continuing)**

(51) Who is held responsible for investigating possible crimes such as the finding of a body along a highway?

- () a. The FBI () b. The next of kin.
- () c. The officials of the nearest town or city.

Most Christians are unaware that at four different times Pilate stated that Jesus Christ was innocent of all charges.

The **first time** in Luke 23:4 at the end of the first trial before Pilate. The **second time** in Luke 23:14-15 and John 18:38. This was confirmed at the trial before Herod. The **third time** was during the appeal before Pilate. This was the third appearance in court. John 19:4 The **fourth time** was after the third trial. The Jews wouldn't take "no" for an answer. Pilate's words are found in Luke 23:22 and John 19:6.

Finally, in frustration Pilate said to Jesus, "What am I to do with you?" Jesus answer, "Do as written." Pilate asked, "How is it written?" Jesus answer, "Moses, the Psalms and the Prophets have prophesied concerning me. Pilate, as for you, you do as written and wash your hands of this affair." (Quoted from the Apocryphal book, The Gospel of Nicodemus.)

John 18:40

(38) Pilate saith unto him, What is the truth? And when he had said this, he went out again unto the Jews and saith unto them, **I find in him no faults {at all}.** (39) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (40) Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1-9

(1) Then Pilate therefore took Jesus, and scourged {him}. (2) And the soldiers platted a crown of thorns, and put {it} on his head, and they put on him a purple robe, (3) And said, Hail King of the Jews! and they smote him with their hands. (4) Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that **I find no fault in him.** (5) then came Jesus forth, wearing the crown of thorns, and the purple robe. And {Pilate} saith unto them, Behold the man! (6) When the chief priests therefore and officers saw him, they cried out, saying, Crucify {him}, crucify {him}, Pilate saith unto them, Take ye him, and crucify {him}: for **I find no fault in him.** (7) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. (8) When Pilate therefore heard that saying, he was more afraid; (9) And went again into the judgment hall, and saith Whence art thou? But Jesus gave him no answer.

Luke 23:1-24

(1) And the whole multitude of them arose, led him unto Pilate. (2) And they began to accuse him, saying, We found this {fellow} perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. (3) And Pilate asked him, say Art thou the King of the Jews? And answered him and said. Thou sayest {it}. Then said Pilate to the chief priests and {to} the people, **I find no fault in this man.** (5) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. (6) When Pilate heard of Galilee, he asked whether the man were a Galilaean. (7) And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. (8) And when Herod saw Jesus, he was exceeding glad for he was desirous to see him of a long {season}, because he had heard many things of him; and he hoped to have seen some miracle done by him. (9) Then he questioned with him in many words; but he answered him nothing. (10) And the chief priests and scribes stood and vehemently accused him. (11) And Herod with his men of war set him at nought, and mocked {him}, and arrayed him in a gorgeous robe, and sent him again to Pilate. (12) And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. (13) And Pilate, when he had called together the chief priests and rulers and the people, (14) Said unto them. Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined {him} before you, **have found no fault in this man** touching those things whereof ye accuse him: (15) **No, nor yet Herod:** for I you to him; and, lo, **nothing worthy of death is done unto him.** (16) I will therefore chastise him, and release {him}. (17) (For of necessity he must release one unto them at the feast.) (18) And they cried out all at once, saying, Away with this {man}, and release unto us Barabbas: (19) (Who for a certain sedition made in the city, and for murder, was cast into prison.) (20) Pilate therefore, willing to release Jesus, spake again to them. (21) But they cried, saying, Crucify {him}, crucify him. (22) **An he said unto them the third time,** Why, what evil hath he done? **I have found no cause of death in him:** I will therefore chastise him, and let {him} go. (23) And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. (24) And Pilate gave sentence that it should be as they required.

(52) Why did Pilate wash his hands before the crowd of Jews?

- () a. Pilate was really guilty and just tried to quiet his own conscience.
- () b. Pilate obeyed Jesus Christ and the law written in Deuteronomy 21:1-9.

For more information about the events at Christ's trial and crucifixion a chapter entitled "New Facts About the Death of Christ" is in the book **Bible Holidays and Their Prophetic Significance To America**. Discover the missing day of torture. This information is hidden from the general public but readily available in any Bible.

(53) When you write your will, what are you to leave your first-born child?

- a. An equal share.
- b. A double portion of all that you have.

The first-born is primarily responsible for your care in old age. However, he can be disinherited for misconduct. Ruben and Esau are Bible examples of first-born who were disinherited.

(54) What are parents to do with an "incorrigible child?"

- a. Disinherit him.
- b. Throw up your hands saying, {What's a parent to do?"
- c. Take him to the elders of the city and bring charges.

(55) If the court finds that the child is stubborn and rebellious, (incorrigible) then what?

(56) Why? _____

(57) Why was Christ's body removed from the cross before sundown? (Deuteronomy 21:23)

Pilate Lectures The Jews.

(From the history book Nicodemus 6:8-15 as found in The Lost Books of the Bible published by World Bible Publishers.)

8 Again they cry out and say to Pilate, you are not a friend of Caesar, if you release this man? for he hath declared that he is the son of God, and a king. But are you inclined that he shall be a king, and not Caesar?

9 Then Pilate filled with anger said to them. Your nation hath always been seditious, and you are always against those who have been serviceable to you?

10 The Jews replied, Who are those who have been serviceable to us?

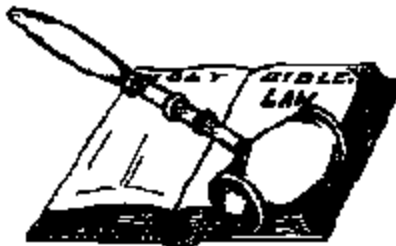
11 Pilate answered them, Your God who delivered you from the hard bondage of the Egyptians, and brought you over the Red Sea as though it had been dry land, and fed you in the wilderness with manna and the flesh of quails and brought water out of the rock, and gave you a law from heaven:

12 Ye provoked him always, and, desired for yourselves a molten calf, and worshipped it, and sacrificed to it, and said. These are Thy Gods, O Israel, which brought thee out of the land of Egypt!

13 On account of which your God was inclined to destroy you; and your God heard Moses, and he forgave, your iniquity.

14 Afterwards you were enraged against, and would have killed your prophets, Moses and Aaron, and they fled to the tabernacle, and ye were always murmuring against God and his prophets.

15 And arising from his judgment seat, he would have gone out; but the Jews cried out, We acknowledge Caesar to be king and not Jesus.



Bible Law Course

Lesson Thirteen

Test Sheet

1. Yes. 2. Yes. 3. Conditional.
 No. No. Unconditional.
4. _____
5. _____
6. _____
7. Yes. 8. a. 9. a. 10. White. 11. Yes.
 No. b. b. No.
12. a. e. 13. Thursday or Friday. 14. Thursday of Friday.
 b. f. Saturday or Sunday Saturday or Sunday.
 c. g. Monday or Tuesday. Monday or Tuesday.
 h.
15. a. b. 16. _____
17. a. 18. a. 19. _____
 b. b. _____
20. a. 21. _____
 b. _____
22. _____
23. _____ 24. a.
 b.
25. _____
26. Old. 27. Yes. 28. a. 29. _____
 New. No. b.
 Both. c.
30. a. 31. _____
 b.

Bible Law Course - Lesson Thirteen - Test Sheet Cont.

- 32.** () a. **33.** () a.
 () b. () b.
- 34.** () a.
 () b.
- 35.** () a.
 () b.
- 36.** () a.
 () b.
 () c.

- 37.** () Unclean.
 () Clean.
 () Both.
- 38.** () a.
 () b.
- 39.** () a.
 () b.
- 40.** () a.
 () b.
- 41.** () a.
 () b.

- 42.** () a.
 () b.
- 43.** () a.
 () b.
- 44.** () a.
 () b.
- 45.** () a.
 () b.
 () c.
- 46.** () a.
 () b.

- 47.** () a.
 () b.
- 48.** () a.
 () b.
- 49.** () Yes.
 () No.
- 50.** () Yes.
 () No.
- 51.** () a.
 () b.
 () c.

- 52.** () a.
 () b.
- 53.** () a.
 () b.
- 54.** () a.
 () b.
 () c.

55. _____

56. _____

57. _____

The Ten Commandments

Bible Law Course

Moses explains God's Law on several controversial subjects.

(Before continuing, read in your own Bible, Deuteronomy 22)

- (1) Losers, weepers, finders, keepers. () True. () False.
- (2) You find lost property and, not knowing its owner, you place an ad or notify the authorities. If the owner turns up, then what? (Verses 1-3)
- () a. He comes after his property. () b. You must take it to him.
- (3) In the parable of the "good Samaritan," (Luke 10:25-37) who obeyed the law written in Deuteronomy 22:1-4?

The Bible And Clothing

- (4) Is unisex clothing permitted by Bible Law?
- () Yes. () No.
- (5) What does God call feminine men's clothing or masculine women's clothing? (Deuteronomy 22:5)

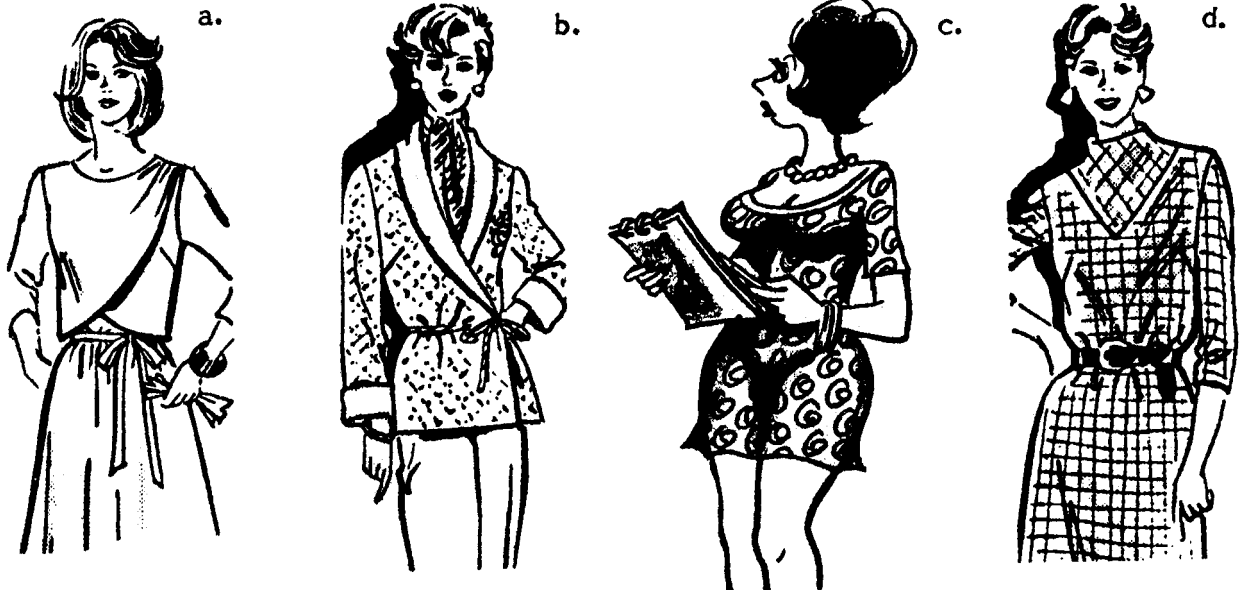
(6) Sometimes civic organizations will sponsor activities such as "Womanless Beauty Contest," where well known public figures will dress in "drag" and compete. The money raised will be used for some public need. Would Jesus Christ approve of this method of fund raising?

() Yes. () No.

(7) In Exodus 20:26 God forbids steps before His altar, "that (the priest's) nakedness be not discovered thereon." Should our clothing unnecessarily reveal bare skin?

() Yes, it makes us look better and more attractive.

() No, because of human nature, we are encouraging people to violate God's will as expressed in Matthew 5:28 which reads, ". . . whosoever looketh on a woman to lust after her hath committed adultery with her in his heart."



(8) In your opinion which of the four above comply with the spirit of 1 Timothy 2:9 and 1 Peter 3:3.? (There may be more than one correct answer.)

- a. The dress under a separate side-draped top.
- b. The quilted jacket with side-zippered slacks.
- c. The thin short clinging dress.
- d. The one piece print with belt.

(9) Is it God's will that women wear "designer jeans" and other forms of men's clothing?

- Yes. No

(10) Which verse protects our safety by requiring guard rails?

Deuteronomy 22: _____

(11) Which verse prohibits mongrelization of plants? (Hybrid seeds)

Deuteronomy 22: _____

(12) Deuteronomy 22:10 prohibits:

- a. Arms control agreements with atheist Russia.
- b. Desegregation (really integration) of our schools.
- c. Judeo-Christian Churches.
- d. Inter-racial marriage.
- e. All of the above.

(13) Based upon verse 11 and Leviticus 19:19, which of the following would Moses prefer?

- a. 100% cotton shirts.
- b. 65% polyester 35% cotton.
- c. 100% polyester shirts.

2 Corinthians 6:14-18

(14) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in {them}; and I will be their God, and they shall be my people. (17) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean {thing}; and I will receive you. (18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Note: We used the word "prefer" because, in our society, you may not have a choice. Many of our problems are more national than personal.



(14) If a man tries to divorce his wife by bringing false charges, then what?

- a. He is to be publicly beaten.
- b. He is to be fined and not permitted to bring another divorce action against her all his days.
- c. Both “a” and “b.”

(15) What is God’s penalty for rape? _____

(16) If a young man seduces a girl in “Lovers Lane,” what is to be done about it? (Also Exodus 22:16-17)

(17) May the girl’s father forbid a marriage? (Exodus 22:16-17)

- Yes. No.

(18) If they get married, may the man later divorce her?

- Yes. No.

Deuteronomy Chapter Twenty Three (Before continuing, read in your own Bible, Deuteronomy 23)

Deuteronomy 23:1 is a verse that has disturbed many men who have suffered an accident or underwent a vasectomy. This verse reads, “He that is wounded in the stones, or hath his privy member cut off shall not enter into the congregation of the Lord.” Many fear that they are excluded from church membership, lost their salvation, or “won’t go to heaven when they die.” To gain an understanding of this verse we must first look into a few verses having to do with “hiring the handicapped.” In addition, you probably already know that many firms will not hire individuals who can not pass a physical exam. We will soon see that Deuteronomy 23:1 has nothing to do with personal salvation.

(19) Could the handicapped person do other duties or was he completely excluded from the priesthood? (Leviticus 21:17-23)

- a. He was completely excluded from the priesthood.
- b. He was excluded from certain employment.

(20) Is one of the handicaps listed in verse 20, “having his stones broken?”

- Yes. No.

(21) Was the priesthood an “equal employment opportunity” or were there both physical and racial restrictions? (Numbers 3:10 and Ezra 2:62)

- a. Open to all regardless of race, creed or color.
- b. Only Aaron and his racially pure descendants.

Ezra 2:61-62

(61) And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

(62) These sought their register {among} those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

Numbers 3:10

And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

Here God is the employer and the priest is the employee. God is free to violate “public policy” on “equal employment opportunities” and “affirmative action.” Businesses are required to follow “public policy” because of corporate status, licenses and permits. Specifically, in the case of a corporation, the government is the ultimate employer and therefore, that employer can set the standards of employment. The government does not violate our rights, we just voluntarily, perhaps unknowingly, waive them through incorporation, permit, license and so on. In Lesson 11 we said:

“If a church incorporates as a non-profit corporation, then it waives some of its Constitutional rights because the church now exists in contractual relationship under its new sovereign, the State.” Unknown to most ministers, an incorporated church with a state licensed minister and IRS permission to be tax-exempt is a “State” church. (Not state religion) This is the process whereby the State gets the authority to tell clergymen what they may not preach. (Bob Jones University tried to preach against inter-racial dating and lost their tax exempt status). This corporate status is the source of authority to tell church schools that they must have State approved teachers. In addition, the marriage license and marriage before a licensed clergyman make our children State property. Therefore, the State regulates the education of “its children.” The legal term is “*parens patriae*.” Here is, in part, the authority for that statement made in Lesson #11:

Hale Vs Hinkle (Supreme Court Decision - 201 U.S. 43)

In this case Mr. Hale, an employee of a corporation, was demanding for the corporation Constitutional rights due to an individual under the Bill of Rights. He did not want to show the corporate books to bureaucrat Hinkel. The Fourth Amendment reads, **“The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.”**

The Court held that Mr. Hale had no Fourth Amendment right to privacy due to corporate status. Here is what the court said concerning individual rights vs corporate rights:

“Conceding that the witness was an officer of the corporation with respect to the production of its books and papers, we are of the opinion that there is a clear distinction between an individual and a corporation, and that the latter (the corporation) has no right to refuse to submit its books and papers at the suit of the State. The individual may stand on his rights as a citizen. He is entitled to carry on his private business in his own way. His power to contract is unlimited. He owes no duty to the State or to his neighbors to divulge his business, or open his doors to investigation, so far as it may intend to incriminate him. He owes no such duty to the State, since he receives nothing therefrom, beyond protection of his life and property. His rights are such as exist by law of the land long antecedent to the organization of the State, and can be taken from him by due process of law, and in accordance with the Constitution.

Upon the other hand, **the corporation is a creature of the State**. It is presumed to be incorporated for the benefit of the public. It receives certain privileges and franchises and holds them subject to the laws of the State and the limitations of its charter. Its powers are limited by law. It can make no contract not authorized by its charter. Its rights to act as a corporation are only preserved to it as long as it obeys its creator. There is a reserved right in the legislature to investigate its contracts and find out whether it has exceeded its powers. It would be a strange anomaly to hold that a State, having chartered a corporation to make use of certain franchises, could not in its sovereignty inquire how these franchises had been employed....”

Pierce Vs. Society Of Sisters Of Holy Names (Supreme Court Decision - 268 U.S. 510)

Pierce was the governor of Oregon. The Society of Sisters was a private Christian grade school. Other private schools joined in the suit. The State of Oregon passed a law requiring all children between the ages of eight and sixteen years to attend the public schools. Exceptions were allowed for private teachers, but the exceptions did not apply to private schools. It was now a misdemeanor to fail to send children to a public school. The bureaucrats busied themselves by arresting the parents of the children attending these private schools. As a result, parents feared arrest and attendance declined at the Christian schools. The state took no action against the private schools as they were not in violation of any law. At first this would look like an issue involving freedom of religion or the rights of parents. However, the state pointed out that The Society of Sisters was an Oregon **Corporation**, organized in 1880. The State argued, in part;

(1) "The provisions of a corporation charter and of any law pursuant to which a corporation may have entered into (are) valid contracts (and) are subject to modification and annulment under the police power."

(2) "As to minors, the state stands in the position of "parens patriae," and may exercise unlimited supervision and control over their contracts, occupations and conduct, and the liberty and right of those who assume to deal with them."

Note: (2) above is saying that the State is claiming that it is the parent of minor children ("parens patriae"). Natural parents would be included in the words, "those who assume to deal with them."

The Supreme Court did not consider (2) above as the issue could be resolved on (1) alone. The Court held that, "(The private schools) are corporations, and therefore it is said, they can not claim for themselves the liberty which the 14th Amendment guarantees. Accepted in the proper sense this is true." The Court also said "(these private schools are asking for) protection against arbitrary, unreasonable, and unlawful interference with their patrons, and the consequent destruction of their business and property."

The court did rule in favor of the private schools by saying in effect, The state can not license a corporation to do business and then pass a law making it unlawful for the general public to purchase that business's product. The schools were non-profit corporations in the business of selling education. The parents were the customers purchasing education.

The Supreme Court On Freedom Of Religion

Here are quotations from various Supreme Court decisions concerning freedom of religion for individuals and "establishments of religion" but not corporations. "From ancient times to the present day, the ingenuity of man has known no limits in its ability to forge weapons of oppression for use against those who dare to express or practice unorthodox religious beliefs . . . they have been harassed at every turn by the resurrection and enforcement of little used ordinances and statutes." (Mrs. Prince and a nine year old were distributing religious flyers. She was arrested for violating child labor laws. (Prince vs Commonwealth of Massachusetts 321 U.S. 176.)

"The freedom to believe and to practice strange and, it may be, foreign creeds has classically been one of the highest values of our society." (Braunfield Vs Brown 366 US 612)

"A religion is a religion irrespective of what the misdemeanor or felony records of its members might be." (Wisconsin Vs Yoder 406 US 247)

“In the forum of conscience, duty to a moral power higher than the state has always been maintained ...both morals and sound policy require that the state should not violate the conscience of the individual.” (United States Vs Seeger 380 US 163 at 170)

“The Congress has recognized that one might be religious without belonging to an organized church...” (United States Vs Seeger, 380 US 163 at 172)

“The validity of what he believes can not be questioned. Some theologians, and indeed some (bureaucrats) may be tempted to question (a man’s religious beliefs). But these inquiries are foreclosed to government.” ... Men may believe what they can not prove. They may not be put to the proof of their religious doctrines of beliefs. Religious experience which is as real as life to some may be incomprehensible to others. (Bureaucrats and courts) can only decide if they are sincerely held and whether they are, in his own scheme of things, religious.” But we hasten to emphasize that while the “truth” of a belief is not open to question, there remains the significant question whether it is “truly held.” (United States Vs Seeger, 380 US 163.) Mr. Seeger was a conscientious objector to war. The draft board did not accept his definition of a “supreme being.”

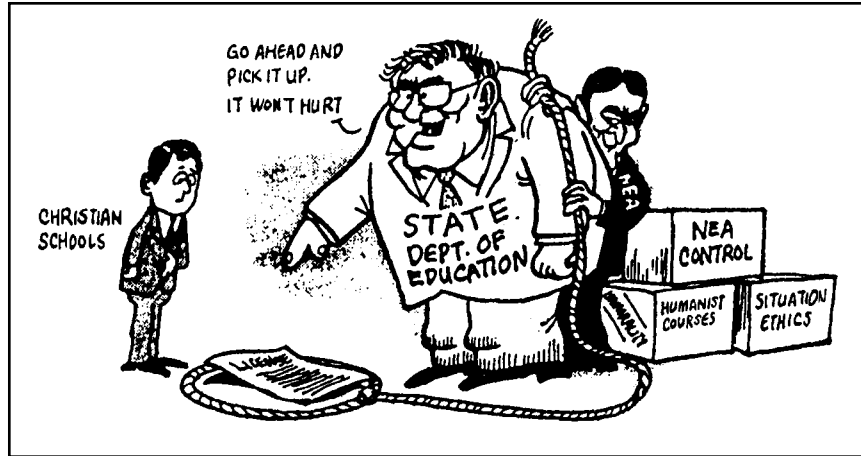
“(The First Amendment) embraces the right to maintain (religious beliefs) which are rank heresy to followers of orthodox faiths. Heresy trials are foreign to our constitution. Men may believe what they can not prove. They may not be put to the proof of their religious doctrines of beliefs....If one could be sent to jail because a jury in a hostile environment found those teachings false, little indeed would be left of religious freedom.” (United States Vs Ballard, 322 US 78)

“The chief wrong which false prophets do to their following is not financial ... as in the mental and spiritual poison they get. But that is precisely the thing the Constitution put beyond the reach of the prosecutor, for the price of freedom of religion ... is that we must put up with and even pay for, a good deal of rubbish. Prosecutions of this character easily could degenerate into religious persecution. I do not doubt that religious leaders may be convicted of fraud for making false representations on matters other than faith or experience, as for example if one represents that funds are being used to construct a church when in fact they are being used for personal purposes. But that is not (the situation in) this case,” Justice Jackson dissenting: (United States Vs Ballard, 322 US 78) Ballard was a “faith healer” accused of obtaining money fraudulently via religious preaching.

“Those who framed our Constitution and the Bill of Rights were ever aware of subtle encroachments on individual liberty. They knew that illegitimate and unconstitutional practices get their first footing ... by silent approaches and slight deviations from legal modes of procedure.” (Boyd Vs United States 116 US 616)

“Where rights secured by the Constitution are involved, there can be no rule making or legislation that would abrogate them. (Miranda Vs Arizona 384 US) Note: That does not eliminate permit, license, etc., as they are contracts. Our right to contract is unlimited. We are not saying that licenses, permits, corporate status are wrong. All we are pointing out is that we just do not know what we are getting into. At this point in time, because we all have become entangled and unknowingly become subject to rules and regulations which abolish our Constitutional rights, eliminates our free agency and make us totally subject to government whims. The State insists upon treating everyone as a corporate entity with only limited rights.

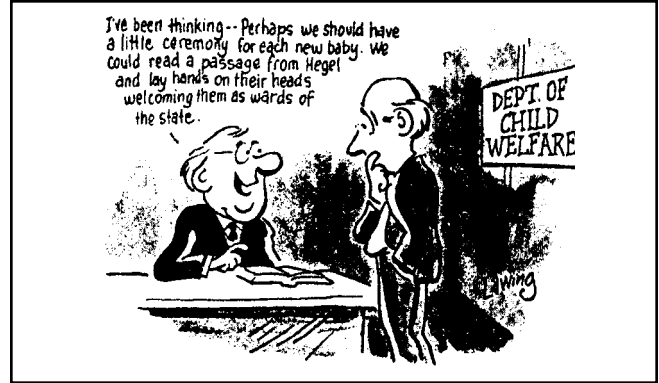
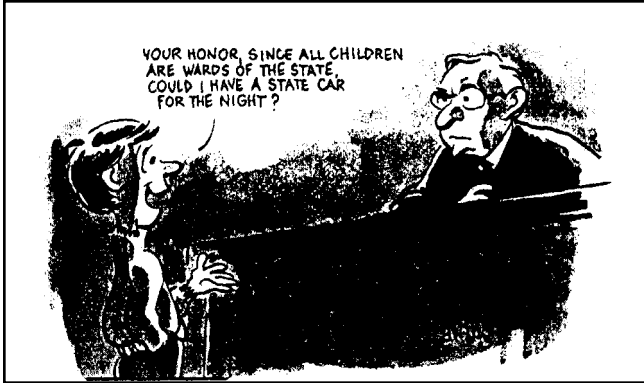
“It is wise to remember that the taxing and licensing power is a dangerous and potent weapon which, in the hands of unscrupulous or bigoted men, could be used to suppress freedoms and destroy religion unless it is kept within appropriate bounds.” (Follett vs McCormick 321 US 573) Rev. Follett went door to door distributing his religious literature. The town of McCormick said he had to pay a license tax first. Rev. Follett, an unlicensed minister of an unlicensed church, refused and was fined in the Mayors Court. Upon appeal the case came before the Supreme Court which sided with Rev. Follett. (Rev. Follett had no contracts with the state)



Nebraska Christian School Padlocked!
 Pastor Silevan explains why.

The above is a headline on page 5 of the August 1984 issue of ALERT (Box 9411 Boise, Idaho 83707). You have probably not heard on T.V. or in the newspaper that a Sheriff and numerous other police officers and bureaucrats broke up a Sunday morning worship service at Faith Baptist Church in Louisville, Nebraska. The Pastor and members were arrested and taken to jail. The "crime;" operating a Christian School, Faith Baptist Christian Academy, without licensure of the teachers or school. Here is a part of the ALERT news article.

<p>The judge looked at me and he said, "Reverend Silevan, I don't understand you." I told him I didn't understand him either. He said, "You're fighting a license for your day school but," he said, "Reverend, everything in that church is licensed." I said, "What do you mean, judge?" He said, "Don't you have a state incorporation paper for your church?" I said, "Yea." He said, "And didn't anybody ever tell you that if you're incorporated by the state, that you are a state church. Your pulpit is licensed." He says, "your church doesn't even own its own property. The corporation owns it. And it's in trust for the state and the officers of the corporation are agents of the state." And he says, "You don't have any Constitutional rights." Well we got to studying that and you know we found out he's right. We unincorporated. Somebody right</p>	<p>away says, "Well when you do that you lose your tax exempt status." That's not true. When you're not incorporated it's automatic, even the I.R.S. agrees. It's when you incorporate that you have to ask for it. Pastors, if you're here tonight think about that awhile.</p> <p>Then there was another shocker come our way. As we went down to the legislature seven times tried to change the law and in that legislature there're several humanist fellows, one by the name of Chris Bittler, met me at the door one day. And he said, "Reverend, I know where you're coming from, you're a Fundamentalist Christian." and he said "it'll be over my dead body you get what you want." And I said, "it'll be over my dead body you get what you want too. And he was sitting on the other side of the table. Our parents</p>	<p>were weeping and saying, "Senators, please understand that Psalm 127, verse 3 says that children inherit the Lord and we're in charge of their education due to Proverbs 22:6, Ephesians 6, we're responsible." Now folks you better perk up. Senator Chris Bittler looked across that table and he said to that mother. "Do you have a state marriage license." She said, "Of course." He said, "Didn't anybody ever tell you that if you got married by the state that all of your children are wards of the state?"</p> <p>I found out that the marriage license hadn't been around very long. That it's new. You say, "Well preacher if they never had a marriage license how did they get married?" They got married with a little thing called a common law marriage contract. They took the vows and wrote them out.</p>
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“The Church Can Not Serve Two Masters.”

Matthew 6:24 - Luke 16:13

Before we get started with the subject of the church and two masters, keep in mind that the following information also applies to freedom of speech (radio and T.V.) and freedom of the press (newspapers).

Rights Vs Privilege

The First Amendment: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people to peaceably assemble, and to petition the government for redress of grievances.”

When people incorporate they do not have, or have limited their Constitutional rights. They have replaced rights with corporate privilege. It is important to understand the difference between rights vs privilege: For example, a church may be tax exempt by right or tax exempt by privilege.

If a church incorporates as a “non-profit corporation” it is a corporation! A corporation is:

“An artificial person being created by law ... who subsist as a body politic under special denomination...” (Emphasis added) Bouvier's Law Dictionary, 1914, p. 682.

“By fiction it is partly a person and partly a citizen, yet it has not the inalienable rights of a natural person.” (Emphasis added, Northern Securities Co v. United States, 193 US 200.

In **HALE vs. HINKLE** (page 4) the Supreme Court explained the difference between a natural person, the individual and an artificial person, the corporation. Concerning incorporated churches, to make the court's statement crystal clear, we will repeat what the Supreme Court said in Hale Vs Hinkle (page 4 of this lesson) by replacing the word “corporation” with the word “church.” Corporate status is a contract with the State. Double underlined on page 4 you read the Court say, “His (our) power to contract is unlimited.” We can contract away our rights!

“Upon the other hand, the (incorporated church) is a creature of the State. (The church) is presumed to be incorporated for the benefit of the public. (That church) receives certain privileges and franchises and holds them subject to the laws of the State and the limitations of its charter. (That church's) powers are limited by (man's) law. (That Church) can make no contract not authorized by its charter. (That Church's) rights to act as a corporation are only preserved to it as long as (that Church) obeys its creator (the State). There is a reserved right in the legislature to investigate (that Church's) contracts and find out whether it has exceeded its powers. It would be a strange anomaly to hold that a State, having chartered (the Church) to make use of certain franchises, (the State) could not in its sovereignty inquire how these franchises had been employed...”

Explanation

Churches which obtain a corporate charter from the state are “public corporations”/entities, whose loyalty, duty, allegiance is solely to the public (the state) not to any other entity (God). In order to better understand this principle, we must first know something about the nature of a corporation; what it is, and what privileges it has, and what duties it must perform.

A corporation is: “An artificial being created by law ... who subsist as a body politic under a special denomination...” (Emphasis added) Bouvier's Law Dictionary, 1914, p 682. And “By fiction it is partly a person and partly a citizen, yet it has not the inalienable rights of a natural person.” (Emphasis added) Northern Securities Co. Vs United States, 193 U.S. 200.

A Corporation, non-profit or otherwise is, as stated in Hale Vs Hinkle, a creature of the state, incorporated for the benefit of the public, subject to the laws of the state. It is a corporation of the state, not God. It serves the benefit of the public, not God. It is subject to the laws of the State laws, not God's laws.

A Corporation has no rights per se, only privileges based upon State law and its charter received from the state. Any corporation, non-profit or otherwise, is a subject of the state and subject to the laws of the state, constitutional or not. A state may pass any law it desires concerning the actions of any corporation, and it must be obeyed. For example, the state may pass attendance rules and regulations, with which so-called private corporate schools must comply, even if they are church schools.

How can a corporate church with a church school be private from the state? It cannot. If it is incorporated it exists at the pleasure of the State and is a “public corporation,” and therefore can not be private, except in name.

Church corporations are also public corporations as: “Ecclesiastical corporations are those which are created to secure the public worship of God.” (Emphasis added) Bouvier's Law Dictionary, 1914 p 683. And, “In this country they (religious corporations) are ordinarily private, civil corporations, and as such subject to civil jurisdiction.” (Watson Vs Jones Wall U.S.)

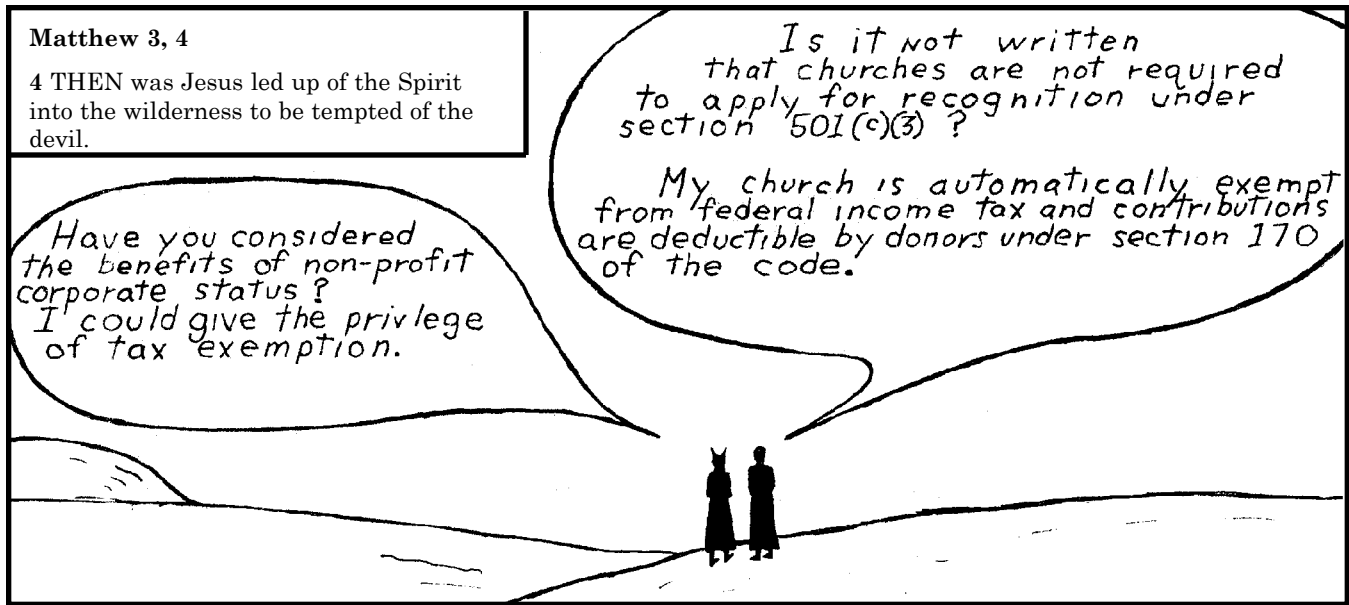
In summary, corporations are created by the State - not God, for the benefit of the public (not God), subject to the laws (civil jurisdiction) of the state (not God's laws).

“Rights and privileges arising from contracts (corporate charters) with the State are subject to regulation for the protection of the public health, the public morals, and public safety; in the same sense, and to the same extent, as are all contracts and all property, whether owned by natural persons or corporations....” (New Orleans Gas Co. Vs Louisiana Light Co.)

A corporate charter is an agreement between the state and the members of a corporation. It is a contract granting permission by the state to the corporation to do that which might otherwise not be permissible. The contract subjects the corporation to rules and regulations of the state. A Corporation cannot demand rights due a natural person. It can only demand due process.

Exodus 20:1-5

- (1) And God spake all these words, saying,
- (2) I {am} the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- (3) Thou shalt have no other gods before me.
- (4) Thou shalt not make unto thee any graven image, or any likeness {of anything} that {is} in heaven above, or that {is} in the earth beneath, or that {is} in the water under the earth.
- (5) Thou shalt not bow down thyself to them, nor serve them:



The cartoon above involves taxes and includes the words “**privilege**” and “**exemption.**” Corporations have always been subject to personal and property taxes. *Wilson Vs U.S.*, 221 U.S. 361; *Murdock Vs Pennsylvania.*, 319 U.S. 105. A “privilege” is defined as: “That which releases one from the performance of a duty or obligation which he would otherwise be required to perform, or sustain in common with other persons.” (Black’s law Dictionary, 5th ed., 1979) An “exemption” is defined as: “Freedom from a general duty or service; immunity from a general burden, tax or charge. (Black’s Law Dictionary, 5th ed., 1979 Emphasis added.)

The situation with the Baptist church in Nebraska is a case where Christians went to jail because they did not understand the contract they voluntarily entered into through the process of incorporation. The state has made provisions for corporate status for business, industry and even churches. Over time most churches have availed themselves of that government privilege and the “benefits” offered. However, they have not understood the deception that incorporated churches are not separate from government nor are they neutral, but rather they are an extension of government. Most churches walk merrily along and keep the status quo with their creator (the state) because of a misunderstanding of Romans 13, which as generally preached identifies the higher power as the state rather than the people under God.

Many clergy will see no cause for alarm. Here is a quote from a 1st Amendment Supreme Court case on Army Intelligence that bears quoting as it could just as easily apply to freedom of religion. (Or freedom of the press, or freedom of speech)

“This case involves a cancer in our body politic. It is a measure of the disease which afflicts us. Army surveillance, like Army regimentation, is at war with the first Amendment. **Those who already walk submissively will say there is no cause for alarm.** But submissiveness is not our heritage. The First Amendment was designed to allow rebellion to remain our heritage. The Constitution was designed to allow rebellion to remain our heritage. The Constitution was designed to keep government off the backs of the people. The Bill of Rights was designed to keep 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 the people. The aim was to allow men to be free and independent and to assert their rights against government. There can be no influence more paralyzing of that objective than Army 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, the America once extolled as the voice of liberty heard around the world is no longer cast in the image which Jefferson and Madison designed, but more in the Russian image,...” (*Laird Vs Tatum*, 408 U.S. 1, 28) Douglas, J. dissenting.

When the state creates the churches there can be only an illusion of separation of church and state. The state knows that corporate entities have no rights, as they have voluntarily given up their rights for certain state-protected privileges. For example, watch incorporated newspapers and TV stations scream “freedom of the press” when their “creator and master” demands and gets “confidential” information such as sources or videotapes.

Whether anyone likes it or not, incorporated churches are a body politic and a creation of the state. They are not separate from the state. They are, in fact, an extension of the state. It reduces to; which master shall we serve?

Sun Belt cities put on weight by eating neighbors

WASHINGTON (AP) — Sun Belt cities such as Houston, San Antonio and Phoenix have grown substantially in recent years, but migration is only part of the reason. Those communities also have reached out to annex thousands of neighboring residents.

Annexation, in addition to population flow, has been an important factor in the growth of dozens of cities primarily in South and West, the Census Bureau's Joel Miller reports in the November issue of American Demographics magazine.

would not have have grown at all during the decade without annexation.

And while such expansion has changed the comparative size of people in each region, annexations did not mean Western cities saw more growth than those in the Northeast. “Annexation in England and the United States. In all of New England, there were only four trivial annexations in the 1970s. The Middle Atlantic states added only 37 square miles and an

In the Midwest, Miller said, changes were reported in New Hampshire or Rhode Island.

changes were reported in New Hampshire or Rhode Island.

Many annexations occur because outside city limits want city services such as water, sewer, fire and police protection, Miller said. From a city's point of view, annexation increases population, prestige, and the most important, tax base.

In some cases, racial balance may also be a factor, with school enrollment and voting power taken into con-

1 PETER 3

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

The above newspaper headline is included to illustrate 1 Peter 3. Most have understood this verse to mean, “the devil, as a roaring lion, walketh about, seeking whom he may destroy.” But, as we shall see, that is not the correct understanding. Notice that, when a city annexes a neighbor it does not destroy that neighbor. It simply makes the neighbor a part of itself and extends its rulership over the neighbor. It makes the annexed neighbor a part of itself. Likewise when you devour a hamburger, via the digestive process you make the food a part of yourself.

The Bible speaks of “devils,” but in this verse, the Greek word translated “devil” has the definition, “trauder, false accuser, slanderer.” Therefore, in this verse, the “devil” could be a person or group who plots and schemes purposely seeking to harm you.

This “devil” is most interesting because the Greek word translated “adversary” has the startling definition, “**opponent at law.**” So, this verse's “devil” is an opposing party at law. This could refer to either the courts or government. In Peter's time many Christians were “devoured” in the courts by wicked rulers. These courts were likened to “roaring lions.” Peter would have known of Proverbs 28:15. Paul, after surviving the courts of Caesar said, in 2 Timothy 4:17, he was “delivered out of the mouth of the lion.”

Peter was warning his fellow Christians that these wicked rulers were seeking to “devour” them by means of laws and the courts. In modern language, stripped of symbolic meaning, **“The State, your opponent at law, goes about as a roaring lion, seeking to make you a part of itself via corporate status.”**

Proverbs 28:15

As a roaring lion, and a ranging bear; {so is} a wicked ruler over the poor people.

2 Timothy 4:16-18

(16) At my first answer no man stood with me, but all {men} forsook me: {I pray God} that it may not be laid to their charge. (17) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and {that} all the Gentiles might hear: and I was delivered out of the mouth of the lion. (18) And the Lord shall deliver me from every evil work, and will preserve {me} unto his heavenly kingdom: to whom {be} glory for ever and ever. Amen.

The Congregation of The Lord

(We now return to Deuteronomy 23:1. Before continuing read Numbers 16:1-11)

In Numbers 16:3 notice the words “**congregation of the Lord.**” In verse 9, notice the words “**congregation of Israel.**” The phrase “congregation of Israel” means “all the people of Israel.” The phrase “congregation of the Lord” has a much different meaning. We must understand the definition of “congregation of the Lord” before we can understand Deuteronomy 23:1 and how that verse relates to government.

“And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes (5387) of the assembly (5712), famous in the congregation (4150), men of renown:”

“And they gathered themselves together against Moses and Aaron, and said unto them, Ye take too much upon you, seeing all the congregation (5712) are holy, every one of them, wherefore then lift ye up yourselves above the congregation (6951) of the Lord?”

In the above quote from Numbers 16:2-3 we included the number of the Hebrew word as listed in the dictionary of Strong’s Concordance. First, notice the word “princes.” This is word #5387 and is defined as “an exalted one, a king, captain, governor, prince or ruler.” So, these “princes” were civil rulers.

Now notice the one English word “congregation” is used three times and is translated from three different Hebrew words. #4151, 5712 and 6951. Notice also that “assembly” and “congregation” came from the same Hebrew word. Assembly (#5712) in verse 2 and congregation (#5712) in verse 3. So here we rephrase Numbers 16:2-3 with these Hebrew words clarified:

(2) “And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the (people - 5712), famous in the (meeting place - 4150), men of renown:” (3) “And they gathered themselves together against Moses and Aaron, and said unto them, Ye take too much upon you, seeing all the (people - 5712) are holy, every one of them, wherefore then lift ye up yourselves above the (legislative body - 6951) of the Lord?”

The Hebrew word "assembly" #6951 has the civil/political meaning just as today when we speak of political bodies as a "General Assembly", Congress or Legislative Assembly.

(22) Therefore, what is “the congregation of the Lord?”

a. God’s church. b. All the people. c. An assembly of civil rulers.

(23) True or false. Just as Leviticus 21 is about physical qualifications for religious office, Deuteronomy 23:1 is talking about physical qualifications for political office.

True. False.

(24) True or false. According to Moses, “he that is wounded in the stones, or hath his privy member cut off, shall not enter into” public office such as Congress or the State Legislature.

True. False.

Now, with the knowledge that “the congregation of the Lord” is a body of political leadership such as a “general assembly” we can understand Deuteronomy 23:2-6. Verse 2 says “a bastard shall not enter into the congregation of the Lord.” First the word “bastard” is translated from a Hebrew word having this definition, “A mongrel or person of mixed race.”

(25) True or false. According to Moses, a man of mixed race is disqualified from holding public office such as Congress or the State Legislature.

True. False.

Review Lesson Three where we made the point, if someone says, “he is an American,” that statement does not identify the person’s race or religion. In Lesson three we pointed out that Moses was called an Egyptian and Ruth a Moabite. In Joshua 14:6 Caleb is called a Kenezite. And Kenezites were Edomites. The Edomites are enemies of Israel. But in Numbers 13:6 we find that Caleb was an Israelite of the tribe of Judah. Below we will present Deuteronomy 23:7 as if Moses wrote these words in the early years of our nation;

“Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation...”

You Americans shalt not abhor the Irish, Germans, Italians, Polish and French immigrants; for they are thy brothers: thou shalt not abhor the English because of King George. The children that are begotten of them shall qualify for public office in their third generation.

(26) True or False. Therefore, Moses says, certain foreigners are not qualified to hold office in this country. But their children of the third generation would think and act American, and therefore, they would be qualified for public office.

True. False.

Concerning Deuteronomy 23:7-8, America was settled by the White Race of Europe. They brought with them the customs, language and thinking of the Old World. There are others coming to America. In Lesson 11 we quoted a Supreme Court case quoting our Congress which said about some of these people, “This class of immigrants care nothing about our institutions.... they are ignorant of our social condition... they are generally from the lowest social stratum... live on the coarsest food and in hovels of character unknown to American workman... and are certainly not a desirable acquisition to the body politic.... their presence among us is to degrade American labor, and to reduce it to imported pauper labor.” Page 5349, Congressional Record, 48th Congress. (Church of the Holy Trinity Vs United States 143 US 457 at 465. All quotations in this lesson are Supreme Court Decisions. The Ammonites and Moabites were enemies of Israel. Here, for clarification we present Deuteronomy 23, 3, 4 and 6 as Moses may have written them if he had lived in the early years of America:

Webster’s 1828 Dictionary

EU’ROPE, *n.* [Bochart supposes this word to be composed of {Hebrew words} white face, the land of white people, as distinguished from the Ethiopians, black-faced people, or tawny inhabitants of Asia and Africa.]
The great quarter of the earth that lies between the Atlantic Ocean and Asia, and between the Mediterranean Sea and the North Sea.

“An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

Because they met you not with bread and water in the way, when you came forth out of Egypt; and because they hired against thee Balaam . . . to curse thee.

Thou shalt not seek their peace not their prosperity for ever.?

A Jew or Israeli shall not enter into public office; even to their tenth generation shall they not enter into the government of this Christian nation.

Because they killed Jesus Christ and opposed Christianity, and in private to curse thee.

Thou shalt not seek their good will nor their money ever.

(27) The above is open to criticism with the accusation that it is “racist,” “prejudice” or “bigoted.” But, is the left-hand column written by Moses any more or less racist, prejudice, or bigoted than the right hand column?

- a. Certainly, and in addition, the right column is hate and anti-Semitism.
- b. Both have the same outlook.

(28) Did Moses say, there are some people (by race) who are never to be allowed to hold public office in his nation?

- Yes. No.

(29) How are soldiers to conduct themselves in time of war? (Deuteronomy 23:9)

(30) Verses 9-14 are laws of;

- Nutrition. Finance. Sanitation.

(31) Applying the principle of verse 13, what are we to do with our city sewage?

- a. Dump it in the river.
- b. Put it in the ground.

(32) After World War Two we returned many people who had escaped from Russian-Communist control. This was called Operation Keelhaul. Was operation Keelhaul in line with God’s Law? (Verse 15-16)

- Yes. No.

(33) When a husband comes home from work and finds that his wife signed a contract agreeing to purchase a vacuum cleaner from a door-to-door salesman, by Bible Law, can he void the sale? (Numbers 30:1-16)

- Yes. No.

(34) Can he think about it for a day or two or must he make his decision that day?

- a. He has three days to void the sale.
- b. He must decide that day.

(35) As you pass through an apple orchard, is it lawful to pick and eat the apples?

- Yes. No..

(36) In Matthew 12:1-2 did Jesus Christ's disciples break this law?

- Yes. No.

(37) As you pass through an apple orchard, can you put an apple in your pocket and take it with you?

- Yes. No..

Deuteronomy Chapter Twenty Four

(Read before continuing)

(38) Is it permitted to re-marry your former wife who has married another and subsequently been divorced or widowed?

Yes. No. (If you have, don't worry about it, see John 8:11.)

(39) How long should a honeymoon last? _____ (Verse 5)

(40) What is the penalty for kidnapping?

- a. Death if the kidnapped is killed.
- b. Death even if the kidnapped is recovered alive and unharmed.
- c. The kidnapper must pay a fine as the judges determine.

Birth Control And Abortion

(41) In Genesis 9 God and Noah entered into an agreement. This agreement is often referred to as the "Rainbow Covenant." That the agreement is binding upon:

- a. Noah.
- b. Noah, Shem, Ham and Japheth. (Verse 9)
- c. Noah and ALL his descendants.

(42) A few of the points of this agreement are:

Murderers shall be _____ (Verse 6).

You shall not eat _____ (Verse 4).

You shall be _____ and _____ ; bring forth abundantly in the earth, and multiply therein (Verse 1 and 7).

(43) Genesis 9:1,7 forbids:

- a. Interest on money.
- b. Building leaky boats.
- c. Birth control.

They tell us the world is overpopulated. Anyone who has seen America from an airplane can see for himself that the United States is still empty. We have an illusion of fullness from inside our cities, on our highways, but mostly from the media. They are trying to reduce the numbers of the White Race (the Christian Race). They do this by persuading Christians not to have children! White Christian farmers feed the world fulfilling a prophetic blessing. (Genesis 12:2-3) Such propaganda is tantamount to killing the goose that lays the golden eggs. (And cursing God's people - Genesis 12:2-3)!

(44) Exodus 21:22-23 reads, "If men strive, and hurt a woman with child, _____ and yet no mischief follow: he shall be surely punished,.....and if any mischief follow, then thou shalt give life for life..."

Comment: If, in Exodus 21:21-23 God requires capital punishment in the case of accidental abortion, surely His penalty for premeditated abortion can be no less for those who are party to the murder.

(45) Psalms 22:10 reads, "I was cast upon thee from the womb: thou art my God from:

(46) Jeremiah 1:5, "Before I formed thee in the _____ I knew thee; and before thou came forth out of the _____ I sanctified thee, and made thee a prophet unto the nation." (See also Isaiah 44:24 and Psalms 139:14-16 describing the unborn baby)

(47) If a doctor smites a woman with child so that her fruit depart from her, and mischief follow, she or the baby dies; then; (Exodus 21:22-23)

- a. The abortionist has rendered a valuable service. (See Proverbs 6:17)
- b. The abortionist is a murderer and is to be put to death.

(48) In Luke 1:43, when did Elizabeth call Mary "Mother of my Lord?"

- Before Jesus Christ was born. After Jesus Christ was born.

(49) In Luke 1:41 and 44 we find the word "babe" to describe:

- a. A fetus. b. An infant. c. A young child.

This word "babe" is found only five times in the New testament. Each time it is translated from the same Greek word. This Greek word has the definition, "babe, child and infant." Let's look at the other verses using this Greek word.

(50) In Luke 2:12 and 16 the word "babe" is used to describe:

- a. The fetus. b. An infant. c. A young child.

(51) In 1 Peter 2:2 "babe" describes:

- a. The fetus. b. An infant. c. A young child.

(52) In 2 Timothy 3:15 the word Greek word translated "babe" is translated "child." In this verse which does "babe/child" describe?

- a. The fetus. b. An infant. c. A young child.

(53) One point in the abortion issue has to do with the question, "When does human life begin?" Based upon your study of Exodus, Psalms, Jeremiah, Luke, 1 Peter and 2 Timothy, when does human life begin?

- a. At conception. b. Sometime between conception and birth. c. At birth.

Roe vs Wade (Supreme Court Decision 410 US 113)

This is the famous Court decision approving "abortion on demand." At least that is what you hear in the news. Actually in this lengthy decision these words are not found. The Court did say "(Roe and others) argue that the women's right is absolute and that she is entitled to terminate her pregnancy at whatever time, in whatever way, and for whatever reason she alone chooses. With this we do not agree." (410 US 113 at 154 underlining added) This decision held that a Texas abortion law was unconstitutional as it applied to Roe, an unmarried pregnant female. This decision did not concern itself with married women or with the rights of the father.

The question of “when does human life begin” was one of the issues. In question 53 above the Texas law agreed with answer “a” and therefore forbids abortion beginning at conception. Both sides agreed, “If the fetus is a person within the meaning of the Fourteenth Amendment ... If this suggestion of personhood is established, (Roe’s) case, of course, collapses, for the fetus’ right to life is then guaranteed specifically by the Amendment” (At 157)

So, the Court tried to find an answer to question #53 above and, after much research concluded, “When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man’s knowledge, is not in a position to speculate as to the answer.” (At 160)

The court found that the concept that life begins at conception is a recent development of the 19th century. Before then, even the Catholic Church did not teach that life began at conception. The Court studied Christian theology and Catholic Cannon Law including the writings of St. Augustine and St. Thomas Aquinas. These Christian authorities would answer question #53 with a “b.”

Therefore, the Court said this, At some point in time the fetus/embryo is a part of the woman. Then at a later point in time it is a person. That the development of human life is a process not an event. “(The interests of the mother and fetus) are separate and distinct and each becomes “compelling.”The “compelling” point, in the light of preset medical knowledge, is at the end of the first trimester.”

The result of the decision was that, during the first trimester of pregnancy, the fetus was considered to be part of the woman and she and her personal physician were the only ones to be involved in any decision. This was held to be a Constitutional right to privacy. **At the end of the first trimester, the state had the right to regulate or prohibit abortion.**

<p>04 NOTICES - ACKNOW.</p> <hr/> <p>ABORTION, PREGNANCY TEST student rates. Center for Choice. downtown TXXXXXXXXXXXXX</p> <hr/> <p>CUPIDS PROFESSIONAL DATING SERVICE as seen on PM magazine. Phone XXXXXXXXXXXX</p> <hr/> <p>TRUCK DRIVER TRAINING</p>
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The lying media never mention the State’s right to regulate in the second and third trimester. All you ever hear is, “The Supreme Court approved abortion on demand.” That statement is not true. Nowhere in Roe vs. Wade did the Supreme Court use the wording, “abortion on demand.” In part we Christians are at fault for this decision as the court heard our “theologians” and in effect agreed with them. But there is more. Roe vs. Wade was based upon the Fourteenth Amendment to our Constitution! What in the world does the Fourteenth Amendment have to do with abortion? The surprising answer in a later lesson. Stay tuned! For “homework” obtain a copy of the Constitution. It can usually be found in any good dictionary. Read the Fourteenth Amendment and see if you can find the connection.

When Is The Last Time You Saw A White Baby?

In ancient Egypt the abortionists tried to kill Moses. Other baby killers tried to kill Jesus Christ. Today, in America, more than 1,300,000 White babies are murdered each year in the abortion clinics. Many beyond three months. The classified ad above even offers student rates. Our society weeps and mourns about an alleged murder of 6,000,000 Jews in World War Two Germany and pays little attention to the mass murder of more that 15,000,000 of their own race in abortion clinics. And think on this; perhaps God is replacing our dead children with the flood of illegal aliens. God said, “I will judge (punish) thee according to thy ways and will recompense thee for all thine abominations.” (Ezekiel 7:3 & 8)

There are many ways to cause the Christian (White) race to eliminate itself. These ways are always based upon violation of God's Law. One violation is integration, which leads to inter-racial marriage. Inter-racial marriage always produces non-white ... forever and ever. It is an unforgivable sin. The sinner can be forgiven, but the child and its children can not be made white, ever. Therefore, Deuteronomy 23:2 says, "A bastard shall not enter into the congregation of the Lord (public office) ; even unto his tenth generation shall he not enter...." The word “bastard” in Deuteronomy 23:2 does not refer to a person born out of wedlock but rather to a person of mixed race. It is word 4464 in the dictionary of Strong’s Concordance.

Many of us have been involved in these three genetic sins; abortion, vasectomy, and inter-racial marriage. What can we do about it today? Our actions have proved the accuracy of Romans 3:23, "For all have sinned and come short of the glory of God." This is because rules for a nation are the same as the rules for an individual. In Jeremiah 1-5 God enumerated the sins of the nation of Israel and called for repentance. As you read, notice that these chapters apply very accurately to America today.

(54) In Jeremiah 3:12 we read, "Go proclaim these words toward the north, and say;

Verse 13, " _____

Verse 14, "Return, O backsliding children; for I am married unto you."

There is usually nothing that you can do today about the sins of yesterday except to (1) "acknowledge thine iniquity," (2) repent and (3) "go and sin no more" (John 8:11).

**"Forgive Us Our Sins,
As We Forgive Those That Trespass Against Us"**
(Matthew 6:12-15, Luke 11:4)

(55) What is the penalty for stealing an animal? (Exodus 22:1-4)

- () a. Two to five years in prison. () b. Two to five times restitution.

(56) If a person was caught stealing a sheep valued at \$300.00, and in this case, if the animal was recovered alive and still in the thief's possession, what would be the penalty?

- () \$315.00 () \$600.00 () \$1,200.00 () \$1,500.00

(57) What if you were that thief, and you repented of your crime and wished to make amends? You could approach the farmer and ask forgiveness and offer to make restitution. According to Matthew 5:25, what might happen?

- () a. The farmer could say, "O.K. bring back the sheep and \$25.00 to cover my loss of time, and I will forget about it."
() b. The farmer could deliver you to the police, press charges and have the judge make you pay "the utter most farthing."
() c. "a" or "b" depending on whether or not the farmer forgives your trespass against him.

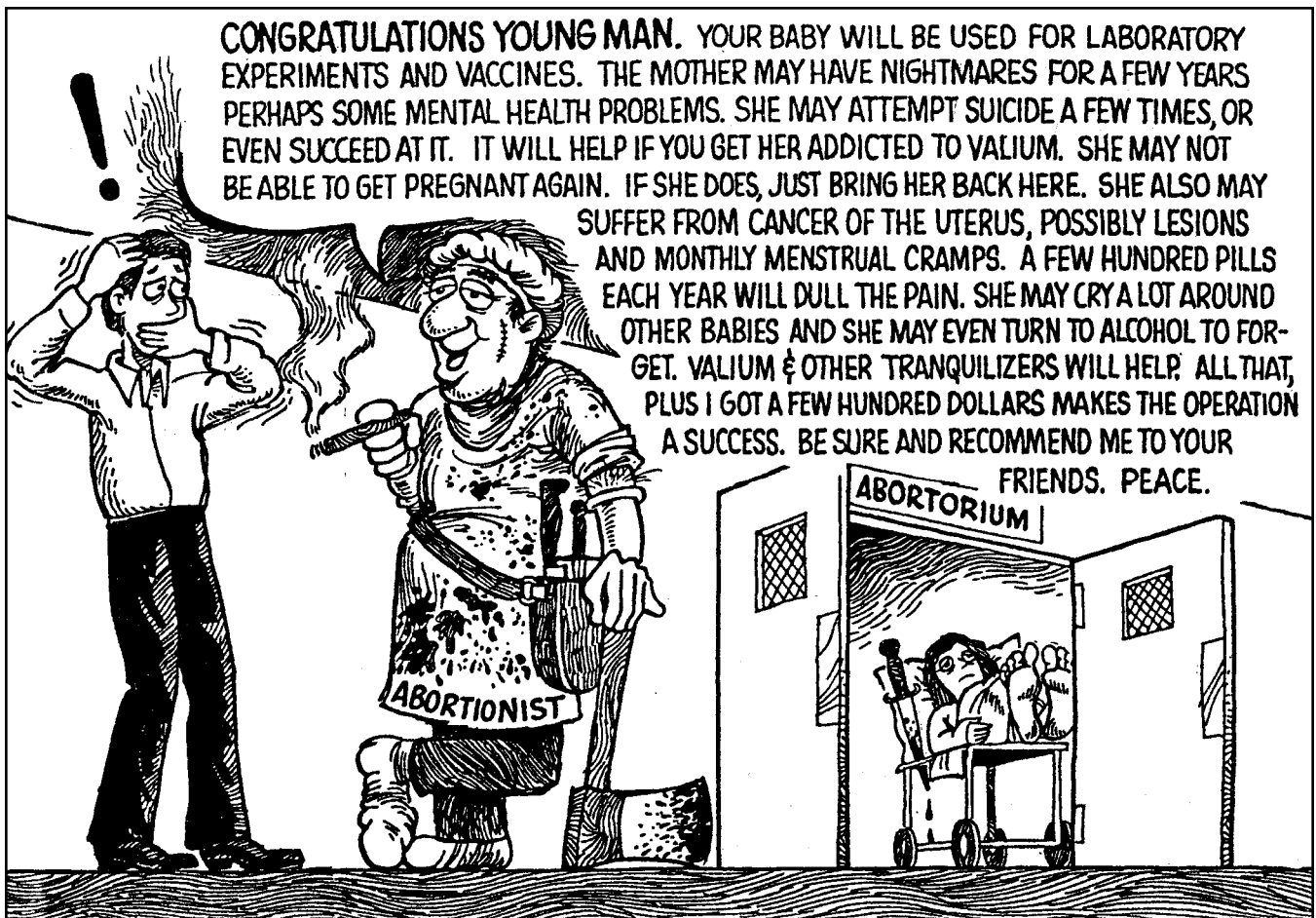
(58) If the kidnapper were caught by the authorities and found guilty in court, according to Deuteronomy 24:7 and Matthew 5:25-26, what would be the "uttermost farthing?"

(59) If you are kidnapped, may you say to the kidnapper, "If you let me go I'll forget about it and promise that I will not bring charges?"

- () Yes. () No.



DID IT ALL START WITH A POOR CHOICE IN CLOTHING ?



Facts about PLANNED PARENTHOOD

- FACT:** In 1979 at least 70,000 abortions were performed at Planned Parenthood abortoriums. The number of their referrals to other abortion centers is not known.*
- FACT:** In accordance with Planned Parenthood's "Five Year Plan" an estimated 80,000 abortions were performed in 1980.
- FACT:** To show how Planned Parenthood has changed over the years', consider this: In 1963 a Planned Parenthood pamphlet stated: "An abortion kills the life of a baby after it has begun. It is dangerous to your life and health. It may make you sterile so that when you want a child you cannot have it."
- FACT:** In April, 1978, Planned Parenthood circulated a "bigot-pack" of cartoons smearing Roman Catholics. One cartoon showed a Catholic bishop holding a can of gasoline and a book of matches; the caption says, "Now we're losing the flock on the subject of abortion—but we're not worried . . . We've got the flock out burning down the clinics."
- FACT:** Planned Parenthood's "Five Year Plan" affirms their support of experimentation on living aborted babies;
- FACT:** Already in 1975 Planned Parenthood supplied contraceptives and abortifacients to more than 300,000 teenagers. By 1980 the figure had reached at least a half million. While the number of young people referred for abortions is not known the organization clearly states that abortion is "a necessary back-up to contraceptive failures."
- FACT:** Many organizations share this opinion of The Catholic League for Religious and Civil Rights: "Planned Parenthood's youth activities amount, in effect, to a positive encouragement of sexual activity among teenagers. Showering these young people with contraceptives and provocative literature results in a tremendous peer pressure that makes teenagers who do not engage in sex feel abnormal. Planned Parenthood, like certain unscrupulous businesses, is creating a demand for its own services."
- FACT:** Over 70% of those who received Planned Parenthood's contraception, sterilization, and abortion services had incomes near or below the poverty level. Planned Parenthood has been accused of 'campaigning to eliminate poverty by eliminating poor people, or, in the words of Margaret Sanger, the organization's founder, "...to create a race of thoroughbreds."
- FACT:** Planned Parenthood has promoted a pro-abortion "comic "book"," geared for teenagers, entitled Abortion Eve. On the back cover is a caricature of the "Assumption of the Blessed Virgin" depicting a pregnant Mary with the idiot face of Mad Magazine's Alfred E. Neumann. The caption says "what, me worry?"
- FACT:** Planned Parenthood receives charitable contributions from many chapters of the United Way and similar groups. In 1980 the organization's budget was about \$140.8 million, at least \$69.7 million of which was paid by the American Taxpayers.
- FACT:** In 1979 International Planned Parenthood Federation with 91 affiliates had a worldwide budget of \$45,000,000, about 40% of which-came from the American Taxpayers.
- FACT:** Planned-Parenthood now has 43 abortion clinics that we know of. An increase of 10 in the past 2 years.

(60) In Matthew 1:18-19, Mary was found to be “with child.” Joseph, the prospective husband. Joseph knew that he was not the responsible party. Under the law, what may have happened had Joseph brought Mary before the authorities and brought charges against her?

(61) Was it lawful for Joseph to forgive this trespass against him and put her away privately? Just as the farmer in question 57 and the kidnapped in question 59 settled the problem privately. (Matthew 1:19)

() Yes. () No.

1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness.” (Think about questions 57, 59 and 61) Here is the definition of the word “confess” as found in the dictionary of Strong’s Concordance. It is word #3670. CONFESS: To assent, i.e., covenant, acknowledge.

Forgiveness Of Sin In The Old Testament

<p>Hosea 5:15-6:7 (15) I will go {and} return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Hosea 6 (1) Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. (2) After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. (3) Then shall we know, {if} we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter {and} former rain unto the earth. (4) O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness {is} as a morning cloud, and as the early dew it goeth away. (5) Therefore have I hewed them; by the prophets; I have slain them by the words of my mouth: and thy judgments {are as} the light {that} goeth forth. (6) For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. (7) But they like men have transgressed the covenant: there have they dealt treacherously against me.</p>	<p>Jeremiah 3:12-17 (12) Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; {and} I will not cause mine anger to fall upon you: for I {am} merciful, saith the Lord, {and} I will not Keep {anger} for ever. (13) Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. (14) Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: (15) And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (16) And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more. The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit {it}; neither shall {that} be done any more. (17) At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.</p>	<p>1 John 1:1-10 (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life; (2) (For the life was manifested, and we have seen {it}, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifest unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship {is} with the Father, and with his Son Jesus Christ. (4) And these things write we unto you, that your joy may be full. (5) This then is the message which we have heard of him, and declare unto you that God is light, and in him is no darkness at all. (6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin. (8) If we say that we have no sin, we deceive ourselves, and the truth not in us. (9) If we confess our sins, he is faithful and just to forgive us {our} sins and to cleanse us from unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us.</p>
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(62) Compare Jeremiah 3:12-14, Hosea 5:15 and 1 John 1:9. Do the words “confess” and “acknowledge” have the same general meaning?

() Yes. () No.

(63) How do we “confess” our sins so that, according to 1 John 1:9, we will be forgiven and cleansed from all unrighteousness?

- () a. We “acknowledge” that our ways are wrong and that God’s way is right and act accordingly. He forgives our sin “privately.”
- () b. We “confess” our sins by telling some other person, or group all the ways we have transgress against God.

Woe unto them...which justify the wicked...and take away the righteousness of the righteous from him.

(Isaiah 5:22-23)

Malachi chapter 2 begins “**And now, O ye priests, this commandment is for you.**” Chapter two condemns the clergy for turning away from God’s Law. Chapter two closes with, “**Ye (priests) have wearied the Lord with your words. Yet ye (priests) say, Wherein have we wearied Him?**”

Stop here and read in your own Bible, Malachi chapter 2. When you finish we will proceed to direct your attention to the words, spoken by modern day clergy that fulfill verse 17 and “weary the Lord.”

(64) John the Baptist came preaching the Kingdom of Heaven saying, “Repent ye: for the kingdom of heaven is at hand.” (Matthew 3:2) The Greek word translated “repent” has the definition “to think differently or to reconsider.” Modern clergy preach:

- () a. To come to Jesus you must “repent.”
- () b. Come to Jesus, just as you are.

(65) Who does God love? (John 14:21 & 15:10)

(66) Modern clergy stand in the pulpit and look at a congregation that has been taught “God’s law is put away.” (verse 6, 7) As a result, through lack of knowledge, the people violate Gods laws as a way of life. (Verse 8) Which of the following are the words that weary the Lord? (Verse 17)

- () a. “Everyone that doeth evil is good in the sight of the Lord. And he delighteth in them.”
- () b. “God loves you.” / “God loves everybody.”
- () c. “God hates the sin but loves the sinner.”
- () d. All (a, b and c) In addition “b” and “c” are not found in the Bible.

(67) If an individual believes in God’s Law and a clergyman persuades that individual that “God’s law is done away,” what is the clergyman doing?

- () a. Witnessing that the individual might know Christ as his personal savior.
- () b. Taking the righteousness from the righteous. (Isaiah 5:23)

(68) True or False. When a clergyman combines “God’s law is done away” with “God loves you,” he is “justifying the wicked.”

- () True. () False.

Deuteronomy 7:9-13
 (9) Know therefore that the Lord thy God, he {is} God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; (10) And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. (11) Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. (12) Wherefore it shall come to pass, **if ye hearken** to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: (13) **And he will love thee**, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

(Read Exodus 22 before continuing)

(69) If a burglar breaks into your home at night and you kill him, does God hold you guilty of murder? (Verse 2-3)

- () Yes. () No

(70) If you are burning trash and the fire gets out of control and destroys your neighbor's home, who is to make good the damages?

- () No one, it was an accident. () The person who lit the fire. () The insurance company.

(71) Whenever Christians have a disagreement, who is to decide the matter? (Exodus 22:9, I Corinthians 6:1-7, Matthew 18:15-20).

(72) Who keeps an eye on our conduct toward the fatherless and widowed? (Exodus 22:22-24)

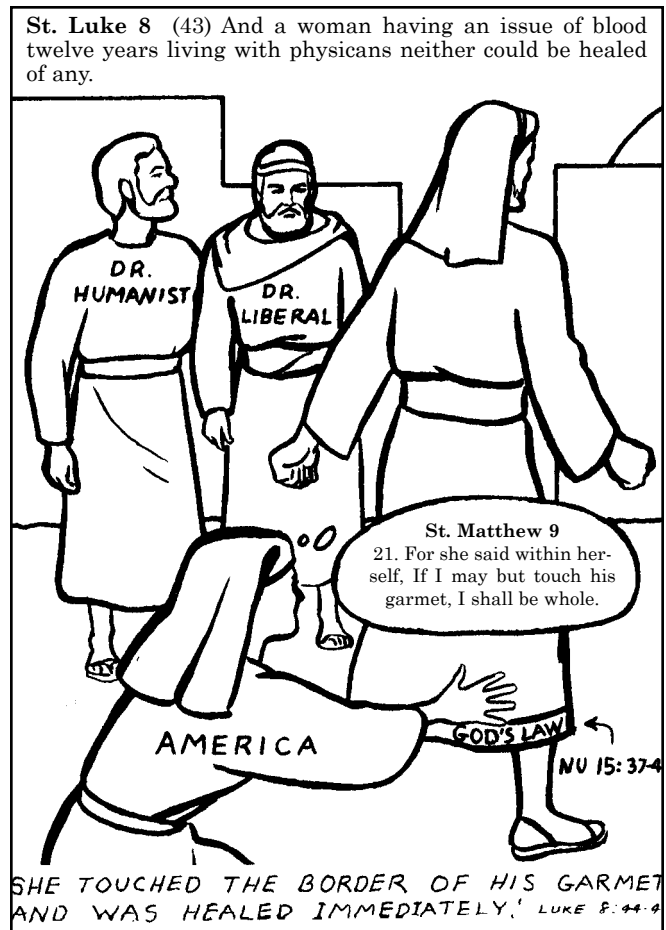
Deuteronomy 24:8 in the Ferrar Fenton translations reads, "Regarding contagious diseases, take especial care to do all that I have instructed you. The priests and the Levites must take care to do according to the rules I commanded them." Leprosy is a Bible term for one of many contagious diseases. This will help you understand the Bible principles on quarantine when you read Leviticus 13-14. Any medical doctors taking this course are invited to share their understanding of Leviticus 13-14.

(73) What about divine healing. Does God heal today? In Matthew 9:20 and 14:36 people were healed when they:

- () a. Took two aspirin and visited the doctor in the morning.
- () b. Touched' the hem of Christ's garment.
- () c. Visited a faith healer.

(74) What does the "hem" of Christ's garment represent? (Numbers 15:38-39)

- () a. His sinless life. () b. God's law.



Matthew 23:1-6

(1) Then spake Jesus to the multitude, and to his disciples; (2) Saying, The scribes and the Pharisees sit in Moses' seat: (3) All therefore whatsoever they bid you observe, {that} observe and do; but do not ye after their works: for they say, and do not. (4) For they bind heavy burdens and grievous to be borne, and lay {them} on men's shoulders; but they {themselves} will not move them with one of their fingers. (5) But all their works they do for to be seen of men: they make broad their phylacteries,

and enlarge the borders of their garments, (6) And love the uppermost rooms at feasts, and the chief seats in the synagogues, **Numbers 15:37-40**

(37) And the Lord spake unto Moses, saying, (38) Speak unto the children of Israel, and bid them that they make them fringes in the **borders** of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: (39) And it shall be unto you for a fringe, that ye may look upon it, **and**

remember all the commandments of the Lord, and do them and that ye see not after your own heart and your own eyes, after which ye use to go a whoring; (40) That ye may remember, and do all my commandments, and be holy unto your God.

Matthew 9:20-23

(20) And, behold, a woman, which was diseased with an issue of blood twelve years, came behind {him}, and touched the helm of his garment: (21) For she said within herself, **If I may but touch his garment,** I shall be whole.

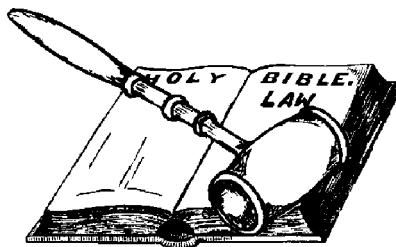
- (75) How can we be healed? () a. "Grab hold" of His Law. () b. Visit a faith healer.
- (76) In Matthew 23 Jesus Christ was talking to bureaucrats who "sit in Moses seat." He said that they "enlarge the borders of their garments." What does that mean?
- () a. They make many petty laws to regulate us. () b. Christ made fun of their clothing.
- (77) Are farmers allowed to pick their fields clean leaving nothing behind?
(Deuteronomy 24:19-22, Leviticus 19:9-10)
- () Yes. () No.
- (78) Who has a right to whatever you have left behind in your garden or field?

Deuteronomy Chapter Twenty Five

(Read before continuing)

- (79) Judges shall:
- () a. Judge not lest they be judged because "vengeance is mine, I will repay." saith the Lord.
() b. Justify the righteous and condemn the wicked.
- (80) What is the maximum corporal punishment for a non-capital crime?
- () a. Life in prison. () b. Forty lashes.
- (81) The United States Bureau of Weights and Measures is authorized in;
- () a. Psalms 139:21-22. () b. Deuteronomy 25:13-16. () c. Both.
- (82) In 1 Timothy 5:18 and 1 Corinthians 9:1-14 Paul quoted Deuteronomy 25:4 because Christians were;
- () a. Not showing total love and admiration for those who hate Christians, Jesus Christ and operate most of the abortion clinics.
() b. Not supporting his ministry so that he could preach the word without charge.

Jesus Christ healed many people of physical illness and disease. For example, in Question # 73, the woman who had an issue of blood. In John 14:12 Jesus Christ said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In the early days of this course a minister studying this course wrote to say, "Boy, is God opening my eyes!" As you have studied this course, have your eyes been opened? Could you say, "I was (spiritually) blind and now I can see." Which is greater, to heal one man of physical blindness or to heal many of spiritual blindness, perhaps heal a whole nation of spiritual blindness? **Would you like to help heal others and America? If so, you can help "do greater works" by telling your friends about this course.**



Bible Law Course

Lesson Fourteen

Test Sheet

1. True. 2. He comes after it. 3. _____
 False. You take it to him.
4. Yes. 5. _____ 6. Yes. 7. Yes.
 No. No. No.
8. a. 9. Yes. 10. _____ 11. _____
 b. No.
 c.
 d.
12. a. d. 13. a. 14. a. 15. _____
 b. e. b. b.
 c. c. c.
16. _____
17. Yes. 18. Yes. 19. a. 20. Yes.
 No. No. b. No.
21. a. 22. a. 23. True. 24. True.
 b. b. False. False.
 c.
25. True. 26. true. 27. a. 28. Yes.
 False. False. b. No.
29. _____
30. Nutrition. 31. a. 32. Yes. 33. Yes.
 Finance. b. No. No.
 Sanitation.
34. a. 35. Yes. 36. Yes. 37. Yes.
 b. No. No. No.
38. Yes. 39. _____ 40. a. 41. a.
 No. b. b.
 c. c.
42. Murders shall be _____ 43. a.
You shall not eat _____ b.
You shall be _____, and _____ c.
44. _____
45. _____

Bible Law Course - Lesson Fourteen - Test Sheet Cont.

46. _____

47. () a.
() b.

48. () Before.
() After.

49. () a.
() b.
() c.

50. () a.
() b.
() c.

51. () a.
() b.
() c.

52. () a.
() b.
() c.

53. () a.
() b.
() c.

54. _____

55. () a
() b.

56. () \$315.00
() \$600.00
() \$1,200.00
() \$1,500.00

57. () a.
() b.
() c.

58. _____

59. () Yes.
() No.

60. _____

61. () Yes.
() No.

62. () Yes.
() No.

63. () Yes.
() No.

64. () a.
() b.

65. _____

66. () a.
() b.
() c.
() d.

67. () a.
() b.

68. () True.
() False.

69. () Yes.
() No.

70. () No one, it was an accident.
() The person who lit the fire.
() The insurance company.

71. _____

72. _____

73. () a.
() b.

74. () a.
() b.

75. () a.
() b.

76. () a.
() b.

77. () Yes.
() No.

78. _____

79. () a.
() b.

80. () a.
() b.

81. () Psalms 139:21-22
() Deuteronomy 25:13-16
() Both.

82. () a.
() b.

Bible Law Course

Lesson Fourteen

Answer Sheet

1. () True. 2. (X) He comes after it. 3. THE GOOD SAMARITAN
(X) False. () You take it to him.
4. () Yes. 5. AN ABOMINATION 6. () Yes. 7. () Yes.
(X) No. (X) No. (X) No.
8. (X) a. 9. () Yes. 10. DEUTERONOMY 22:8 11. DEUTERONOMY 22:9
() b. (X) No.
() c.
(X) d.
12. () a. () d. 13. (X) a. 14. () a. 15. DEATH
() b. (X) e. () b. () b.
() c. () c. (X) c.
16. THEY ARE TO BE MARRIED
17. (X) Yes. 18. () Yes. 19. () a. 20. (X) Yes.
() No. (X) No. (X) b. () No.
21. () a. 22. () a. 23. (X) True. 24. (X) True.
(X) b. () b. () False. () False.
(X) c.
25. (X) True. 26. (X) true. 27. () a. 28. (X) Yes.
() False. () False. (X) b. () No.
29. KEEP FROM EVERY WICKED THING
30. () Nutrition. 31. () a. 32. () Yes. 33. (X) Yes.
() Finance. (X) b. (X) No. () No.
(X) Sanitation.
34. () a. 35. (X) Yes. 36. () Yes. 37. () Yes.
(X) b. () No. (X) No. (X) No.
38. () Yes. 39. ONE YEAR 40. () a. 41. () a.
(X) No. (X) b. () b.
() c. (X) c.
42. Murders shall be PUT TO DEATH
You shall not eat BLOOD
You shall be FRUITFUL , and MULTIPLY 43. () a.
() b.
(X) c.
44. SO THAT HER FRUIT DEPART FROM HER
45. MY MOTHER'S BELLY

Bible Law Course - Lesson Fourteen - Answer Sheet Cont.

46. BELLY
WOMB
47. () a.
(X) b.
48. (X) Before.
() After.
49. (X) a.
() b.
() c.
50. () a.
(X) b.
() c.
51. () a.
(X) b.
() c.
52. () a.
() b.
(X) c.
53. (X) a.
() b.
() c.

54. RETURN, THOU BACKSLIDING ISRAEL (White race), SAITH THE LORD;
AND I WILL NOT CAUSE MINE ANGER TO FALL UPON YOU: FOR I AM
MERCIFUL SAITH THE LORD, AND I WILL NOT KEEP ANGER FOREVER.
ONLY ACKNOWLEDGE THINE INIQUITY, THAT THOU HAST TRANSGRESSED
AGAINST THE LORD THY GOD.”

55. () a
(X) b.
56. () \$315.00
(X) \$600.00
() \$1,200.00
() \$1,500.00
57. () a.
() b.
(X) c.

58. THE DEATH PENALTY

59. (X) Yes.
() No.
60. MARY COULD HAVE BEEN PUT TO DEATH

61. (X) Yes.
() No.
62. (X) Yes.
() No.
63. (X) Yes.
() No.
64. () a.
(X) b.
65. THOSE WHO KEEP THE
COMMANDMENTS.
66. () a.
() b.
() c.
(X) d.
67. () a.
(X) b.

68. (X) True.
() False.
69. () Yes.
(X) No.
70. () No one, it was an accident.
(X) The person who lit the fire.
() The insurance company.

71. THE CHURCH. TWO OR MORE MINISTERS HEAR
THE CASE AND JUDGE IT ACCORDING TO GOD'S LAW.

72. JESUS CHRIST

73. () a.
(X) b.
74. () a.
(X) b.
75. (X) a.
() b.
76. (X) a.
() b.
77. () Yes.
(X) No.

78. THE STRANGER (POOR) THE FATHERLESS AND THE WIDOW

79. () a.
(X) b.
80. () a.
(X) b.
81. () Psalms 139:21-22
(X) Deuteronomy 25:13-16
() Both.
82. () a.
(X) b.

The Ten Commandments

Bible Law Course

Moses' Third Speech

Blessings And Curses For Obedience And Disobedience (Read II Samuel 7 and Deuteronomy 26 before continuing.)

(1) In II Samuel 7 we find that God had established His people in the land of Palestine. King David was secure in his throne. The nation was free from national enemies. In verse 10 God said to David, "Moreover I will appoint a place for My people Israel, and will plant them, that they dwell in a place of their own, and move no more, as beforetime." (1) When these words were spoken, (1014 BC) Israel was in Palestine. (2) About 314 years later in 700 BC, Israel was removed from Palestine by the Assyrians and Babylonians. Therefore the "appointed place":

- () a. is the same old Palestine.
- () b. is someplace other than Palestine.

(2) Deuteronomy 26:15 is a good description of:

- () a. India. () e. China.
- () b. Russia. () f. Palestine.
- () c. The United States and Canada.
- () d. Africa.

Most people have been taught that America was named after an obscure Florentine sailor and merchant Americus Vespuccius. However, in 1507 a German professor by the name of Waldseemuller, at a college in Lorraine, France, published a treatise on geography and suggested that the New World be called "America."

The word "America" is simply another form of the Gothic words "Amel-Ric" which appears in the German as "Emerich." The "Amel" means "Heaven," and the "Ric" means "kingdom." In modern German the equivalent for Amelrich is "Himmelreich," meaning "kingdom of heaven." That also is the, now forgotten, meaning of the word "America.."

Matthew 13:37-44

(37) He answered and said unto them, He that soweth the good seed is the Son of man;

(38) **The field is the world;** the good seed are the children of the kingdom; but the tares are the children of the wicked one;

(39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

(40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

(41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

(43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(44) **Again, the kingdom of heaven is like unto treasure hid in a field;** the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

(3) Here are some words from the song, "**This Land Is Your Land**" by Woody Guthrie: "this land is your land, this land is my land...from California to the New York island, from the redwood forest...to the Gulf Stream waters...this land was made for you and me. **When we sing this song, what do we know in our heart?**"

- () a. We stole this land from the Indians just like the Israelites stole Palestine from the Canaanites.
- () b. This is the appointed place that the Lord gave modern Israel (not the Jews) for an inheritance.

(4) What does Matthew 22:37 say we are to do with all our heart and soul?

(5) What does Deuteronomy 26:16 say we are to do with all our heart and soul?

(6) In Deuteronomy 26:17, what did our ancestors agree to?

1. That the Lord this day to be ___ _ _ .
2. To walk in His ___ _ _ .
3. To keep His ___ _ _ _ .
4. And His ___ _ _ _ _ .
5. And His ___ _ _ _ _ .
6. And hearken unto His ___ _ _ _ .

This is the definition of the word **avouch**: (1) to make frank acknowledgement or affirmation of. (2) to assume responsibility for; guarantee. (3) to admit; confess.

(7) What did the Lord avouch, i.e., guarantee?

1. We were to be His ___ _ _ _ _ .
 2. That He would make us high _____
-

(8) What are we to do to a misbehaving child? (Proverbs 13:24, 22:15, 23:13-14)

- () a. Tell the child how much you love him.
- () b. Give him a toy to be good.
- () c. Spank him.

(9) When God “spanks” His people, what does He sometimes use for a paddle?

(Isaiah 10:5)

(10) Now, when a father prepares to spank a child, what can the child do?

- () a. Take the paddle away from the parent.
- () b. Blame all his troubles on the “paddle.”
- () c. Behave himself so that the parent will put the paddle away.

Deuteronomy 28 and Leviticus 26 list the blessings and cursings we as a nation will experience depending upon our conduct. These blessings and cursings are binding upon the Israelite nationality. They aren't binding on other nations. The reason is that their ancestors were not at Mt. Sinai. The covenant is between God and Israel only. It is very important that we as a nation realize:

1. Our ancestors entered into an agreement that is binding upon us today.
2. That agreement is **national** rather than personal.
3. We are the children of God and He treats us as a loving parent. He rewards us when we, as a nation, are good and punishes us, as a nation, when we are bad according to the agreement.

(11) When we are good, we will be blessed as written in Leviticus 26:1-13 and Deuteronomy 28:1-14. **In Leviticus 26:1-13, how many times does God say “I will...?”**

(12) In Deuteronomy 28:1-14, how many times does Moses say, **“The Lord shall...?”**

(13) If we as a nation are healthy, wealthy, and wise, why is it?

- a. The work of liberal government programs. b. God did it. (Because we obey him.)

(14) Leviticus 26:14-39 describes the punishments we as a nation will experience when we are bad. **How many times does God say, “I will ...?”**

(15) In Deuteronomy 28:15-68, how many times does Moses say, **“The Lord shall...?”**

(16) So, if we as a nation do not live by God's Law, and as a result suffer various problems, who brings these events about?

- a. The Humanists. d. The Liberals.
 b. The Jews. e. God.
 c. No one, it is simply cause and effect.

(17) Many good patriotic people are fighting to save America from all kinds of enemies both real and imagined. Some blame our troubles on Liberals, others blame the international bankers or the Jews. In the final analysis, who is the blame for our problems?

- a. The Humanists. d. The Jews.
 b. The Liberals. e. We Christians.
 c. The Bankers.

What is a bigot?

Anyone who disagrees with a Liberal.

In times past America was much more moral and Christian in conduct. According to Deuteronomy 28:1-15 and Leviticus 26:1-13, God poured out His blessings on America. In recent years, it has become such that we as a nation no longer harken unto the Lord to do all His commandments. We despise His statutes. We abhor His judgements and break the covenant. The result of our conduct is a national spanking.

One of the “paddles” our Father in heaven uses is the Assyrian. Isaiah 10:5 reads, **“O Assyrian, the rod of mine anger and the staff in their hand is mine indignation.”** The Assyrians are simply non-Christian peoples raised up by God to punish us. If and whenever we as a nation keep His commandments, God will then remove these people from our land. In fact, if we had obeyed God's Laws, these people would not be in our land today. For example, Numbers 33:55 states that God commanded our ancestors to drive out the Canaanites when they took possession of Palestine. If they would not, then God promised;

“But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, what those which you let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell.”

2 Corinthians 12:7

(7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me **a thorn in the flesh**, the messenger of Satan to buffet me, lest I should be exalted above measure.

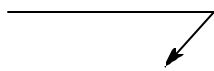
God created each race for a different purpose and gave each “family” its own “home” in the world. Today, we do worse than our forefathers by helping aliens to our race and religion to cross our borders. We even bring them to our shores in boatloads. Are they not “pricks in our eyes, and thorns in our sides,” and do not they vex us?

(18) God gave us Laws, Statutes and Judgements. One of these Laws, is “Thou shalt not steal.” A statute under this general law forbids interest on money. There is a judgement to be carried out against anyone who charges interest on money. When we as a people keep God’s financial laws, we become very wealthy. If we don’t obey His financial laws, then: (Deuteronomy 28:43-44)

“The stranger _____

If we do not follow God’s Laws, then He will raise up a people to bring judgement upon us. We Americans produce about half of the world’s goods and services, but because we disobey God’s law on interest, we owe the bankers about three times the value of our entire nation! (Trillions of dollars in National, State, Local, business and personal debts).

(19) God said, “Thou shalt not kill.” A statute under this general law forbids abortion. The judgement for murder is, “The murderer shall surely be put to death.” When we as a nation enact other laws permitting abortion, protecting abortionists, and even providing Federal funding out of our taxes, then God says in Deuteronomy 28:18:

Warning: If this newspaper article makes you sick then skip question #20. 

(20) In fact, it is our own children who die in these abortion clinics. They are dying at a rate in excess of 1,380,000 each year. In less than five years, that’s more than 6,000,000. Half of them would have been the “firstborn.” We are constantly reminded of the “Holocaust” and turn a deaf ear to a greater crime in our own nation against our own children. If that were not enough, many of these little children are thrown into garbage cans. What do we feed pigs? Do people eat those pigs? **What does Leviticus 26:29 say?**

In the *Congressional Record* for September 30, Congressman Robert Dornan reported that doctor Case Western Reserve University "took the fetus and cut its body open. They said they wanted its liver. They carried its body out of the incubator and it was still alive. It had a complete body, with hands, feet, mouth and ears. The fetus was not injected with an anesthetic when the doctors sliced open its stomach. The doctors maintained that was of little concern to the experimenters because an aborted baby is just garbage."

You will find that most of the abortion clinics are NOT run by Anglo-Saxons or Christians. Has God simply raised up a people to bring judgement on us for breaking the covenant? 2 Chronicles 7:14 reads, **“If My people which are called by My name shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and (I) will heal their land.”**

(21) Who are the people “called by My name” and being told to turn from their wicked ways?

- a. The Humanists.
- b. The Jews.
- c. The Negro.
- d. The Christians.
- e. The Communists.
- f. The Liberals.

(22) According to 2 Chronicles 7:14, who are the people to be humbled?

- a. The wicked.
- b. The Christians.

(23) After we humble ourselves, and after we turn from our wicked ways then, who will heal the land?

- a. We Christians.
- b. Jesus Christ.

One commandment states, “Thou shalt not covet.” Various statutes forbid looking at the nakedness of others. God has provided judgement for those who break these laws. With the help of the Liberals and Humanists we, as a nation, have decided that censorship violates “freedom of the press” and “freedom of speech,” etc.. So, what does God do? He raises up a people to bring judgement upon us. These people become very wealthy in the pornography business. Consider the following people;

- A. The White Christian **model** who poses nude wearing only a cross around her neck.
- B. The Christian **photographer** who took the pictures.
- C. The White **workmen** who ran the printing presses.
- D. The Christian **purchaser** who buys the publication.
- E. The Jewish **businessman** whom God has raised up to take a lot of our money supplying our illicit wants.
- F. The **clergyman** who taught the model, printing press operator and photographer that God’s Law is done away and the Jews are God’s “chosen people.”

(24) In your opinion, who is the most guilty in the above?

(25) In your opinion, who is the least guilty in the above?

Prophecy - Sudden Events or a Statement of Divine Intent?

There are two ways to interpret prophecy. One as an **event**, the other as a **statement**. The popular preaching is that, “Christ could come at any moment, perhaps tonight!” The Rapture doctrine calls for a sudden disappearance of the saints. These are two examples of the “event” method of viewing prophecy. For two examples of the “statement” understanding of prophecy, we’ll look in Deuteronomy 28 and Leviticus 26. The very fact that God said these blessings and cursings would come to pass make these chapters prophecies. (What God said he would do.)

(26) At the end of World War II, America was militarily the most powerful nation in the world. If we break the covenant, what will God do to us? (Leviticus 26:19)

I _____ the _____ of _____.

(27) This process came to pass in;

- () a. The Great Depression (punishment).
- () b. The election of Bill & Hillary Clinton.
- () c. Korea, Viet Nam, and Iran hostage situation with the “yellow” ribbons.

In questions 11-17 we studied “the Lord shall” and “the Lord will.” In questions 26 and 27 we saw examples of what the Lord has done in recent years. In 2 Chronicles 7:14 we have a promise that, when we first obey, then He will save us. Prophecy is a statement of what God will do. The fact that He has kept his word proves that He is alive and well in full control of the situation. Jesus Christ did not just correctly predict what would come to pass and under what circumstances. Rather, He causes events to come to pass because he is alive and in control. Consider John 13:19 and 14:29;

John 13:19 Now I tell you before it come, that, when it is come to pass, **ye may believe** that I am he.

John 14:29 And now I have told you before it come to pass, **that**, when it is come to pass, **ye might believe**.

Blessings And Cursings Of The Law In Malachi

(Read Malachi 3:7-18 before continuing)

(28) What have we gone away from and not kept?

(29) How do we return unto God? (Malachi 3:7)

- () a. Prayer meetings.
- () b. Bible Study.
- () c. Obey God’s ordinances.

(30) In verse 8, what specific law does God have in mind?

- () a. Thou shalt not kill.
- () b. Thou shalt not bear false witness.
- () c. Honor the Lord with thy substance, i.e., tithes and offerings.

The subject of tithing is mentioned in Deuteronomy 12 and 26. Let’s take a close look at this subject before returning to verse 9.

(31) Who was the first person mentioned in the Bible as a tither? (Genesis 14)

(32) To whom did he tithe? (Which ministry?)

- () a. The Levitical.
- () b. The Melchizedek.
- () c. The Christian.

Proverbs 3:4-12

(4) So shalt thou find favour and good understanding in the sight of God and man.

(5) Trust in the Lord with all thine heart; and lean not unto thine own understanding.

(6) In all thy ways acknowledge him, and he shall direct thy paths.

(7) Be not wise in thine own eyes: fear the Lord, and depart from evil.

(8) It shall be health to thy navel, and marrow to thy bones.

(9) Honour the Lord with thy substance, and with the firstfruits of all thine increase:

(10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

(11) My son, despise not the chastening of the Lord; neither be weary of his correction:

(12) For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

(33) There was a change in the priesthood. At the time of the Exodus from Egypt the Levites comprised the priesthood. Because of the change in the priesthood, from Melchizedek to Levi, there was a change in the tithing law. The tithe was no longer given to Melchizedek but unto Levi. In Numbers 18:21, who gave the tithe to the Levites?

(34) Was it His to give? Yes. No.

(35) Who received God's tithe before the change making it payable to the Levites?

_____ (See question #31)

(36) What were the Levites to do in exchange for the tithe? (Numbers 18:21)

“For their which they” _____

(37) Could you say that there had been a “change in the law,” when tithes were no longer paid to the Melchizedek priesthood but rather to the Levitical priesthood?

Yes. No.

Tithing In The New Testament

(38) In Matthew 23:23, what did Christ say they “ought to have done?”

(39) What did Christ say they were not to leave undone?

(40) What was a matter of Law?

- a. Judgement.
- b. Mercy.
- c. Faith.
- d. Tithing.
- e. All of the above.

(41) Does this verse show that Christ approved of tithing?

Yes. No.

(42) When Jesus Christ went to church, where did he sit? (Mark 12:41)

- a. In the front.
- b. In the back.
- c. At the door.
- d. Beside the collection box.

(43) Why did he sit there?

The hat was passed around a certain congregation for the purpose of taking up a collection. After it had made the circuit of the church, it was handed to the minister—who, by the way, had exchanged pulpits with the regular preacher—and he found not a penny in it. He inverted, the hat over the pulpit cushion and shook it, that its emptiness might be known; then, raising his eyes to the ceiling, he exclaimed with great fervor:
“I thank God that I got back my hat from this congregation.”

Paul's explanation that there had been a change in the law

(Read Hebrews 7 before continuing)

(44) We really do not know who wrote the Book of Hebrews. Most believe that it is Paul's writing. Nevertheless, in Hebrews 7:2, who received the tithe in the days of Abraham?

- () a. The New Testament ministry.
- () b. The Levitical ministry.
- () c. The Melchizedek ministry.

(45) Who received the tithe before Christ and after the time of Abraham? (Hebrews 7:5)

- () a. The New Testament ministry.
- () b. The Levitical ministry.
- () c. The Melchizedek ministry.

(46) Paul is quoting and explaining the Old Testament. He shows that, in times past there was a change in the priesthood from Melchizedek to Levi. In verses 11 and 17 Paul mentions another change in the priesthood. In verse 17 Paul quotes Psalms 110:4. **Who is Psalm 110 about?**

Psalms 110:1-7

(1) The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

(2) The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

(3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

(4) The Lord hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

(47) Who is the new priest? (Hebrews 7:22)

- () Melchizedek. () The Levites. () Jesus Christ.

(48) Hebrews 7:12, "For the priesthood being changed, there is made of necessity a change also of the law." What was one point of law that was changed? (See question 35)

- () a. The law of tithing was done away.
- () b. The paying of tithes was changed from the Levitical ministry to the New Testament Christian ministry.

(49) Does Christ intend that His Church and ministers beg for money? The Levites didn't have to beg. Tithing is dignified. Tithing is understandable. Tithing is law-abiding. Tithing is clean cut. Tithing is a sound way to provide for the work of God in today's world. What should ministers do to finance their work?

- () a. Beg for money, "the doctrine of free will offerings."
- () b. Teach tithing as a command of God, "the doctrine of tithing."
- () c. Get a job and meet expenses out of their own pocket.

Paul's Money Problems

Recall that there had been a change in the tithing law in times past. The tithe was first paid to Melchizedek. Then, after the change, the tithe was paid to the Levites. Again there was a change, from the Levites unto the Christian ministers such as Paul. But, in Paul's day many tithers were still paying tithes to the Levites and to the temple at Jerusalem. Now, with this in mind, before continuing, read 1 Corinthians 9.

(50) In verse 1 Paul states (1) He is an Apostle, (2) He has seen Jesus Christ, (3) The Corinthians were “his work in the Lord.” Then in verse 4 Paul asks, “Have we (Christian ministers) not the power to eat and drink (at your expense)?”

- () Yes.
- () No.

(51) Verse 5, Don't we ministers have the right to travel about with our wives or assistants to preach the Gospel at your expense through the tithe?

- () Yes.
- () No, pay your own way.

(52) Verse 6, “Have we not the power to forbear working,” i.e., do we ministers have to get a job to support our preaching activities?

- () Yes.
- () No.

(53) Verse 7, do soldiers go to war at their own expense, or at the expense of the nation?

- () a. Soldiers pay their own way.
- () b. The nation pays.

(54) Paul bases his argument for financial support on; (verse 9)

- () a. Free will offerings. () b. Bible Law.

(55) Paul had supplied the Corinthians with spiritual things. What did he hope for in return? (Verse 10-11)

Their _____.



ICorinthians 9:1-27

(1) Am I not an **apostle**? am I not free? have I not seen Jesus Christ our Lord? are not ye **my work in the Lord**?

(2) If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

(3) Mine answer to them that do examine me is this,

(4) Have we not power to eat and to drink?

(5) Have we not power to lead about a sister, a wife, as well as other apostles, and {as} the brethren of the Lord, and Cephas?

(6) Or I only and Barnabas, **have not we power to forbear working**?

(7) **Who goeth a warfare any time at his own charges?** who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

(8) Say I these things as a man? or saith not the law the same also?

(9) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

(10) Or saith he {it} altogether for our sakes? For our sakes, no doubt, {this} is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

(11) If we have sown unto you spiritual things, {is it} a great thing if we shall **reap your carnal things**?

(12) If others be partakers of this power over you, {are} not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

(13) Do ye not know that they which minister about holy things live {of the things} of the temple? and they which wait at the altar are partakers with the altar?

(14) Even so hath **the Lord ordained that they which preach the gospel should live of the gospel.**

(56) In verse 13 Paul mentions that the Priests of the temple live of the things of the temple. What are the “things of the temple”?

- () a. The sale of indulgences. () b. Tithes and offerings.

(57) In verse 12 Paul mentions a “power over you.” That power was;

- () a. The power to heal.
() b. The power to “bind and lose.”
() c. The power to collect tithes and offerings.

(58) In Hebrews 7:5 we read, “they ... who receive the office of the priesthood have a commandment to take tithes of the people according to the law.” In 1 Corinthians 9:14, what did the Lord ordain?

(59) To whom did Paul deliver the gospel without charge? (Verse 18)

- () a. The non-Christians he was trying to reach.
() b. The Christians who should have been supporting him.
() c. Both, unfortunately. 2 Corinthians 11:8

(60) Some believers who do not tithe or give free will offerings ask for free books, free courses and free cassette tapes. If your church has booklets, tapes and other literature, who should receive them without charge?

- () a. The minister should give anyone whatever he asks without charge.
The minister should “buy” (out of “tentmaker” wages) the truth and sell it not.” He should get a job just like Paul, wasn’t Paul a tent-maker? Acts 18:3
() b. The general public should receive materials without charge. The congregation should buy the truth so the minister can “sell it not.”

The article below is reproduced from pages 846-848 of the book entitled, The Institutes Of Biblical Law by R. J. Rushdoony. Published by The Presbyterian and Reformed Publishing Co., available at your local book store.

2 Corinthians 11:8-9

(8) I robbed other churches, taking wages of them, to do you service.

(9) And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me **the brethren which came from Macedonia supplied:** and in all {things} I have kept myself from being burdensome unto you, and so will I keep {myself}.

Acts 18:1-4

(1) After these things Paul departed from Athens, and came to Corinth;

(2) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

(3) And because he was of the same craft, he abode with them, and wrought: for by their occupation **they were tent-makers.**

6. Subversion and the Tithe

During the 11th century, Manichaeian ideas spread rapidly in northern Italy and southern France, having come there from North Africa, Byzantium, and Bulgaria. The headquarters in Europe of this movement was in Bosnia, whence a leader or "pope" is said to have ruled his followers. Most of these followers came to be known as Catharists. The Catharists attacked the Christian church as the church of Satan, mocked at infant baptism, communion, and orthodox doctrine. They

held that the material world was created by Satan, the apostate son of God, while men's souls belonged to the true kingdom of heaven.

In particular, the Catharists struck at the foundations of Christendom by speaking against the tithe and urging people not to pay tithes. This fact alone "drew adherents in many localities."¹ This fact, moreover, contributed to the changed attitude of the church towards these groups, and the suppression of all such movements began. Runeberg sees a connection between the Catharist movement, which went underground, and the rise of witchcraft.² The Catharists apparently allied themselves with the ancient religious practices and superstitions of rural peoples and gave them a Manichaean development. Thus, an ancient and dying paganism was converted into an aggressive heresy which was striking at the foundations; of Christendom by attacking the tithe.

There was thus a dual movement underway, first, an attack on Christendom by means of an attack on its material mainstay, the tithe, and, second, an attempt to tie the tithe too closely to the church, which also undercut the vitality of Christian renewal. As long as the tithe flows freely to reforming agencies, renewal is constant. When it is tied to the church, the church's power is enhanced, not the vitality of Christendom.

In England, however, the monastic foundations impropriated the tithes from the parochial clergy, who had long given the poor tithe careful attention. By the early 12th century, this was creating problems. As the monastic foundations lost interest in the poor, there were complaints in parliament against these impropriations. In spite of this, the parish churches still did much to minister to the poor.³ The ruthless impropriations of monastic properties by Henry VIII were in part made possible by this background. The monetary inflation of the Tudor regimes then worked to destroy the ability of the parish church to minister to the poor with its existing funds, and the clergy itself became needy.⁴ ...,

The tithe thus can be subverted in more than one way. It can be subverted by an attack on the law of tithing. It can "be undercut by appropriating the tithe to the church (or state) rather than to the Lord's work directly from the people of God. It can be nullified by monetary inflation, whereby endowed funds are reduced to a pittance, and long-range provisioning made of none effect.

Without the tithe, the need for social financing remains, and thus

1. *Societas Scientiarum Fennica, Commentationes Humanarum Litterarum XIV*,
4, Arne Runeberg, *Witches, Demons and Fertility Cults* (Helsingfors, 1947), p. 21
2. *Ibid.*, p. 22 ff.
3. W. K. Jordan, *Philanthropy in England, 1480-1660* (New York: Russell
Sage Foundation, (1959) 1964), pp. 80-83.

the, state tax takes over, as well as statist corruption and misappropriation. A limited state without a tithe is an impossibility, and political conservatives who dream of such an order are fools and dreamers, as are anarchists who dream of existing with no state at all. A strong familistic society and a tithing society can create a wide variety of institutions, schools, and agencies which can take over the basic functions of church, school, health, and welfare and thereby shrink the state to its proper dimensions. Social financing is necessary: either the people of God undertake it, or the state will.

Malachi and Blessings and Cursings

(Read again Malachi 3:7-18)

(61) (Malachi 3:8-9) When the people did not pay their tithes, who were they robbing?

- a. The Levitical ministry.
- b. The Melchizedek ministry.
- c. New Testament ministry.
- d. God.

(62) Could you agree that America is “cursed with a curse” because we, as a nation, do not know God’s civil and criminal laws? (Fulfilling Malachi 3:9)

- Yes. No.

(63) Could you agree with this, “Bring ye the tithes into My storehouse, that there may be meat (The teaching of God’s Law) in My house (America)?” (See 1 Corinthians 3:2, Hebrews 5:11-14, and 1 Peter 2:2)

- Yes. No.

(64) In verses 10, 11 and 12 God lists various blessings. These blessings are primarily:

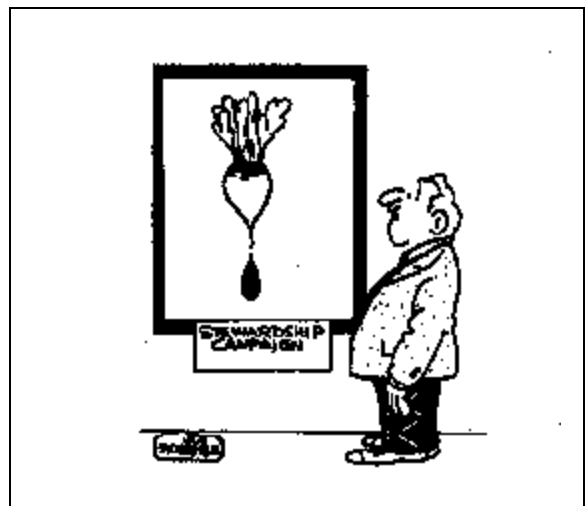
- National. Personal.

Verse 13 reads, **“Your words have been stout against me...”** The people answered, **“What have we spoken so much against thee?”** God’s answer;

“Ye have said it is vain to serve God: and **what profit is it that we have kept His ordinance** (to tithe), and that we have walked mournfully before the Lord of hosts?”

Because of the great difficulty in raising funds to meet the needs of the ministry, many ministers preach a version of “seed faith.” They say, if you first give to God, then God will give more in return to you,” these ministers have given the answer to **“and what profit is it that ye have kept his**

A preacher amazed his congregation one Sunday morning with this announcement:
 “You don’t love me, because you don’t pay my salary. You don’t love one another, for there are no weddings. And God doesn’t seem to want you, because nobody dies.
 “Now, since I have the honor to have been appointed chaplain for the penitentiary, this will be my last Sunday among you, and I will ask the choir to stand and sing, ‘Meet Me There.’”



ordinance?" Their answer is "Give so you can get." Common sense should tell you that anyone, even an anti-Christ Communist Liberal will give a little to get a lot. Common sense should tell you that "giving to get" (seed faith) is not Christian. In fact "giving to get" is the principle of the stock market, gambling, usury, and other ways to receive unearned income.

You can pray and you can preach and you can talk and do all sorts of things which take a little of your time and none of your money and detract very little from the material things of your life. But, if you give the tithe, 10% of your income to God for His work you lose something! There will be something that you can not buy. Someplace you can't go. A few days that you can not take off work for vacation. Tithing takes something physical from you and it is the only obedience that does. Whether you give it or not, God says that it is his. Below we reproduce another article from the book **Institutes Of Biblical Law**. The article is under the First Commandment and begins on Page 57 of the book.

The First Commandment

57

The tithe is *not* a gift to God; it is God's tax for the use of the earth, which is at all points under God's law and jurisdiction. Only when the payment to the Lord exceeds ten percent is it called a gift and a "free-will offering" (Deut. 16: 10,11; Ex. 36:3-7; Lev. 22:21, etc.).

The tithe was for centuries legally collected, i.e., the state provided the legal requirement that tithes be paid to the church. When Virginia repealed its law which made payment of the tithe mandatory, George Washington expressed his disapproval in a letter to George Mason, October 3, 1785. He believed, he said, in "making people pay toward the support of that which they profess."³² From the 4th century on, civil governments began to require the tithe, because it was believed that a country could only deny God His tax at its peril. From the end of the 18th century, and especially in recent years, such laws have disappeared under the impact of atheistic and revolutionary movements. Instead of freeing men from an "oppressive" tax, the abolition of the tithe has opened the way for truly oppressive taxation by the state in order to assume the social responsibilities once maintained by tithe money. Basic social functions must be paid for. If they are not paid by a responsible, tithing Christian people, they will be paid for by a tyrant state which will use welfare and education as stepping-stones to totalitarian power.

The matter was ably summed up by Lansdell:

It seems clear, then, in the light of revelation, and from the practice of, perhaps, all ancient nations, that the man who denies God's claim to a portion of the wealth that comes to his hands, is much akin to a spiritual anarchist; whilst he who so apports less than a tenth of his income or increase is condemned by Scripture as a robber. Indeed, if in the days of Malachi not to pay tithe was counted robbery, can a Christian who withholds the tenth be—now, any more than then—counted honest towards God?

Right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when we steal God's portion to spend it on ourselves.³³

32. Jared Sparks, ed., *The Writings of George Washington* (Boston: Ferinand Andrews, 1838), IX, 137.

It is significant that in the Soviet Union/any charitable activity is strictly forbidden to religious groups. If a church group were to collect funds or goods to administer relief to sick and needy members of the congregation or community, it would immediately create a power independent of the state as the remedy for social problems. It would moreover create a power which would, reach people more directly, efficiently, and powerfully. The consequence would be a direct affront to the preeminence of the state. For this reason, in the democracies, orphanages have been steadily the target of repressive legislation to eliminate them, and charity has been preempted by the state increasingly as a major step towards totalitarianism.

Lansdell was right. Those who do not tithe are spiritual anarchists: they destroy both the freedom and order of society and unleash the demons of statism.

(65) If you have children, what makes you a very happy parent?

- a. The child who listens because you pay him.
- b. The child who listens because mom or dad wants it done.
- c. The child who listens because you will spank him if he doesn't.

(66) Who makes our heavenly father very happy?

- a. The Christian who obeys for reward.
- b. The Christian who obeys because Christ wanted it done.
- c. The Christian who obeys out of fear of punishment.

(67) How do you discourage a good man from the pulpit?

- a. Tell him how wonderful his sermons are and put little or nothing in the collection plate.
- b. Attend church on Easter and Christmas only.

2 Chronicles 31:4

(4) Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, **that they might be encouraged in the law of the Lord.**

(68) Many of you have talked to your minister about the things in this course. He listened politely and attentively. You may have given him one of our post cards. He did not respond by mailing it. The next week it was as if you never said a word to him. In private, he may agree with you, but he never speaks out from the pulpit. He is still as friendly as can be. How do you get your minister's attention in a way that gets results?

- a. Tell him how wonderful his sermons are, and that there are a few things you would like to talk about. Put little or nothing in the collection plate.
- b. Become a tither, then say "Pastor, I have been studying the Bible. I have discovered a few things. Would you like to hear about them?"

The word of God is "meat." It is food for America. When Jesus commanded us to feed the hungry, did he have in mind sending food to the starving non-Christians in some far away non-Christian or even anti-Christian land or are we to feed the spiritually starving Christians in our own land? Isn't America dying for lack of "meat" from the Word of God?

There are many ministers in this land who preach popular doctrine because the people won't support them if they preach the truth. So who's fault is it? Is it the minister who has a wife and a family; kids in college; a car in need of repair? A man who needs some money to pay his bills and knows he can get it by preaching "inspiring" sermons and providing entertainment (enticing words, philosophy and vain deceit), but fears he can't get donations when he preaches the whole truth? There is a very famous preacher on television who invites famous guests. He preaches a philosophy of motivation and enthusiasm called "possibility thinking." His sermons make people feel good. He will almost never preach from or quote the Bible. What is this but "spoiling" (robbing) by way of enticing words and vain philosophy? And why does he preach this way? The answer, people like this kind of preaching and give more in the way of "free will" offerings when he does.

Is it his fault or is it your fault? If Christians would give without any strings attached, then these men would know their incomes were secure, then wouldn't more of them preach the truth? Realize that ministers are not perfect. Preachers are just like you. They make mistakes. Preachers commit error. They sin. They do all the wrong things that you do. And then you place upon the minister's shoulders the added burden that he wants to preach the truth, but he can't because you won't support him when he does. Then what happens? There is no "meat" in God's house! You get spoiled food and garbage. Just like the foodless snack foods consumed before the television. It tastes good, but it is not good for you.

Matthew 9:37-38 reads, **"Then he said unto His disciples, the harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."**



That prayer has been answered! In today's world with mass communications, just one person can reach all America. It takes the same amount of work to put a radio broadcast over one station or many. The number of stations is determined by the amount of money available. It takes no more work to write this Law Course for a hundred people or a thousand or a million. The number of students is determined by the amount of money available to do the job. Throughout America there are many skilled laborers well qualified in many different ways. They are ready, willing and able to reap the harvest. The Lord of the harvest has sent laborers into the harvest. **There is no lack of laborers, only a lack of money to get the job done.**

Most people cannot tithe! The reason is, If we do not pay God his 10% he allows government to take up to 90%. Government is taking over half now. Many can't meet their taxes and monthly payments as is. So what is a person to do? The answer. Start out by contributing just 1% of your income to some worthwhile cause. **The best "tax protest" is the tithe.** God requires the tithe. It is up to you to choose to whom it is given. For the average wage earner a 1% starter would be \$2.00 to \$4.00 per week. Most of us will waste that much each day. Perhaps we would have to forgo a movie or a six-pack of cola. (And if we do not start now government will tax away that 'extra' \$2.00 to \$4.00 per week.) There is nothing more covetous than a Godless Humanist government. **The best "tax protest" is the tithe.**

In the process of time you will become more careful about how you spend your money and less in debt to the money changers. God will start to bless you. Your money will go further. You will now be able to contribute 2%. In a few months, as the situation improves, you can advance to 3% and so on.

Malachi 3:7-15 KJV

(7) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein: have we robbed thee? In tithes and offerings.

(9) Ye are cursed with a curse: for ye have robbed me, even this whole nation.

(10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that {there shall} not be room enough to receive it.

(11) **And I will rebuke the devourer for your sakes**, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

(12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

(13) **Your words have been stout against me**, saith the Lord. Yet ye say, What have we spoken so much against thee?

(14) **Ye have said, It is vain to serve God: and what profit {is it} that we have kept his ordinance**, and that we have walked mournfully before the Lord hosts?

(15) And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

(16) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, a book of remembrance was written before him for them that feared the Lord, and that thought upon name.

(17) And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

(18) **Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

Victory in Jesus will not come until we support our ministers. The wicked have nothing to fear from a poverty stricken church. If your pastor is broke, the only ones having fun will be the wicked as they chase and laugh at you.



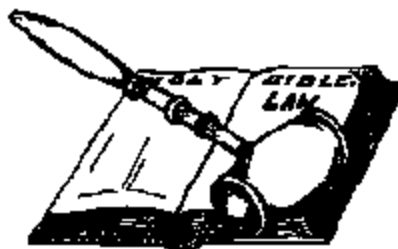
In Malachi 3:13-14, God complains, "Your words have been stout against me..." The people answered, "What have we spoken so much against thee? God's answer;

"Ye have said it is vain to serve God: and what profit is it that we have kept His ordinance (to tithe), and that we have walked mournfully before the Lord of hosts?"

(69) In verse 14 above the people referred to tithing as "serving God." Therefore which is true?

- () a. A Christian can serve God with out tithing.
- () b. If he is a servant of God, then he is a tither.

As soon we receive your test sheet for lesson 14 and your final payment of \$5.00, you will receive lesson 16. Your course will be paid and as soon as you send the test sheets for 15 & 16, your certificate will be awarded.



Bible Law Course

Lesson Fifteen

Test Sheet

1. () a.
() b.

2. () a. () d.
() b. () e.
() c. () f.

3. () a.
() b.

4. _____

5. _____

6. 1. That the Lord this day to be _____ .
2. To walk in His _____ .
3. To keep His _____ .
4. And His _____ .
5. And His _____ .
6. And hearken unto His _____ .

7. 1. We were to be His _____ .
2. that He would make us high _____

8. () a. () b. () c. 9. _____

10. () a. 11. _____ 12. _____ 13. () a.
() b. () b.
() c.

14. _____ 15. _____ 16. () a. 17. () a.
() b. () b.
() c. () c.
() d. () d.
() e. () e.

18. _____

19. _____

20. _____

Bible Law Course

Lesson Fifteen

Answer Sheet

1. () a. 2. () a. () d. 3. () a.
(X) b. () b. () e. (X) b.
(X) c. () f.
4. LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL
AND WITH ALL THY MIND.
5. TO KEEP AND DO GOD'S STATUTES AND JUDGEMENTS.
6. 1. That the Lord this day to be THY GOD .
2. To walk in His WAYS .
3. To keep His STATUTES .
4. And His COMMANDMENTS .
5. And His JUDGEMENTS .
6. And hearken unto His VOICE .
7. 1. We were to be His PECULIAR PEOPLE .
2. that He would make us high ABOVE ALL NATIONS IN PRAISE, IN
NAME AND HONOUR
8. () a. () b. (X) c. 9. THE ASSYRIAN.
10. () a. 11. SIX 12. SIX 13. () a.
() b. (X) b.
(X) c.
14. NINETEEN 15. FOURTEEN 16. () a. 17. () a.
() b. () b.
() c. () c.
() d. () d.
(X) e. (X) e.
18. THE STRANGER THAT IS WITHIN THEE SHALL GET UP ABOVE THE VERY
HIGH; AND THOU SHALT COME DOWN VERY LOW. HE SHALL LEND TO
THEE, AND THOU SHALT NOT LEND TO HIM: HE SHALL BE THE HEAD,
AND THOU SHALT BE THE TAIL.
19. CURSED SHALL BE THE FRUIT OF YOUR BODY.
20. AND YE SHALL EAT THE FLESH OF YOUR SONS, AND THE FLESH OF YOUR
DAUGHTERS SHALL YE EAT.

Bible Law Course - Lesson Fifteen - Answer Sheet Cont.

- 21.** () a. (X) d. **22.** () a. **23.** () a. **24.** Most () The model.
 () b. () e. (X) b. (X) b. Guilty () The photographer.
 () c. () f. () The workman.
- 25.** Least () The model. () The purchaser.
 guilty () The photographer. () The Jewish businessman.
 (X) The workman. (X) The clergyman
 () The purchaser.
 () The Jewish businessman. **26.** I will **BREAK** the **PRIDE** of your **POWER**.
 () The clergyman.
- 27.** () a. **28.** **GOD'S ORDINANCES** **29.** () a. **30.** () a. **31.** **ABRAHAM**
 () b. () b. () b.
 (X) c. (X) c. (X) c.
- 32.** () a. **33.** **GOD.** **34.** (X) Yes. **35.** **MELCHIZEDEK.** **36.** For their **SERVICE**
 (X) b. () No. which they **SERVE.**
 () c.
- 37.** (X) Yes. **38.** **MERCY, JUSTICE AND FAITH.** **39.** **PAY TITHES** **40.** () a.
 () No. () b.
- 41.** (X) Yes **42.** () a. () c. **43.** **TO SEE WHO WAS MAKING** () c.
44. () a. () No. () b. (X) d. **CONTRIBUTIONS. TO SEE** () d.
 () b. **HOW MUCH EACH GAVE.** (X) e.
 (X) c.
- 45.** () a. **46.** **JESUS CHRIST** **47.** () Melchizedek **48.** () a.
 (X) b. () The Levites. (X) b.
- 49.** () a. () c. (X) Jesus Christ
- 50.** (X) Yes. **51.** (X) Yes. **52.** () Yes.
 () c. () No. () No. (X) No.
- 53.** () a. **54.** () a. **55.** Their **CARNAL** **THINGS** **56.** () a.
 (X) b. (X) b. (X) b.
- 57.** () a. **58.** **THEY WHICH PREACH THE GOSPEL** **59.** () a.
 () b. () b.
 (X) c. (X) c.
- 60.** () a. **61.** () a. **62.** (X) Yes. **63.** (X) Yes. **64.** (X) National.
 (X) b. () b. () No. () No. () Personal.
 () c.
 (X) d.
- 65.** () a. **66.** () a. **67.** (X) a. **68.** () a. **69.** () a.
 (X) b. (X) b. () b. (X) b. (X) b.
 () c. () c.

The Ten Commandments

Bible Law Course

Applying God's Law In Today's World

Whenever a Christian expresses righteous indignation about some criminal activity, speaks out against misconduct in our society, or suggests that certain pornographic publications should be banned, someone is quick to cry out "separation of church and state," "freedom of the press," "you shouldn't judge others," or "judge not lest you be judged."

The wicked even say, "don't try to force your religion upon us." Yes, the wicked know that civil and criminal law is religion! Their non-Christian religion requires different civil and criminal laws. They then hypocritically force the laws and moral code of their religion upon Christians.



1 Corinthians 6

In 1 Corinthians 6 three Greek words are translated "**Judge.**" Here are the definitions of words #2919, #2922 and #1252 as found in Strong's Concordance.

#2919 (verse 2 & 3) Properly, to distinguish, i.e. decide (mentally or judicially); by implication to try, condemn, punish.

#2922 (verse 2) a rule of judging ("criterion"), i.e., (by implication) a tribunal.

#1252 (verse 5) to separate thoroughly, to withdraw from or by implication oppose; to discriminate (by implication, decide) or hesitate.

Now, with these definitions in mind, before answering the following questions, read 1 Corinthians 6.

(1) Suppose that you and another Christian are members of the same church. This person's son stole your lawn mower. If you can't settle the problem privately, to whom do you present your complaint? (Verse 1)

- a. To the pastor first. b. To the police first.

(2) Who shall judge (2919) the world? (Verse 2 & Revelation 5:10)

- a. Christians are not to judge others.
 b. Christians are to judge the world.

(3) Are Christians (who know God's Law) qualified to sit in judgement over the actions of others?

- a. Christians should never sit in judgement over others.
 b. Christians have divine authority to judge the world.

(4) Are Christians to judge worldly situations? (Verse 3)

- a. Christians should be concerned with "spiritual" things, not material things.
 b. Christians have authorization to judge earthly things.

(5) Do you see why humanists and liberals become frantic whenever a Christian makes statements concerning standards of conduct? (You may recall that Lesson One pointed out that the Supreme Court has declared that the United States is a Christian nation.)

- () a. Well, we have no right to set other people's standards. That would be bigotry.
- () b. Yes, they are afraid that we will use the authority Christ gave us to set standards of moral conduct with in our Christian nation.

The word "bigot" goes back to an occasion in the middle ages when a committee asked a king to do wrong. His answer, "No, by Got!" In those days God was pronounced "Got." Because the king wanted to do it God's way; he became known as a "by got." Today, if you try to do anything God's way, watch how quickly the wicked correctly identify you as a "bigot," i.e., one who does things God's way.

(6) Liberals and other anti-Christ people are easily upset whenever anyone suggests that freedom of the press is limited by God's Law. In their eyes, burning their books is an unforgivable sin. What does Paul think about book burners? (Acts 19:13-20)

- () a. Paul wouldn't burn or censor books. Paul would let everyone decide for himself what he should or should not read.
- () b. Paul incited Christians to burn anti-Christian books valued at 50,000 pieces of silver.

(7) How long will it take Christians to burn all the anti-Christian materials in the form of movies, video tapes, magazines, books, drugs, bankers' usury records, etc. that our enemies have been using as weapons against us? (Ezekiel 39:8-10 may provide a clue.)

Here are verses 3, 4, 5 and 6 of 1 Corinthians 6 as found in the FERRAR FENTON translation:

(8) Where are you most likely to find justice?

- () a. With a Jewish Lawyer before a Jewish Judge in a worldly court.
- () b. Before and among Christian brethren.

In 1 Corinthians 6:12 we apparently find Paul doing away with the law. In the FERRAR FENTON version the difficulty in understanding these verses is cleared up. Verses 12-14 are shown as a conversation between Paul and a Sophist. Since the King James Version does not show these verses as a two party conversation, we think Paul said things he did not say. Here are verses 12-14 as found in the Ferrar Fenton Translation.

On Litigation.

Should any of you, having an action 6
against another, ask for a decision 6
before the wicked, and not rather
before the holy? Or do you not know 2
that the holy will judge the world? 1
And if the world shall be judged by
you, are you incapable of the smallest
arbitrations? Do you not know that 3
we shall judge angels?—then why
not business matters? Therefore, if 4
you should have business affairs
requiring arbitrations, should you
appear before those who have been
denied authority in the assembly? 5
I speak to shame you, as it seems there
is not an intelligent man among you;
not even one, who is able to deter-
mine a matter between his brothers;
instead, brother is at law with brother, 6
and that, too, before unbelievers.

All Exposure of Sophistry

Sophist: 1. A wise man in ancient Greece, any of a group of teachers of rhetoric, philosophy, etc., some of whom were notorious for their clever, specious arguments. 2. A learned person. 3. Any person, practicing clever, specious reasoning. A modern term is "Humanist."

Sophistical: A characteristic of sophists or sophistry. 2. Clever and plausible, but misleading.

Now that you know what a "sophisticated" person is like, let's listen to a short conversation between Paul and a sophist/humanist; (1 Corinthians 6:12-20)

In 2 Peter 3:16 Peter said that Paul wrote many things hard to be understood. These verses are hard to understand, especially when we do not know they are a two way conversation. Also, sometimes what the verse does not say is as important as what it does say. While we may not always know what a verse says, we can clearly see the following:

(9) Paul showed that the law was put away when he said in 1 Corinthians 6:12, "All things are lawful unto me."

() True. () False.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

King James

An Exposure of Sophistry.

12 (Sophist.) "Everything is allowable to me."
 (Paul.) "But everything does not benefit."
 (Sophist.) "Everything is permissible to me."
 (Paul.) "But I will not be deluded by any."

13 (Sophist.) "The foods for the stomach, and the stomach for the foods."
 (Paul.) "But God can abolish both it and them. And the body is not for fornication, but for the Lord; and the Lord for the body—through the same God Who raised up the Lord, and will also restore us through the power of Him. Do you not know that your bodies are members of Christ? Then shall I take the members of Christ and make them portions of a harlot?"

14 Never! For do you not know that union with the harlot constitutes one body? For He says: **THE TWO SHALL EXIST AS ONE BODY,¹** But the union with the Lord is one spirit.

15 Fly from fornication! Every other sin that a man can do is outside the body; but the fornicator sins against his own constitution. Or, do you not know that your body is a sanctuary for the Holy Spirit, which you had from God to live in? And you are not your own: for you were dearly bought; therefore honour God with your body."

Ferrar Fenton

(10) Because Paul said, **“All things are lawful to me,”** then we can, without sin, become involved in the activities listed in verses 9 and 10.

- True**, the law is done away in Jesus. Many sophisticated clergymen assure me this is correct.
- False**, because Paul said no such thing.

Part of this lesson is a test of your ability to apply God's Law to everyday situations. We are to apply both the letter and the spirit of God's Law personally and nationally. Here is an example of how Paul applied the spirit of the Law to a common church problem:



Paul Provides Us With An Example

In 1 Corinthians 9:7-14, Paul was rebuking the congregation. Like the “freeloaders” and “do-nothings” in present day Christianity, the Christians of Corinth were not contributing to the support of Paul's ministry. They were not tithing or giving free will offerings. Paul based his argument upon Bible Law. In verse 9 Paul quotes Deuteronomy 25:4,

“Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Then Paul asked, “Doth God take care for oxen?” The answer to Paul's question is found in verses 10-14. Paul made the following points;

(11)

A. God wrote “these things” for our sakes.

- True False

B. The minister provides the people with spiritual things, the people provide the minister with material things.

- True. False.

C. If you do not support those that provide spiritual things you are “muzzling the ox that treadeth out the corn and thereby breaking God's Law.

- True. False.

(12) The Bible is full of examples for our benefit. In fact, it is our book of “case law.” Romans 15:4 reads;

“For whatsoever things written afore time were written for our _____.”

(13) What were the things “written afore time?”

- a. Plato, Aristotle and Aquinus. b. The New Testament. c. The Old Testament.

(14) 1 Corinthians 10:11 reads, “Now all these things (mentioned in verses 1-10) happened unto them for

_____ ;

and they are written for our _____ , . . .”

15) If we do not give heed to this KEY to Bible understanding, Paul warns us in verse 1 that we would be _____.

Applying God's Law Today

16) Your son wants to have a "Jesus Loves Me" tattoo put on his arm.

- a. Approve. b. Disapprove.

17) Two men are running for public office. One is not of your race and seems well qualified. The other is of your race and somewhat less than brilliant. **Who should you vote for?**

- a. The man of your race. b. The man of another race.

18) The President is having lunch with the Russian Ambassador. How many alcoholic drinks may he have?

- a. One or two.
 b. As many as he can hold.
 c. None.

Right? or Wrong

19) Negro-White marriages are approved by Billy Graham and;

- a. Jesus Christ. b. Satan; the Devil.

20) Charging of interest on a loan is;

- a. A reasonable fee for a service. b. Theft.

21) When the husband came home, he found that a door-to-door salesman has sold his wife a vacuum cleaner. Can the husband void the sale upon finding out about it?

- Yes. No.

22) Can he think about it a few days or must he make his decision that day?

- a. He must act that day. b. He can think about it.

23) A young man seduces a maiden in lovers lane. They are to;

- a. Be put to death. c. Be put out of the church.
 b. Be given proper birth control advice. d. Become man and wife.

24) If married, may he at a later time divorce her?

- Yes. No.

25) Abortion is; (Do not consider any possible exceptions.)

- a. The women's legal civil right. b. Murder.



(26) Does the old saying, "Let the buyer beware" violate any part of God's Law?

- Yes. No.

(27) The penalty for inter-racial marriage is;

- a. life in prison.
 b. Death.
 c. No penalty if they really love each other and both are Christians.

(28) If you borrow your, neighbor's lawnmower and it breaks in use, are you obligated to have it fixed? (You did not break it. It failed through normal wear and tear.)

- Yes. No.

(29) If you rent your neighbor's "lawnmower and it breaks in use, are you obligated to have it fixed? (You did not break it. It failed through normal wear and tear.)

- Yes. No.

(30) The Y.M.C.A. has a father-son activity in which the children dress up like Indians. They take Indian names, learn Indian customs and meet around a Totem Pole. Is it O.K. for your children to participate in these activities?

- Yes. No.

(31) If you were a Congressman, would you vote for any treaty with Soviet Russia?

- Yes. No.

(32) You are on the town council. Buddhists want to build a temple in your town. Would you grant a building permit?

- Yes. No.

(33) A Unites States Senator held a press conference on Capitol Hill. He cursed out the Christian religious right with a generous assortment of "hells" and "damns." The Senator said he shares many of their views, but that they are diverting attention from 'the vital issues', besides, "from where do they claim the right to dictate their moral beliefs to me?" **Could you answer the Senator's question, "from where do they claim the right to dictate their moral beliefs to me?"**

(34) Rather than apply God's Law to the situation, the judicial system sends a convicted murderer to prison. Later the convict is released on parole. The ex-convict murders again. If Moses were the judge, what would he do to the person or persons who let the convict out of prison? (Exodus 21)

Moses would _____



(35) From time to time the World War 2 “holocaust” makes news. It is the subject of un-ending T.V. programing. What if it were all a hoax? What if charges were brought before a lawful court. And what if the decision of the jury was “The Jews, as a group, have falsely accused the German nation of murdering six million Jews. The jury further finds that the Jews have collectively borne false witness against the German people in violation of the ‘Genocide Laws,’ and further, this propaganda caused mental suffering to people of German ancestry.” If Moses were the judge, what, if anything, would he do about it? (Deuteronomy 19)

(36) Jesus Christ is having dinner at a restaurant. What will He have for dinner? Here is the menu;

Appetizer

- () Shrimp Cocktail.
- () Tomato Juice.

Soup

- () Mushroom.
- () Clam Chowder.
- () Chicken Noodle.
- () Oyster Stew.

Main Course

- () Shrimp.
- () Pork Chops.
- () Lobster.
- () “T”- Bone Steak.

Wizard of Id



(37) In your opinion, how did the King of Id do in judging this matter?

The King of Id _____

(38) If the king acted justly, what was the violation of law that allowed the King to put the man to death?

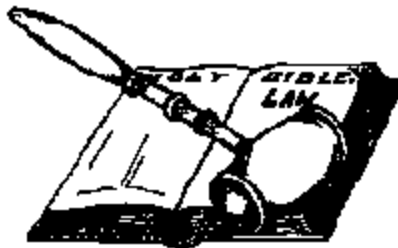
CONGRATULATIONS

Upon completion of lesson 16 you will have finished one of the best Bible courses obtainable.

We're sure that you will join the ranks of many who agree that they have learned more about the Bible than they did in Bible college, seminary or all the years they spent going to Church and Sunday School.

We would be grateful for your recommendations to others you think might benefit from this course.

May God bless you and use you in his service.



Bible Law Course

Lesson Sixteen

Test Sheet

1. () a.
() b.

2. () a.
() b.

3. () a.
() b.

4. () a.
() b.

5. () a.
() b.

6. () a.
() b.

7. _____

8. () a.
() b.

9. () True.
() False.

10. () True.
() False.

11. A. () True. B. () True. C. () True.
() False. () False. () False.

12. For whatsoever things were written afore time were written for our
_____ .

13. () a. () b. () c.

14. Now all these things happened unto them for _____
and they are written for our _____ ,”

15. If we do not give heed we would be _____ .

16. () a.
() b.

17. () a.
() b.

19. () a.
() b.

20. () a.
() b.

21. () Yes.
() No.

22. () a.
() b.

23. () a.
() b.
() c.
() d.

24. () Yes.
() No.

The Ten Commandments

Bible Law Course

Qualifications for Public Office - Bible Law on Money

Deuteronomy Chapter One

It is important to read this chapter before continuing.

(1) (Verse 3, use the King James Version) "And it came to pass ... that Moses spake unto the children of Israel according to _____ that the Lord had given him in _____ unto _____".

Qualifications For Leadership

(2) In Deuteronomy 1:13 Moses gave three qualifications for elected leaders:

- a. _____.
- b. _____.
- c. _____.

(3) In verses 16 and 18, Moses used the words "at that time." "That time" is recorded in Exodus 18:13-27. Four additional qualifications for leaders are listed. They are:

- a. _____ MEN
- b. Such as _____.
- c. MEN of _____.
- d. Hating _____.

(4) Deuteronomy 32:18 says that Moses and Israel followed "the Rock." In 1 Corinthians 10 **Paul is explaining the Old Testament.** In verse 20 Paul quotes Deuteronomy 32:17. The God of the Old Testament was called "the Rock." In 1 Corinthians 10:4 Paul tells us,

"That Rock was _____".

(5) So, in today's world, those who "fear God" (The Rock) and, therefore, meeting one of Moses' qualifications for public office are:

- () Atheists.
- () Christians.
- () Agnostics.
- () Humanists.

(6) In Holy Trinity v. United States, Supreme Court Justice Brewer declared that The United States of America is a Christian Nation. If Moses were alive today, whom would Moses disqualify from political office in our Christian land?

- () Atheists.
- () Christians.
- () Agnostics.
- () Humanists.

In the Maryland and Texas Bill of Rights, public office is forbidden to atheists. In fact, eleven of the first thirteen colonies required faith in Jesus Christ and the Bible as a basic qualification for holding public office. For example; the Delaware Constitution of 1776 prescribes this formal oath:

"I, _____, do profess faith in God the Father, and in Jesus Christ, His only Son, and in the Holy Ghost, one God blessed for evermore; and I do acknowledge the Holy Scriptures in the Old and New Testament to be given by divine inspiration." Have you studied your State Constitution?

Deuteronomy 32:18

Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

1 Corinthians 10:1-5

- (1) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- (2) And were all baptized unto Moses in the cloud and in the sea;
- (3) And did all eat the same spiritual meat;
- (4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: **and that Rock was Christ.**

Here A Little - There A Little

How to find answers to your questions.

A key to Bible understanding, and finding the answers to your questions is in the "here a little, there a little" principle mentioned in Isaiah 28:9-11. At first glance Exodus 18:13-27 and Deuteronomy 1:9-18 appear to be two accounts of the same event. Closer examination revealed that qualifications for leaders contained in one are not found in the other. We had to examine both accounts to find all the qualifications. A great deal of the Bible is written this

way. For example; Samuel, Kings and Chronicles are parallels similar to Matthew, Mark, Luke, and John. Examples are:

- a. Solomon's prayer and God's answer in 1 Kings 8:22-9:9 and 2 Chronicles 6:12-7:22.
- b. 2 Samuel 10 and 1 Chronicles 19.
- c. 2 Kings 18:13-19:37, 2 Chronicles 32:1-23 and Isaiah 36 & 37.
- d. 2 Kings 20:12-21 and Isaiah 39.

Quoting from page 14 of The Biblical Basis of the Constitution by Dan Gilbert, Justice Holmes said, **"At the foundation of our civil liberty lies the principle which denies to government officials an exceptional position before the law and subjects them to the same rules of conduct that are commands to the citizen."** This central principle of the American Constitution – that no one is above the law, nor beneath the law, that all citizens are 'equal before the law' is derived directly from the Bible. In Leviticus 19:15, it is provided: **Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty.** The American Colonists were the first group of men in the history of the world to write into the enduring law, the Constitution, of their nation a confirmation and enforcement of this Divine Commandment." Chief Justice Taft said, "Equal protection of the laws means and safeguards 'equality of treatment of all persons'. The Divine principle, 'Ye shall not respect persons in judgment', was given its highest human expression in the American Constitution's provision for a "government of laws not of men."

The very oath which each Justice of the United States Supreme Court takes upon ascending the Bench is based upon Deuteronomy 1:16-17. That oath is, "I do solemnly swear that I will administer justice without respect of persons, and do equal right to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent upon me as Justice of the Supreme Court of the United States, according to the best of my abilities and understanding, agreeably to the Constitution and laws of the United States: So help me God."

(7) May Congress make a law or may a judge interpret laws to favor the poor, wealthy, or a minority? (Deuteronomy 1:17 also 1 Peter 1:17)

- () Yes. We need more affirmative action and "civil rights" laws.
- () No. Before God's Law all men are treated equally.

(8) Why did the Israelites have to wander forty years in the wilderness? (What were they told to do and did they do it?)

(9) In addition to the children of the people who began the Exodus from Egypt forty years ago, who else was allowed to enter into the promised land? (Verse 36 & 38)

J _ _ _ _ _ and C _ _ _ _ _

Deuteronomy Chapter Two

Read before continuing

(10) What does God do to prepare the way for His armies?

He puts F _ _ _ _ and D _ _ _ _ of us upon His enemies.

The Bible And Money

(11) When Jesus Christ went to Church, where did He sit? (Mark 12:41-44)

- () a. In the front. () c. At the door.
- () b. In the back. () d. Beside the collection box.

(12) Why did He sit there?

Money is one of the things that interest people most. Money is the one thing that many people believe is to be of no interest to the average Christian. We seem to think that the Bible, the prophets, and Jesus Christ had no interest in money, except perhaps to "give it to the poor."

Isaiah, Money And America

Read Isaiah 1:21-24 before continuing

First we are going to see how Isaiah 1:22 has come to pass in our lifetime, in America, before our very eyes. Next, we will see how the violation of just one little Bible Law made all this possible.

Isaiah 1:22 reads, **"Thy silver has become dross, thy wine mixed with water."** The word translated "silver" is the same word translated "money." "Dross" is worthless. If Isaiah were alive today, he might say, **"Your money has become worthless and your coffee cream has become a non-dairy product."**

If you are like most people, it happened right before your eyes but you never noticed it. Let's begin with a discussion of Article 1, Section 10 of the United States Constitution.

In the book of Deuteronomy, Moses uses the word "money" nine times. Deuteronomy 2:6 is the first mention of the word money. There are the nine places in Deuteronomy using the word "money": (To discover the Bible's teaching on a subject, look up the key words in a good concordance such as Strong's.)

- 2:6. "Ye shall buy meat of them for money..."
- 2:6. "shall also buy water of them for money..."
- 2:28. "Thou shalt sell meat for money..."
- 2:28. "give me water for money, that I may..."
- 14:25. "Then thou shalt turn it into money..."
- 14:25. "and bind up the money in thine hand..."
- 14:26. "And thou shalt bestow that money for..."
- 21:14. "thou shalt not sell her at all for money..."
- 23:19. "usury of money, usury of victuals, usury..."

In the book of Deuteronomy the word silver is used six times:

- 7:25. "thou shalt not desire the silver or gold..."
- 8:13. "thy silver and thy gold is multiplied..."
- 17:17. "multiply to himself silver and gold..."
- 22:19. "him and a hundred shekels of silver..."
- 22:29. "damsel's father fifty shekels of silver..."
- 29:17. "wood and stone, silver and gold..."

In each case the word translated money is word #3701 in the Hebrew dictionary of Strong's Concordance. (Strong's Concordance is available at any book store.) The word translated money is the exact same word which is translated "silver." Also word #3701 Silver!

(13) Therefore, what did Moses call money? (Also Genesis 23:15-16) _____

The Coinage Act of 1792 and the United States Statute Codes both declare thus: "The money of account of the United States shall be expressed in dollars..." Reference 31U.S.C. 371 and Coinage Act of April 2, 1792, Section 20. This Coinage Act also defined a dollar as 375 & 1/4 grains of fine silver. A "dollar" is a coin containing, by weight, 375 & 1/4 grains of fine silver. The act did not establish a "gold" dollar. Rather gold coins were valued in relation to silver. That is, a ten "dollar" gold piece called an "Eagle" contained ten silver dollars worth of gold. The act also affixed the death penalty for the crime of debasing the coinage.

Isaiah 1:16-27

- (16) Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
- (17) Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
- (18) Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
- (19) If ye be willing and obedient, ye shall eat the good of the land:
- (20) But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.
- (21) How is the faithful city become an harlot! it was full of judgement; righteousness lodged in it; but now murderers.
- (22) **Thy silver is become dross, thy wine mixed with water:**
- (23) Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.
- (24) Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah **I will** ease me of mine adversaries, and avenge me of mine enemies:
- (25) And **I will** turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:
- (26) And **I will** restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.
- (27) Zion shall be redeemed with judgment, and her converts with righteousness.

(14) Gasoline is expressed in gallons, concrete is expressed in cubic yards, money is expressed in:

— — — — —

(15) A gallon is a measure of gasoline.

a. () True. () False.

A gallon is gasoline.

b. () True. () False.

A dollar is a measure of value

c. () True. () False.

A dollar is value.

d. () True. () False.

A shekel is also a measure of money.

e. () True. () False.

(See Deuteronomy 22:19,29)

Most people think that a dollar is money. We just read in the Coinage Act of 1792 that **“money . . . shall be expressed in dollars.”** Here are the definitions of “money” and “dollar.”

Money: A medium of exchange. Money is a tool to transfer property from one person to another just as a wagon hauls goods from one place to another. Simply put, money is a medium of exchange. (Examples of money: Federal Reserve Notes, United States Notes, Money Orders, Checks, Postage Stamps, Coins, Tokens, Food Stamps, in prison, it is not unusual for cigarettes to be used as money.)

Our nation’s Christian founders knew the Bible’s requirements for just weights and measures. They also knew Amos 8:4-7 and its application to the banking community, **“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail . . (by making). . . the ephah small and the shekel great, and falsifying the balances by deceit”**

To help prevent monetary deceit the Founding Fathers made money a function of government by writing into the Constitution:

“Congress shall have the power . . to coin money, (and) regulate the value thereof, . . and fix the standards of weights and measures”
Article 1, Section 8 Clause 5

“No State shall. . . coin money, emit bills of credit, make anything but silver and gold coin a tender in payment of debts. . . “Article 1, Section 10 Clause 1.

To “fix the standards of weights and measures” of money the dollar was defined by law:

Dollar: A measure of money equal in value to 375 & 1/4 grains of fine silver. The “silver dollar” is a coin containing 375 & 1/4 grains of silver.

Today we carry in our pocket or purse pieces of paper called “dollars.” We also have coins called half-dollars, quarter-dollars and dimes. In times past they contained silver metal. However, today none contain silver metal. As a result, some “dollar” coins have more value than others. Our paper “dollars” have one value today and less next year. In the foreign exchange the dollar’s value changes day by day.” Today’s dollar does not have a fixed value. Someone or some system has “redefined” the dollar. (“Redefining” and “redefinition” as a doctrine of the Humanist Religion is found in Lesson Three. Stay tuned!)

Audit the FED –No Way!

Hidden in the 14th Amendment – The national debt shall not be questioned.

In Section 4 it reads, **“The validity of the public debt of the United States . . . shall not be questioned.”**

Before Continuing, Read Haggai 1:1-7.

(16) In verses 5-7, Haggai told us to consider our ways. In verse 6 he talked about wages. Haggai compared a paycheck to “a bag full of holes.” The holes could be F.I.C.A., Federal Taxes, State Taxes, Local Taxes, Union Dues, Health Insurance, etc.. You brought home the remainder of your paycheck and guess what, you wondered where it went! What did God say he did to the paycheck? (See Haggai 1:9)

“I (God) did _ _ _ _ _ .”

He blew it away! At that time God was displeased because the people were not building His house. Perhaps ministers would argue that the people had money problems because they were not contributing to the church, i.e., not building the Lord’s house. In this course you will discover we have a different answer. When America, and the people in America, have money problems, it’s because they have (unknowingly) violated God’s economic laws. (We are not talking about tithing.) We have violated His economic laws on the job, in government, in the banks, EVERYWHERE! And, if we obey God’s Law on money, we will, as a nation, be wealthy, in fact, overnight!

Before continuing, read Deuteronomy 28:1-14 concerning wealth resulting from keeping God’s Law. Then read Deuteronomy 28:15,43,44 and 48 about the poverty that is coming upon us for violating God’s Law, including His laws on money. As you read, notice the repetitive wording, “the Lord shall.” (Think about the words “the Lord shall.” Is it simple cause and effect or is God alive and actively bringing this to pass today?) Is Jesus Christ in control in America today, or is it simply cause and effect?

You say, but wherein have we violated God’s Law on money? I didn’t even know that God had laws about money! First some background information;

At one time we had a Constitutional 100% silver “dollar” containing 375 & 1/4 grains of pure silver. Our paper dollars had the exact same fixed value. That silver dollar coin was replaced with a 40% silver Eisenhower “dollar.” That coin was replaced by a

debased copper/nickel “dollar” containing no silver whatsoever. That non-silver “dollar” was replaced by the Susan B. Anthony “dollar” that looked like a quarter. Most of us noticed the decreased purchasing power, but we do not see the other ways used to plunder our pay check.

Money and Government

In England, on December 17, 1945, the Duke of Bedford was speaking before the House of Lords about the Brenton Woods International Monetary Agreement, he said, **“Then there is the very grave objection indeed that we are proposing to hand over control of our economic life, in a very large measure, to a gang of representatives of Wall Street finance who are responsible to no one and are above every Government.”** The Duke said, “(Wall Street Bankers) are responsible to no one and above every Government”.

New York’s international bankers lend credit and money to all of the world’s governments. Several New York banks have offices in Moscow. Few Americans are aware that the mighty Red empire was in debt to the New York Banks for billions of dollars. Even fewer know that the Communist revolution of 1917 was funded by loans from New York bankers. The United States of America and the other nations are in debt to the very same Bankers! Who ran the Soviet Union? Was the Red Communist Party or was it the Banker that advances credit or refuses it? In Proverbs 32:7, King Solomon wrote, **“the borrower is servant to the lender.”** Does this apply only to individuals, or is it also true of governments?

The Duke of Bedford pointed to the international bankers and said they are “responsible to no one and are above every Government.” The Banking (lending) families control the (borrower) governments. They also own or control business and industry including “ships in the sea.” One of our past Presidents, James A. Garfield wrote, “Whoever controls the volume of money in any country is absolute ruler of all industry and commerce.”

The type of government, the national religion, the political system, even war between nations has no effect on the multinational merchants of the earth. They continue to gather wealth unto themselves whether the nations are at peace or at war. How was this accomplished?

The answer is in The Ten Commandments that God gave at Mt. Sinai . The connection between banking

and two of these ten commandments is a mystery. In this course we will solve this mystery. By course end you will know more real knowledge about money than a College graduate in Economics. This is important information for Christians, Why? Marriages succeed or fail often over money problems. Sick people live or die depending upon their ability to afford health care. Businesses succeed or fail, all over money. If businesses do not make money they can not keep their work force. Government problems are almost all related one way or another to money.

To implement The Ten Commandments, God gave additional instructions. In Leviticus 19 He commanded exact measurements for merchandise. Verse 35, **“Ye shall do no unrighteousness in judgment, in meteyard (a yardstick), in weight, or in measure. Just balances, just weights, a just ephah (a grain measure), and a just hin (a liquid measure), shall ye have.”** The chapter concludes with, **“Therefore ye shall observe all My statutes, and all My judgments, and do them: I am the Lord”.** Notice this verse, like many others ended with **“I am the Lord”**. When Congress or a Legislature writes a law, that law includes a statement is to show the authority for writing that law. In God’s case he just says, “I am the Lord.” And that is why we are to observe “all” His law even these statutes commanding just and exact measurements. Why? Simply because He says so. (God says, I am the boss, that’s why.)

Deuteronomy 25:13-16 KJV

(13) Thou shalt not have in thy bag divers measures, a great and a small.

(14) Thou shalt not have in thine house divers measures, a great and a small.

(15) But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

(16) For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Proverbs 11:1 KJV

(1) A False balance is abomination to the Lord: but a just weight is his delight.

The Christians who wrote the United States Constitution in compliance with God’s Law ordered Congress: “To coin money, **regulate the value thereof**, and of foreign coin, and **fix the standards of weights and measures.**” (Article 1, Section 10)

It is easy to understand how merchants could steal if they are allowed to change the size of the bushel, gallon or pound. You can see that. What if the service stations could set their pumps to show more gallons than you received? Or the feed store to set their scales to whatever they wanted? It is easy to see that, under these circumstances, trade and commerce could not function. Exact measurements known and understood by all parties are an absolute necessity for civilized society.

God commands exact standards for the pound, gallon, inch, foot, and so on. Christian government does much to eliminate confusion and keep merchants honest by "fixing the standards of weights and measure." Milk must contain so much butter fat. Ten penny nails are all the same length. All of these are set by law for the good of the people and to establish honesty and stability in business and commerce. But today's government regulates and "fixes" everything except the value of the dollar. The dollar is the one thing that measures all others. The dollar has its purchasing power controlled by a privately owned banking business deceitfully named "The Federal Reserve." After 1913 our government no longer controlled the value of the dollar as called for in the Constitution. These Banking families own or control governments, corporations, radio, T.V. and newspapers. They make their fortunes in money and credit. In economic areas, they make the rules and they set the measurements. They establish or change interest rates at will. They control the actual amount of money or credit available to the people and to our government. (More in later lessons.)

Their method of control is hidden, secret and unknown to the public. It is a mystery. The Banker's method makes the modern dollar an unjust balance and a diverse weight. It is a crafty way to rule the world while plundering the producer and enriching the money lender. God said through Amos, **"They make the ephah small and the sheckel great and falsify the balances by deceit that they may buy the poor for silver and the needy for a pair of shoes"**. How this is done is a mystery. We

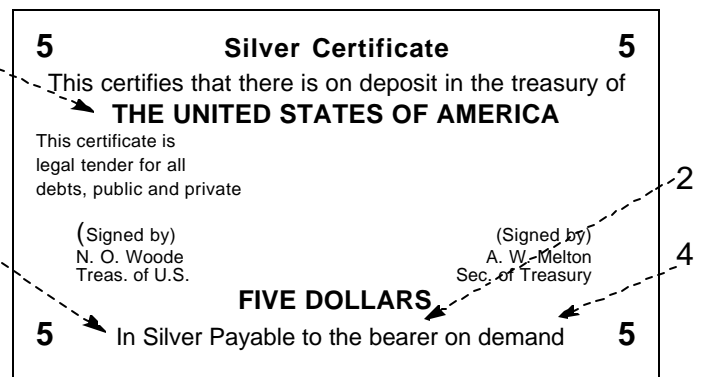
will start to solve the mystery in this lesson.

Now, let's examine the paper "dollar." In your pocket you will find a Federal Reserve Note labeled "ONE DOLLAR". The writing on this document states that it is a "note," specifically, a Federal Reserve Note.

According to Black's Law Dictionary, for a "note" to be a real "note," it must meet four qualifications; (1) Identify who is paying; (2) State what is being paid; (3) State who is being paid; and, (4) State when payment is made.

Some time ago we had Silver Certificates. Below is a sample of the writing on a U.S. Government Silver Certificate. It Identifies:

- (1) Who is paying – The United States of America;
- (2) Who is being paid – The bearer;
- (3) It states what is being paid – Silver;
- (4) When payment is made – On demand.



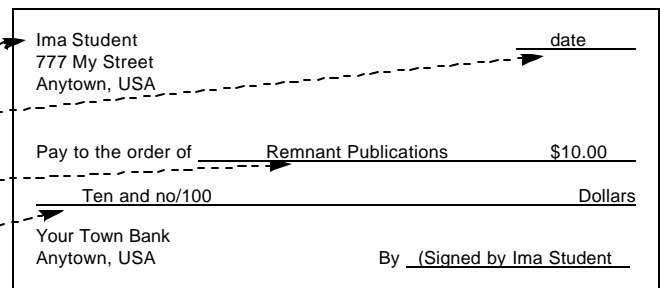
In 1913 the Congress gave up their Constitutional mandate to "coin money and regulate the value thereof" according to Article 1, Section 8 of the United States Constitution. **Private businessmen**

Isaiah 47:10 KJV

(10) For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

The checks that you write out of your checkbook are also notes. The check identifies:

- (1) Who is paying?
..... You through your bank.
- (4) When payment is made?
..... The date you write on the check.
- (3) Who is being paid?
..... The person you name on the check.
- (2) What is being paid?
..... The amount of the check.



were authorized by Congress to set up the “Federal” Reserve Banking System. (A deceptively named, privately owned corporation.) Most people believe that the Federal Reserve System is a part of the U.S. Government. But it is “Federal” only in name, but no more a part of our government than Federal Products Corp. or Federal Steel Erectors Inc. If you believe the Federal Reserve Bank is a part of the Federal Government, simply look in the telephone book under U.S. Government. Then look under “Federal” in the private business pages.

The very first Federal Reserve Notes were literally “as good as gold,” just as United States Government Silver Certificates were “as good as silver.” - Here is the writing on the first Federal Reserve Note issued in 1914. On the reverse side of this note, we could read the following: “This note is receivable by all National Banks and Member banks and for all taxes, customs and other public uses. It is redeemable in gold on demand at the Treasury Department of the United States in the city of Washington, District of Columbia or in gold or lawful money at any Federal Reserve Bank”.

This ad below appeared in the July 16, 1979 issue of Computer World. Notice the first paragraph of the ad states that the Federal Reserve is not a branch of the Government. At the bottom of the ad notice the seal containing the “Inc.” This is the private seal of a private company. “Inc” means incorporated.

July 16, 1979	Computerworld
position announcements	position announcements


Programmers

The Federal Reserve Bank of San Francisco. Some people still think we're a branch of the Government. We're not. We're the banker's bank.

At the San Francisco Fed, our Computer Services Group continues to be a model for the National Federal Reserve System. We are using 2 IBM system 370/158's running under CICS. Our branch data centers all run

.....rtunity for advancement in your career, we'll be pleased to receive your resume addressed to K. Campbell, Federal Reserve Bank of San Francisco, P.O. Box 7702, San Francisco, CA 94120. An equal opportunity employer m/f/h.

Federal Reserve Bank of San Francisco



Over the years words have been removed from the Federal Reserve Notes, a few words at a time. The words gradually and quietly removed included, will pay, to the bearer, on demand, gold, silver, redeemable and lawful money. These gradual changes took many years and their importance went unnoticed by the general public. If you take an older Federal Reserve Note to your bank, point out the “redeemable in lawful money statement”, then ask for “lawful money”, if the teller understands your request, she will have to say, “I’m sorry sir, but we have no lawful money.” What is “lawful money?” What were you asking the teller to give you in exchange for the paper dollar?

Definition of “Lawful Money”: “The terms ‘lawful money’ and ‘lawful money of the United States’ shall be construed to mean gold and silver coin of the United States.” 12 U.S.C. 152

The teller had no silver coins. Therefore, **the Bank had no “lawful money!”** Today’s Federal Reserve Notes have no promise to pay. They do not state that they can be redeemed for anything such as “lawful money,” silver or gold. They claim to be money (legal tender). They are not issued by the government but by a private banking corporation. The government now says the “notes” of private corporations (banks) were now lawful money (legal tender). With all these changes, are these “notes” still “notes”? What does the law dictionary say?

According to Black’s Law Dictionary, for a “note” to be a real “note”, it must (1) Identify who is paying; (2) State what is being paid; (3) State who is being paid; and, (4) State when payment is made. For example, the Silver Certificate, a real note, stated:

1. Who is paying? – The United States of America
2. What is being paid? – Silver (Measured in dollars)
3. Who is being paid? – The bearer
4. When payment is made? – Upon demand

The older 1928 Federal Reserve Note above stated:

1. Who is paying? – The United States of America
2. What is being paid? – Ten Dollars (Like “ten gallons”)
3. What is being paid? – The bearer
4. When payment is made? – Upon demand

At the bottom of the ad there was their Corporate Seal containing “Inc.” This is the private seal of a private company. “Inc.” means incorporated.





Now, to illustrate some of the modern day deception, let's compare a modern Federal Reserve Note alongside a Monopoly Game "dollar." Here is a picture of a one dollar note from a Monopoly game and the writing on a newer Federal Reserve Note. Now fill in the blanks for a Monopoly Game dollar note. Be sure to fill in the blanks according to the writing on the note. Not what you may think may be written upon it. If the answer is not written upon the note, write "does not say." (Or perhaps "quietly removed".)

ON THE MONOPOLY GAME NOTE:

1. Who is paying? _____
2. What is being paid? _____
3. Who is being paid? _____
4. When payment is made? _____

ON THE FEDERAL RESERVE NOTE:

Now fill in the blanks for a modern Federal Reserve Note. Be sure to fill in the blanks according to the writing on the note from your pocket. Not what you may think may be written upon it. For example: "The United States of America will pay," not just "The United States of America." If the answer is not written upon the note, write, "does not say."

1. Who is paying? _____
2. What is being paid? _____
3. Who is being paid? _____
4. When payment is made? _____

(17) Does a modern Federal Reserve note state specifically who will pay someone else?

Yes. No.

(18) Does the Fed note say what, if anything, will be paid?

Yes. No.

(19) Does the Fed note say who is to be paid?

Yes No.

(20) Does a Monopoly game note state specifically who will pay someone else?

Yes. No.

(21) Does the Monopoly note say, if anything, will be paid?

Yes. No.

(22) Does the Monopoly note say who is to be paid?

Yes. No.

(23) Does the Fed note say when anyone will be paid?

Yes. No.

(24) Is the modern Federal Reserve Note a "note" by meeting the four requirements of Black's Law Dictionary?

Yes. No.

(25) Does the Monopoly note say when anyone will be paid?

Yes. No.

(26) Is the Monopoly Game note a "note" by meeting the four requirements of Black's Law Dictionary?

Yes. No.

(27) Monopoly game money has value as long as the players play the game. When the game is over, the Monopoly money has no value at all. Likewise, Federal Reserve "Notes," which contain no promise to pay, work as money in our society as long as all the citizens play the game. If the public (or the banker) quits playing the game, how much value will the Federal Reserve Notes have? _____.

(28) Is it as Isaiah said in Isaiah 1:22? "Your silver has become dross..." Or more accurately, since the word translated "silver" could also be translated "money" and "dross" is worthless, "your (money) has become (worthless)..."

- () Yes.
- () No.

To find out how we, as a nation, have been robbed, given worthless paper, and placed in unpayable debt, we need to see how we have violated only one of God's Laws.

God, in His mercy, has provided a quick cure. National obedience to this other Bible Law can get us out of this mess literally overnight.

This other law on money is not tithing but has to do with the Scripture quotation on our liberty bell which reads,

"Proclaim Liberty Throughout All The Land Unto All The Inhabitants Thereof..."

So that there is no misunderstanding; In this Lesson, we are not necessarily teaching you that Checks, Federal Reserve Notes or Money Orders are "bad". The mystery of money is more complicated than that. It is not only religious, but it is also political and economic. Details in later lessons.

You often hear of Bankers foreclosing on Farmers

and Businesses, but you never hear of a Farmer or Businessman foreclosing on a Bank! How do they do it?

How is it that Bankers, who produce no tangible product, make millions, while Farmers and Businessmen, who produce the nations goods and services, are always in debt to the nonproducing Banker? The answer is in future lessons. "Stay tuned."

In this lesson we spent much of our time on an introduction to the Bible's Money Laws. Many other areas of national life are developing into areas of chaos and trouble. Does God approve of our present day public policies? Does God have solutions to our other modern day national problems? The answer is "Yes".

Christians are the only people who can solve America's problems. But few Christians know how to do it. You are about to learn the secret. The wicked will flee when we shine the light of truth on them. We can have victory in Jesus. We can have fun doing it.



Some aids to your study.

With your first two lessons, this is a perfect time to obtain a 3-ring binder to contain these and future lessons in an orderly manner. You will notice that your lessons come already punched for this purpose.

A 1-inch binder will suffice, at least at the beginning. You may want to move up to a 2-inch one later, especially if you want to keep any extra reference items in addition to the Bible Law Course.

While you are at the office supply store you might wish to pick up a set of index dividers to keep your lessons separate and easy to find.

What Bible to use?

One of the first questions many have is what version of the Bible do you recommend? You will find this course was originally written around the KJV (King James Version.) However, some reference is made to other versions.

We don't want to start a fight with the KJV only vs. anything but the KJV crowd. You can, also, use what is referred to as a "Parallel Bible." These are Bibles that have two or more versions printed "parallel,"

that is: the King James Version will be in the left column while another version(s) will be in the right column(s). The compared version will usually be the American Standard Version or the Amplified Version.

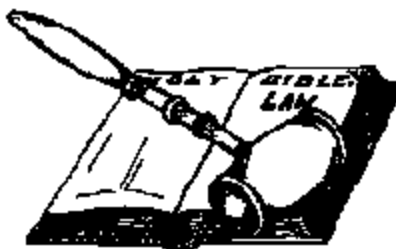
If you are a Catholic you will find The New Revised Standard Version or the more traditional "Douay" version will work fine with this course.

If you are a serious student some other versions are worth your consideration: The Septuagint and the Ferrar Fenton Versions.

Beside your Bible or Bibles as the case may be, a most useful aid is the Strong's concordance. Not only does it list every word in the Bible but, also, has a Greek and Hebrew dictionary of the same words.

Throughout this course you will find references to Strong's Hebrew dictionary as to the meaning of certain words. Each word in Strong's is given a number which refers to where its definition is located in either the Hebrew or Greek dictionary sections.

We would be safe to say that the Strong's Concordance is a necessity for any serious student of the Bible. They can be purchased for as little as \$20.00 at some Christian book stores.



Bible Law Course

Lesson Two

Test Sheet

1. According to _____ that the lord had given him
in _____ unto _____

2. a. _____ 3. a. _____ men.

b. _____ b. Such as _____

c. _____ c. Men of _____

d. Hating _____

4. _____ 5. () Athiests.

() Agnostics.

() Christians.

() Humanists.

6. () Athiests.

() Agnostics.

() Christians.

() Humanists.

7. () Yes. () No.

8. _____

9. _____ and _____

10. He puts _____ and _____
upon his enemies.

11. () a. () b. () c. () d.

12. _____

13. _____ 15. a. () True () False

b. () True () False

14. _____ c. () True () False

d. () True () False

e. () True () False

16. I (God) did _____

17. () Yes. () No.

18. () Yes. () No.

19. () Yes. () No.

20. () Yes. () No.

21. () Yes. () No.

22. () Yes. () No.

23. () Yes. () No.

24. () Yes. () No.

25. () Yes. () No.

26. () Yes. () No.

27. _____

28. () Yes. () No.

Bible Law Course

Lesson Two

Answer Sheet

1. According to All that the lord had given him in Commandment unto Them
2. a. Wise 3. a. Able men.
b. Understanding b. Such as Fear God
c. Known c. Men of Truth
d. Hating Covetousness
4. Christ 5. Christians
6. Athiests 7. No.
8. They were told to possess land of Canaan.
They rebelled against God's commandment
9. Joshua and Caleb
10. He puts Fear and Dread upon his enemies.
11. () a. () b. () c. (X) d.
12. To see who was making contibutions.
To see how much each person gave.
13. Silver (Not gold) 15. a. (X) True () False
b. () True (X) False
14. Dollars c. (X) True () False
d. () True (X) False
e. (X) True () False
16. I (God) did Blow Upon It
17. () Yes. (X) No. 18. () Yes. (X) No.
19. () Yes. (X) No. 20. () Yes. (X) No.
21. () Yes. (X) No. 22. () Yes. (X) No.
23. () Yes. (X) No. 24. () Yes. (X) No.
25. () Yes. (X) No. 26. () Yes. (X) No.
27. None 28. (X) Yes. () No.

The Ten Commandments

Bible Law Course

God's Law In The Old Testament - The Humanist Manifesto

(1) What are kings, presidents, and civil leaders to do with God's Law? (Deuteronomy 17:18-19)

(2) Deuteronomy 17:19-20 and Joshua 1:8 tell why. (King James Version)

- a. That he may learn to _____
- b. That his heart _____ brethren.
- c. That he turn not aside from the commandment, to the _____ hand, or to the _____.
- d. That he may _____ his days in the kingdom.
- e. For then thou shalt make thy way _____ and then thou shalt have good _____.

(3) What is truth. (Psalms 119:142, 151)

(4) What are we to remember and not forsake? (Proverbs 3:1)

(5) What is to be the apple of your eye? (Proverbs 7:2)

(6) Who are the wise children of God? (Proverbs 28:7)

(7) Whose prayer is an abomination? (Proverbs 28:9)

(8) Who is happy? (Proverbs 29:18)

(9) What happens to kings, princes, presidents, congressmen, and other civil leaders who become alcoholic? (Proverbs 31:4-5)

- a. They _____ the Law.
- b. They _____ justice.

(10) Disciples of Christ should speak according to the _____ and the _____ (Isaiah 8:20)

(11) If they don't what does this imply? (Isaiah 8:20)

There is no _____ in them.

(12) What is light? (Proverbs 6:23)

(13) What is perfect? (Psalms 19:7)

(14) Deuteronomy 4:10, 11:19 and 32:46 and Psalms 78:1-7 tell who and what we are to teach?

a. Christ and Him crucified. b. We are to teach the Law to our children.

(15) If the Law is in your heart, what comes out of your mouth?

_____ (Psalms 37:30-31, 40:8)

(16) Where do you find the curse of the Law mentioned in Daniel 9:1-15?

a. Deuteronomy 28:15-68. b. Leviticus 26:14-39. c. Both.

(17) Compare Deuteronomy 28:1-14 with America in the past and Deuteronomy 28:15-68 with America as it is becoming. Does Deuteronomy 28 describe America; what do you think?

Yes. No. Maybe.

(18) What does God teach out of? (Psalms 94:12)

(19) To David, a man after God's own heart, what was his delight? (Psalms 119:77)

(20) How do you gain understanding? (Psalms 119:99-100,104)

(21) Who will not hear the Law? (Isaiah 30:9)

_____ people and _____ children.

(22) Where does the Law come from? (Jeremiah 6:19)

a. Moses. c. God.
 b. Supreme Court. d. Congress.

(23) What does God do to people who reject His Law? (Jeremiah 6:19)

He will bring _____ them.

(24) When God makes a New Covenant, where will he write His Law? (Jeremiah 31:33)

He will write it in our inward parts and write it in our _____.

(25) Who does Ezekiel say is involved in a conspiracy? (Ezekiel 22:25)

a. The Communists. b. The Prophets. c. The Liberals.

(26) Those involved in this treasonous conspiracy do what to God's Law?

They _____ God's Law. (Ezekiel 22:26)

This is the definition of the word conspiracy according to the Hebrew dictionary in Strong's Concordance. It is word #7195:

CONSPIRACY: An unlawful alliance. Translated; confederacy and treason.

This is the definition of the word violate according to Strong's. It is word #2554;

VIOLATE: To be violent; to maltreat. Translated; to make bare, to shake off, violate, do

As an example, here is a complete paragraph from the Preface of the second manifesto:

As in 1933, humanists still believe that traditional theism, especially faith in the prayer hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

When you read, put your **'thinking cap'** on. For example; notice that they did not say, faith in a prayer hearing God, they said faith in the prayer hearing God. This manifesto is not an attack on religion in general or 'gods' in general. It is an attack on **'the'** prayer hearing God and on the religion of His followers. We expect to show from the Humanist Manifesto that:

- (1) Humanism is a religion.
- (2) The Humanist religion is the exact opposite of Christianity.
- (3) Humanism is at war with Christianity.

The complete 31 page Humanist Manifesto booklet contains a Preface to the first Manifesto. Here is the first sentence under the heading Preface.

"Humanism is a philosophical, religious, and moral point of view as old as human civilization itself."

Genesis 3:1, "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Humanist calls itself a moral point of view.

Some Christians have objected to Humanist viewpoints. More often than not the Humanists loudly admonish the Christian with separation of church and state, and we don't believe that anyone has the right to impose their morals on others. Notice the hypocrisy in their rebuke. Humanism calls itself a moral point of view.

All law is moral in nature. Here we have reproduced page one of a zoning law. It is "moral law."

When Humanists write the zoning laws, they **"regulate the use of structures"** by outlawing in-home Bible studies.

Do you want a local zoning resolution based upon Humanism or Christianity?

In **The Humanist Manifesto I** we find fifteen doctrines.

ZONING RESOLUTION
SULLIVAN TOWNSHIP, ASHLAND COUNTY, OHIO

Whereas the trustees of the Township of Sullivan, Ashland County, Ohio, under the authority granted them in Chapter 519 of the Ohio Revised Code, deem it necessary to promote the public health, safety, morals, comfort and general welfare to regulate the size, location and the use of structures; the size and location of yards and other open spaces in relation to buildings; and to carry out the comprehensive planning for the Township; the districts and the regulations of this Zoning Resolution are hereby created and established and shall hereafter apply.

This Resolution shall be known as the Sullivan Township Zoning Resolution and may be referred to as the Zoning Resolution.

"First: Religious humanists regard the universe as self existing and not created."

Genesis 1:1, "In the beginning God created the heaven and the earth."

The first doctrine of the Humanist religion is Evolution as opposed to the Christian doctrine of Creation. In reality, the Evolution/Creation argument in the schools is a religious argument between these two religions. However, to deceive, the Humanists deny that it is a religious argument. They say evolution is scientific but creation is religious.

Genesis 1:27, "So God created man in his [own] image, in the image of God created he him; male and female created he them

"Second: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process."

This second doctrine of Humanism holds that man has evolved contrary to the Christian doctrine that man was created by God.

The third doctrine holds that man does not have a soul. Here is how they put it, **"Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected."** Humanists don't use plain English. They use the word traditional in reference to Christianity. It is Christians that have traditionally believed that man is body and soul. Humanists believe that man is just another form of animal life.

Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The fifth doctrine denies any divine standard of right and wrong. Quoting their words, **"Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values."**

Every time a Christian speaks out on a moral or political issue, Humanists loudly, cry out, "Separation of Church and State." Now, hold on to your hat, Humanism **does not** believe in "separation of church and state." Here is the seventh doctrine of Secular Humanism. Quoting from page 9 of **The Humanist Manifesto I**:

"Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation, all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained."

Did you catch that? They said, **"Nothing human is alien to the religious."** Also, they said, **"The distinction between the sacred and the secular can no longer be maintained."** What does that mean? Well, in plain English they said, "there can be no separation between church and state." (It is important that we understand that Humanists sometimes use the word "church" to mean religion, and at other times they use "church" to mean Christianity.) So, now you know, when a Humanist calls for "separation of church and state" he does not mean "separation of the Humanist Religion from the state," rather he means, "separation of Christianity" from the state. Actually, they are trying to undo that our nation's founding fathers accomplished in the American Revolution. ----->

"The glory of the American Revolution is this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity."

John Quincy Adams July 4, 1821

"Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly **religious institutions**, their ritualistic forms, ecclesiastical methods, and communal activities **must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world."**

Notice the word “control” in Doctrine thirteen. For clarification, we will rephrase sentences one and two. They said, **“The control and direction of all associations is the purpose and program of humanism.”** They said the institutions to be controlled and directed include religious institutions. “Religious institutions” include Christian Churches, schools, universities, seminaries, etc..

Reread the thirteenth doctrine of Humanism. The Humanists believe that they must “reconstitute” Christianity “as rapidly as experience allows.” Since the first manifesto was written in 1933, this “reconstituting” must have been in process for over 50 years! Notice that one of the signers is R. Lester Mondale, the brother of Walter Mondale a presidential candidate in 1984. Notice also the name John Dewey. (1859 - 1952) John Dewey pioneered the educational methods used in the nation’s classrooms. (In addition, Dewey’s books influenced the rise of the progressive education movement.) (In Humanist Manifesto II this “reconstituting” is called “redefinitions” and “reinterpreting.”) For example, to change a Bible teaching, they would not change the Bible, rather they would change the understanding of a verse or change the definition of a word in the verse. In a later lesson we will see how the word “usury” has been redefined and Luke 19 reinterpreted.

Doctrine Fourteen calls for the replacement of the American free enterprise system with socialism. Here is how they play their word game in this doctrine:

English	Humanist double-talk
“free enterprise system” - - - - - -->	“existing acquisitive and profit motivated society”
“Socialism” - - - - - --> “	A socialized and cooperative economic order” and “equitable distribution”

With this double-talk they lay the foundation for criticism of you and your character. If you are for **American Free Enterprise** they come back with, “You are greedy! Christians should not covet.” If you are against socialism they cry, “You are un-cooperative and selfish. Christians should share and share alike.” They use our own teachings against us.

We have looked at seven of the fifteen doctrines of Humanism as listed in the **Humanist Manifesto I**. In summary the doctrines are:

- #1. No Creator. The universe is self existing.
- #2. Evolution not creation.
- #3. Man does not have a soul, he is an animal.
- #5. No divine standard of right and wrong.
- #7. Humanism is to be the State religion.
- #13. Humanist control and direction of all associations and institutions.
- #14. Replacement of the American free enterprise system with socialism.

Jude 3-5 “(3) Beloved, when I gave you all diligence to write unto you of the common salvation, it was needful for me to write unto you, **and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints.** (4) **For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness,** and denying the only Lord God, and our Lord Jesus Christ. (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”

The Humanist Manifesto II

Forty years later, in 1973, **Humanist Manifesto II** appeared. In the preface Christianity is referred to as **“an unproved and outmoded faith.”** This second manifesto lists seventeen additional doctrines of Humanism. The first additional doctrine is four paragraphs long. In the second paragraph, after rejecting Christianity, we find that they are atheists. But, as they do not use plain English, the wording is, **“As non-theists, we begin with humans not God The Bible word for “non-theist” is “ungodly.”**-----

In the second paragraph we find them saying, **“humanists believe we should reinterpret traditional regions and reinvest them with meanings appropriate to the current situation.”** In Manifesto I,

Doctrine Thirteen it was said, (religious institutions) must be reconstituted as rapidly as experience allows. How is this Humanist reinterpreting, reinvestment and reconstituting of Christian institutions to be accomplished? The answer, in part, is in the preface where it is written. **“Many within religious groups, believing in the future of humanism, now claim humanist credentials.”**

Here we have the “ungodly” feeling that it is their duty to “reinterpret,” “reinvest” and “reconstitute” Christianity. How would they do this? In plain English, the Bible tells us.

In The **Humanist Manifesto II** it is acknowledged that many Humanists are within religious groups. Could they be a part of a conspiracy as mentioned in questions 27 - 29? (Page 3) In the fourth paragraph they say, **“But we can discover no divine purpose or providence for the human specie . . . No deity will save us, we must save ourselves.”** ----->

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

“Doctrine Six: Here we discover that, not only do Humanists reject Christian standards, but that they are behind gay rights, birth control, abortion and sex education in public schools. Finally we discover that education in these areas is called moral education.” Here is doctrine six as found in The Humanist Manifesto II:

Sixth : In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress conduct. The right to birth control, abortion, and divorce should be recognized. While we do not believe in the exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered “evil.” Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of responsible attitudes toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Rejection of Christian standards.

Abortion on demand.

“Free love” - “New Morality”

Notice the words “tolerant,” “responsible” and “honesty” implying that if you disagree then you are intolerant, irresponsible and dishonest.

“Gay rights”

“Sex” education in public schools.

To make it difficult for Christians and the general public to catch on to the real meaning of Humanist writing they avoid plain English. In the first sentence of doctrine #6, the words intolerant attitudes, orthodox religions and puritanical cultures mean Christianity. So in plain English they said, **“In areas of sexuality, Christianity is intolerant and unduly represses sexual conduct saying, thou shalt not commit adultery.”** The last sentence could be restated as, “Humanist sex education for children and adults is an important way to develop sexual promiscuity.”

Any Christian who dares suggest a Christian influence in the public schools is shouted down with, “Who are you to impose your moral standards on us?,” and the battle cry, “separation of church and state.” Yet these humanist hypocrites call “sex education” “moral education.” They are freely imposing their moral standards on our nation’s children in our public schools. To add insult to injury they fund this activity with taxpayer money.

Doctrine Nine: In the ninth doctrine of the **Humanist Manifesto II**, we find these interesting words, **“The separation of church and state and the separation of ideology and state are imperatives.”**

The seventh doctrine of the first Humanist Manifesto seems to contradict this ninth doctrine of the second manifesto. But, there is no contradiction if, in this case, you understand Humanist code words. In doctrine nine by church they mean "Christianity." So, they are saying "Separation of Christianity and the state are imperatives." And this makes sense. If Christian standards were put into effect by government, all Humanist progress would come to a sudden halt. In summary;

Manifesto I, Doctrine 7. Humanism is to be united with the state.

Manifesto II, Doctrine 9. Christianity is to be separated from the state.

Doctrine Eleven: Here is Doctrine Eleven exactly as found in The Humanist Manifesto II:

Moral Equality

Eleventh: The principle of moral equality must be furthered through the elimination of all discrimination based upon race, religion, sex, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide the means to satisfy their basic economic, health, and cultural needs, including, whatever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts - the mentally retarded, abandoned or abused children, the handicapped, prisoners, and addicts - for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we eject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both men and women to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

What do Humanists mean by "moral equality?" Well, they mean that all religions and all gods are equal. That your opinion as to what's moral is as good as any other opinion. Does the God of the Christian Bible agree with that or does His first commandment forbid moral equality? In all points Humanism is the exact opposite of Christianity.

"I am the lord your God, you shall have no other gods before me."

Humanism

Universe is self-existing

Man evolved

Man is an animal.

Humanist thought is to regulate life.

All institutions based upon humanism.

Socialism.

We must save ourselves.

Many equal gods

Christianity

Universe is created.

Man was created.

Man is body and soul.

God's word is to regulate life.

All institutions based upon God's word.

Free enterprise.

Christ will save us.

One God

Racial integration and inter-marriage O.K.. Racial integration & inter-marriage O.K..

Bible doesn't ban interracial marriage

Dear Dr. Graham:

Does the Bible prohibit interracial marriage? Our son has gotten very interested in a girl whose parents are from Asia, and while we think she is a fine girl, I have to admit we are not sure if he is doing the right thing. What does the Bible say, if anything?

Mrs. R.S.

Dear Mrs. R.S.:

There admittedly may be practical problems in some cases because of cultural differences or because of social prejudice which have to be considered, but as a general principle the Bible doesn't prohibit interracial marriage or say that a person must only marry from his or her own racial or ethnic group.

Moses married a woman from



Billy Graham

another ethnic group (known as the Cushites) — although it did cause some controversy (see Numbers 12:1). The judgment which fell on those who created the controversy, however, showed that they were in the wrong, not Moses (Numbers 12:9-15). Every human being is created by God; the Bible reminds us that God “from one man . . . made every nation of men” (Acts 17:26). The Bible gives us no

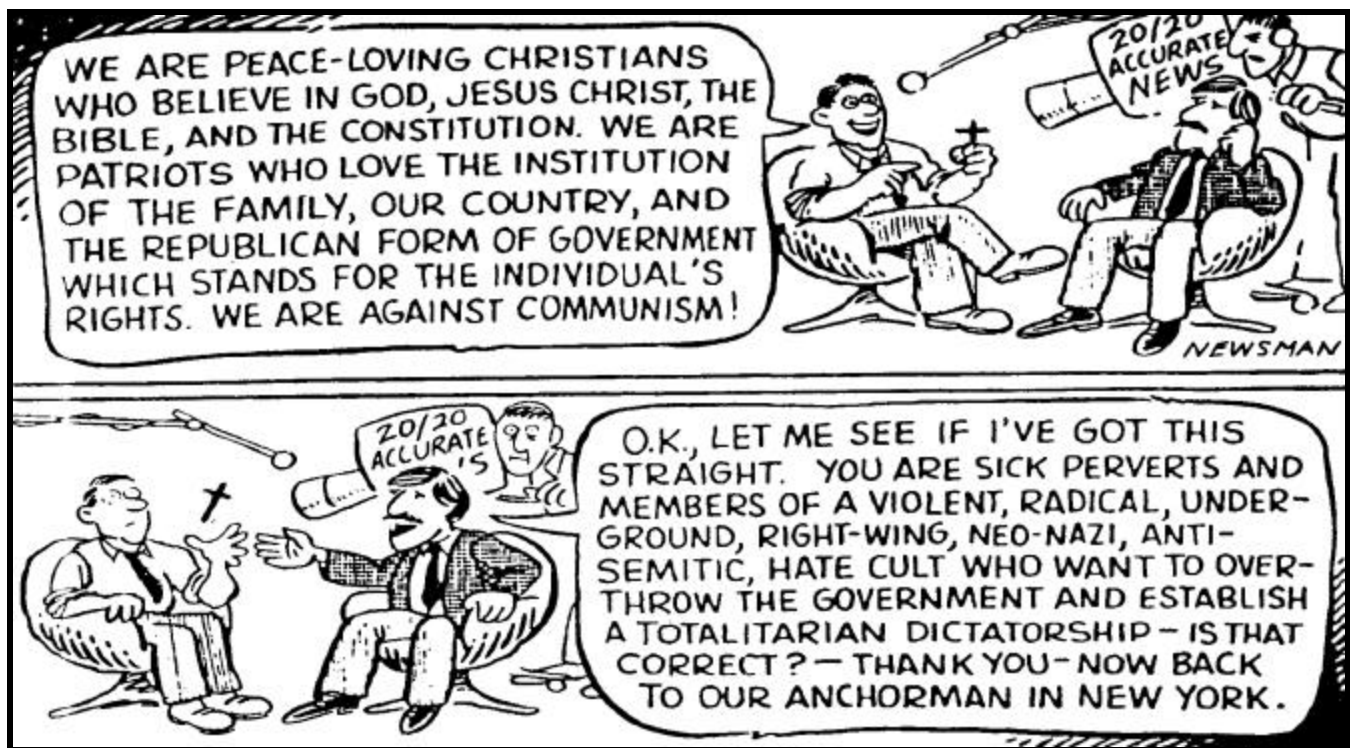
grounds for saying that one race is superior or inferior to any other race. We are all made in the image of God, and Christ came to “purchase men for God from every tribe and language and people and nation” (Revelation 5:9).

The most important thing you can do for your son, however, is to pray for him and encourage him to seek God's will for his life — including his marriage. Is he a Christian; has he turned to Christ for forgiveness, and is he seeking to follow Christ? If not, pray that he will put Christ first in his life. And if he has, remind him that God's will is for him to marry a woman who is also a believer.

Dr. Graham's column is syndicated by Tribute Media Services Inc., 64 E. Concord St., P.O. Box 119, Orlando, Fla. 32802-0119.

While Humanists and “main stream” Christians disagree on many points, when it comes to Doctrine eleven, there appears to be agreement. When these ideas are presented from the pulpit, T.V. movies, and talk shows they sound pretty good. Opposition is shouted down. Many laws have been passed enforcing these moral standards. All newspapers, T.V. programs and radio talk shows display reverence for the ideas put forth in Doctrine Eleven. With Doctrine Eleven, have Humanism and Christianity found common ground?

If you disagree by trying to practice free and voluntary disassociation, by refusing to rent an apartment in your home to a person with A.I.D.S. or by trying to set up a segregated church school you could go to jail. The



United States government is even trying to compel this Eleventh Doctrine on the nation of South Africa. America may even go to war with South Africa to enforce morality. With few exceptions you would be hard pressed to find anyone to disagree (in public) with the ideas put forth in Doctrine Eleven. The government is in the process of passing "hate law" legislation to enforce "love" as defined by Doctrine Eleven.

Doctor Graham said these three things in his article:

1. Dr. Graham said, "The Bible does not prohibit interracial marriage or say a person must only marry from his own racial or ethnic group."
2. Dr. Graham said, "Moses married a woman from another ethnic group." (Some say Moses married a Black since Moses' wife was a Cushite.) Graham's conclusion is, that if Moses did it then it's O.K. Who Moses married is the subject of a later lesson. Moses had more than one wife. Moses was divorced from the Cushite. Her name was Adoniah. Stay tuned for details.
3. Dr. Graham said, "The bible gives no grounds for saying that one race is superior or inferior to any other race."

Now notice that Dr. Graham associated any prohibition of interracial marriage with a belief in racial superiority/inferiority. This association leads immediately to the "words that kill," hater, racist, and bigot.

What we Christians need to do is to avoid jumping to conclusions and avoid assuming that people are saying things they do not say, So, when this lesson talks of interracial marriage do not jump to conclusions that this lesson is saying things that are not being said. This lesson does NOT teach superiority or inferiority.

DEHUMANIZATION - Words That Give Permission to Murder

When one nation goes to war against another, the leaders find that the average citizen has little desire to take the life of the enemy. So the propagandists dehumanize the enemy. In WW2 the Germans were dehumanized with slang such as Huns, Jerry, Krauts and Nazis. In the Pacific we were at war, not with the Japanese but with the Nips. In Vietnam no soldier shot a Vietnamese, but he did shoot "Gooks."

That dehumanization is why the Blacks rightly object to words like "nigger" and the Jews object to "kike."

Today Liberals and Humanists have new words that kill. Liberals label opposition to their ways with words like, Neo-Nazi, bigot, hater, racist and so on. Using "words that kill" is a violation of God's commandment, Thou shalt not kill.

Christians should always treat others with respect avoiding any dehumanization of anyone with words.

Does the Bible agree with Doctrine Eleven of Humanism? Is it Bible, or have certain men crept in unawares speaking perverse things by redefining and reinterpreting the Bible? You will have to see for yourself. Let's start in Leviticus 20: (King James Version)

(31) Leviticus 20:24 reads, I am the Lord your God, which have _____ you from other people.

(32) Exodus 33:16 reads, so shall we be _____ I and thy people from ___ ___ the people that are upon the face of the earth.

(33) In Deuteronomy 32:8 who separated the sons of Adam?

(34) In Leviticus 20:24 and Exodus 33:16, who separated the Israelites from all other peoples?

(35) In Exodus 11:7 we read, that ye might know that the Lord doth put a _____ between the Egyptian and Israel.

(36) Who made the American Eskimo different from the American Indian?

Ezra Nine And Ten

(Before continuing read Ezra Nine and Ten.)

(37) In Ezra 9:1, what did the people of Israel not do?

(38) In Ezra 9:1 what was the result? (See Deuteronomy 7:1-6, especially verse 4)

(39) In Ezra 9:2, this association resulted in:

(40) Who were the leaders in this activity? (Verse 2)

(41) In Ezra 9:3-15, what was Ezra's reaction to this social conduct that is in agreement with today's humanistic liberal philosophy?

See Ezra 10 on next page.

(42) In verse 10, what did Ezra call the social conduct of verses 1 and 2?

(43) In Ezra 10:2 and 10, what did Shechaniah and Ezra call taking strange wives?

(44) How did Shechaniah propose to do to solve this problem? (Ezra 10:3)

EZRA 9

(1) Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, **have not separated themselves from the people of the lands,** {doing} according to their abominations, {even} of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

(2) For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of {those} lands: yea, the hand of the princes and rulers hath been chief in this trespass.

(3) And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

(4) Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonished until the evening sacrifice.

(5) And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,

(6) And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over {our} head, and our trespass is grown up unto the heavens.

(7) Since the days of our fathers {have} we {been} in a great trespass unto this day, and for our iniquities have we, our kings, {and} our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as {it is} this day.

(8) And now for a little space grace hath been {shewed} from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

(9) For we {were} bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

(10) And now, O our God, what shall we say after this? **for we have forsaken thy commandments,**

(11) Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

(12) **Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for even that ye may be strong, and eat the good of the land, and leave {it} for an inheritance to your children for ever.**

(13) And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities {deserve}, and hast given us {such} deliverance as this;

(14) Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed {us}, so that {there should be} no remnant nor escaping?

(15) O Lord God of Israel, thou {art} righteous: for we remain yet escaped, as {it is} this day behold, we {are} before thee in our trespasses: for we cannot stand before thee because of this.

Ezra 10

(1) Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

(2) And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

(3) Now therefore let us make a covenant with our God to put away all of the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

(4) Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

(5) Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

(6) Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and {when} he came thither, he did eat no bread, nor drink water, for he mourned because of the transgression of them that had been carried away.

(7) And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

(8) And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

(9) Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth {day} of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

(10) And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

(11) Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

(12) Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

(13) But the people {are} many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

(14) Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

(15) Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter and Meshullam and Shabbethai the Levite helped them.

(16) And the children of the captivity did so. And Ezra the priest, {with} certain chief of the fathers, after the house of their fathers, and all of them by {their} names, were separated, and sat down in the first day of the tenth month to examine the matter.

(17) And they made an end with all the men that had taken strange wives by the first day of the first month.

(18) And among the sons of the priests there were found that had taken strange wives: {namely}, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

(19) And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

In Ezra 10:3, the solution was reached “according to the law.” The process took over three months. (Verse 9 and 16) In this situation:

- A. The violation of God’s Law was brought to the nation’s attention.
- B. The people (**both** Israelites and ‘strangers’ i.e., the ‘minorities’) repented of their sin and made a decision.

(45) That decision is in Ezra 10:12. That decision was:

- () a. All that the Lord has said we will do.
- () b. To pass a human rights legislation forbidding tax-exempt status to any 501-C3 incorporated church teaching or practicing segregation.

If you are a Pastor then you probably have a copy of “Josephus.” If so, then also then read “Against Apion,” Book 1, Section 7 and “Antiquities” Book 11, Chapter 3, Section 10.

For the benefit of students, on the next page we have reproduced page 295 from our copy of Josephus. Josephus was a historian, highly respected by both Christians and Jews. He lived about 2,000 years ago.

Josephus 295 (book 11, Chapter 5)

under the conduct of Esdras; and he succeeded in them, because God esteemed him worthy of the success of his conduct, on account of his goodness and righteousness. (140) But some time afterward there came some persons to him, and brought an accusation against certain of the multitude, and of the priests and Levites, who had transgressed their settlement, and dissolved the laws of their country, by marrying strange wives, and had brought the family of the priests into confusion. (141) These persons desired him to support the laws, lest God should take up a general anger against them all, and reduce them to a calamitous condition again. Hereupon he rent his garment immediately, out of grief, and pulled off the hair of his head and beard,¹ and cast himself upon the ground, because this crime had reached the principal men among the people; (142) and considering that if he should enjoin them to cast out their wives, and the children they had by them, he should not be hearkened to, he continued lying upon the ground. However, all the better sort came running to him, who also themselves wept, and partook of the grief he was under for what had been done. (143) So Esdras rose up from the ground, and stretched out his hands towards Heaven, and said that he was ashamed to look towards it, because of the sins which the people had committed while they had cast out of their memories what their fathers had undergone on account of their wickedness; (144) and he besought God, who had saved a seed and a remnant out of the calamity and captivity they had been in, and had restored them again to Jerusalem, and to their own land, and had obliged the king of Persia to have compassion on them, that he would also forgive them their sins they had now committed, which, though they deserved death, yet, was it agreeable to the mercy of God, to remit even to these the punishment due to them.

4. (145) After Esdras had said this, he left off praying; and when all those that came to him with their wives and children were under lamentation, one, whose name was Jechonias, a principal man in Jerusalem, came to him, and said, that they had sinned in marrying strange wives; and he persuaded him to adjure them all to cast those wives out, and the children born of them; and that those should be punished who would not obey the law. (146) So Esdras hearkened to this advice, and made the heads of the priests, and of the Levites, and of the Israelites, swear that they would put away those wives and children, according to the advice of Jechonias; (147) and when he had received their oaths, he went in haste out of the temple into the chamber of Johanan, the son of Eliasib, and as he had hitherto tasted nothing at all for grief, so he abode there that day; (148) and when proclamation was made, that all those of the captivity should gather themselves together to Jerusalem, and those that did not meet there in two or three days should be banished from the multitude, and that their substance should be appropriated to the uses of the temple,

according to the sentence of the elders, those that were of the tribes of Judah and Benjamin came together in three days, viz., on the twentieth day of the ninth month, which, according to the Hebrews, is called "Tebeth," and according to the Macedonians, "Apelleius." (149) Now as they were sitting in the upper room of the temple, where the elders also were present, but were uneasy because of the cold, Esdras stood up and accused them, and told them that they had sinned in marrying wives that were not of their own nation; but that now they would do a thing both pleasing to God and advantageous to themselves, if they would put those wives away. (150) Accordingly, they all cried out that they would do so. That, however, the multitude was great, and that the season of the year was winter, and that this work would require more than one or two days; "Let their rulers, therefore [said they], and those that have married strange wives, come hither at a proper time, while the elders of every place, that are in common, to estimate the number of those that have thus married, are to be there also." (151) Accordingly, this was resolved on by them; and they began the inquiry after those that had married strange wives on the first day of the tenth month, and continued the inquiry to the first day of the next month, and found a great many of the posterity of Jeshua the high priest, and of the priests and Levites, and Israelites, (152) who had a greater regard to the observation of the law than to their natural affection,^b and immediately cast out their wives, and the children which were born of them; and in order to appease God, they offered sacrifices, and slew rams, as oblations to him; but it does not seem to me to be necessary to set down the names of these men. (153) So when Esdras had reformed this sin about the marriages of the forementioned persons, he reduced that practice to purity, so that it continued in that state for the time to come.

5. (154) Now when they kept the feast of tabernacles in the seventh month,^c and almost all the . . .

^bThis procedure of Esdras, and of the best part of the Jewish nation, after their return from the Babylonish captivity, of reducing the Jewish marriages, once for all, to the strictness of the law of Moses, without any regard to the greatness of those who had broken it, and without regard to that natural affection or compassion for their heathen wives, and their children by them, which made it so hard for Esdras to correct it, deserves greatly to be observed and imitated in all attempts for reformation among Christians, the contrary conduct having ever been the bane of true religion, both among Jews and Christians, while political views, or human passions, or prudential motives, are suffered to take place instead of the divine laws, and so the blessing of God is forfeited, and the church still suffered to continue corrupt from one generation to another. See 8.2.

Nehemiah

(Read Nehemiah 13:23-31 before continuing.)

(46) In many parts of our nation, due to the large numbers of recent arrivals, legal and otherwise, we have bilingual education in many of our grade schools. If Nehemiah were asked about this situation, would he approve or disapprove of bilingual or multi-lingual education in grade schools?

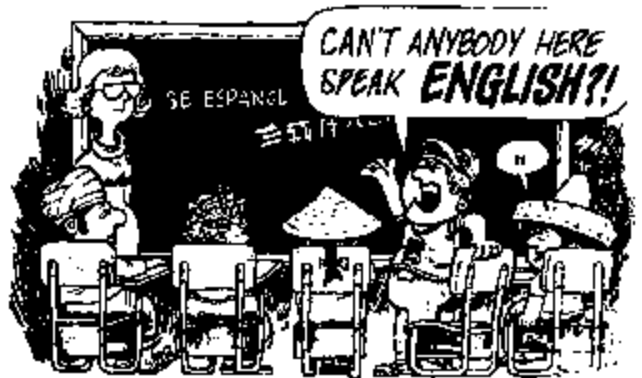
- Approve. Disapprove.

(47) True or False. In Genesis 11:1-9 at the Tower of Babel, God noticed that the people had become as one. He, therefore, used various languages to bring about the separation He desired.

- True. False.

(48) To keep God's Law in our schools, which would Moses, Ezra, and Nehemiah have?

- Integrated schools. Segregated schools.



King Solomon

On the next page we have reproduced page 226 from JOSEPHUS'S Antiquities Of The Jews. Please read the next page before answering the following questions.

(49) According to Josephus, when Solomon integrated his household, what was the result with regard to The Law of Moses?

- a. Solomon transgressed the laws of Moses, which forbade them to marry any but those who were of their own people.
- b. Solomon was given the Desmond Tutu Peace Prize for ending apartheid in South Israel.

(50) When one nation integrates with another, what does the majority have to do to prove that they are not 'racists', or 'bigots' etc.? (Hint: On the next page what did Josephus say King Solomon was forced to do to please his strange wives?)

Confusion Between Race, Religion, And Nationality

(Does what you believe or where you are born change what you are?)

(51) In Exodus 2:15-19, what was Moses called? An _ _ _ _ _ (Verse 19)

(52) Notice that where you are from or where you are born does not determine your race. If someone were to say, Ronald Reagan is an American, what would that tell you about his race?

- a. Ronald Reagan is Caucasian.
- b. Ronald Reagan is Negro.
- c. Ronald Reagan is Jewish.
- d. You really can't tell because American may or may not indicate a person's race.

(53) If someone were to say, Sammy Davis, Jr. was an 'American', what would that tell you?

- a. Sammy Davis Jr. was Caucasian. b. Sammy Davis Jr. was Negro.
- c. Sammy Davis Jr. was Jewish.
- d. You really can't tell because American may or may not indicate a person's race.

The Antiquities of the Jews (Book 8, Chapter 7)

out of the city in the morning. There was a certain place, about fifty furlongs distant from Jerusalem, which is called Etham, very pleasant it is in fine gardens, and abounding in rivulets of water; a thither did he use to go out in the morning, sitting on high [in his chariot].

4. (187) Now Solomon had a divine sagacity in all things, and was very diligent and studious to have things done after an elegant manner; so he did not neglect the care of the ways, but he laid a causeway of black stone along the roads that led to Jerusalem, which was the royal city, both to render them easy for travellers, and to manifest the grandeur of his riches and government. (188) He also parted his chariots, and set them in a regular order, that a certain number of them should be in every city, still keeping a few about him; and those cities he called the cities of his chariots; and the king made silver as plentiful in Jerusalem as the stones on the street; and so multiplied cedar trees in the plains of Judea, which did not grow there before, that they were like to the multitude of common sycamore trees. (189) He also ordained the Egyptian merchants that brought him their merchandise, to sell him a chariot, with a pair of horses, for six hundred drachmae of silver, and he sent them to the kings of Syria, and to those kings that were beyond Euphrates.

5. (190) But although Solomon was become the most glorious of kings, and the best beloved by God, and had exceeded in wisdom and riches those that had been rulers of the Hebrews before him, yet did not he persevere in this happy state till he died. Nay, he forsook the observation of the laws of his father, and came to an end no way suitable to our foregoing history of him. (191) He grew mad in his love of women, and laid no restraint on himself in his lusts; nor was he satisfied with the women of his country alone, but he married many wives out of foreign nations: Sidonians, and Tyrians, and Ammonites, and Edomites; and he transgressed the laws of Moses, which forbade Jews to marry any but those that were of their own people. (192) He also began to worship their gods, which he did in order to the gratification of his wives, and out of his affection for them. This very thing our legislator suspected, and so admonished us beforehand, that we should not marry women of other countries, lest we should be entangled with foreign

^a Whether these fine gardens and rivulets of Etham, about six miles from Jerusalem, whither Solomon rode so often in state, be not those alluded to. Ecc. 2:5-6; where he says. "He made him gardens and orchards, and planted trees in them of all kinds of fruits; he made him pools of water, to water the wood that bringeth forth trees;" and to the finest part whereof he seems to allude, when, in the Canticles, he compares his spouse to a "garden enclosed." to a "spring shut up to a "fountain sealed." 4:12 (part of which fountains are still extant, as Mr. Maundrell informs us, pp. 87-88), cannot now be certainly determined, but may very probably be conjectured. But whether this Etham has any relation to those rivers of Etham, which Providence once dried up in a miraculous manner, Ps. 74:15. in the Septuagint. I cannot say.

customs, and apostatize from our own; lest we should leave off to honor our own God, and should worship their gods. (193) But Solomon was fallen headlong into unreasonable pleasures, and regarded not those admonitions; for when he had married seven hundred wives, ^b the daughters of princes, and of eminent persons, and three hundred concubines, and these besides the king of Egypt's daughter, he soon was governed by them, till he came to imitate their practices. He was forced to give them this demonstration of his kindness and affection to them, to live according to the laws of their countries. (194) And as he grew into years, and his reason became weaker by length of time, it was not sufficient to recall to his mind the institutions of his own country; so he still more and more condemned his own God, and continued to regard the gods that his marriages had introduced; (195) nay, before this happened, he sinned, and fell into an error about the observation of the laws, when he made the images of brazen oxen that supported the brazen sea, ^c and the images of lions about his own throne; for these he made, although it was not agreeable to piety so to do; (196) and this he did, notwithstanding that he had his father as a most excellent and domestic pattern of virtue, and knew what a glorious character he had left behind him, because of his piety towards God; nor did he imitate David, although God had twice appeared to him, in his sleep, and exhorted him to imitate his father; so he died ingloriously. (197) There came therefore a prophet to him, who was sent by God, and told him that his wicked actions were not concealed from God: and threatened him that he should not long rejoice in what he had done; that indeed the kingdom should not be taken from him while he was alive, because God had

^b These 700 wives, or the daughters of great men, and the 300 concubines, the daughters of the ignoble, make 1000 in all; and are. I suppose, those very 1000 women intimated elsewhere by Solomon himself, when he speaks of his not having found one [good] woman among that very number, Ecc. 7:28.

^c Josephus is here certainly too severe upon Solomon, who, in making the cherubims and these twelve brazen oxen, seems to have done no more than imitate the patterns left him by David; which were all given David by divine inspiration. See my description of the temples, ch.10; and although God gave no direction for the lions that adorned his throne, yet does not Solomon seem therein to have broken any law of Moses; for although the Pharisees and latter Rabbis have extended the second commandment, to forbid the very making of any image, though without any intention to have it worshiped, yet do not I suppose that Solomon so understood it, nor that it ought to be so understood. The making any other altar for worship but that at the tabernacle, was equally forbidden by Moses, *Antiq.* 4.8.5; yet did not the two tribes and a half offend when they made an altar for a memorial only, Josh. 22; *Antiq.* 5.1.26-27.

(54) Henry Kissinger is:

- () a. A German. () c. A Jew.
 () b. An American. () d. All of the above.

The Answers to questions 52, 53 and 54: President Ronald Reagan is Caucasian by race. Sammy Davis, Jr. was Negro by race and Jewish by religion. Henry Kissinger was born in Germany, therefore, a German. However, Kissinger lives in America and holds American citizenship, therefore he is an American. But Kissinger is also Jewish by race and Jewish by religion. So, calling Moses an Egyptian, Moses' wife an Ethiopian, or Ruth a Moabite may have little or nothing to do with race. Moses was an Israelite living in Egypt just as Ruth was an Israelite living in the land of Moab.

Inter-racial marriage is frequently justified by the claim that Moses married outside his race. They point out Numbers 12:1 where it says Moses married an Ethiopian woman. They claim Moses married a Negro. But could it have been to a person of the same race from Ethiopia? In Lesson 13 we will discover that the Ethiopian woman was not Moses' present wife. Stay tuned for Lesson 13.

The Bible's Book of Ruth is also mentioned in support of inter-racial marriage. The claim is that the book approves of an Israelite-Moabite marriage. Ruth was an ancestor of King David and, therefore, an ancestor of Jesus Christ. Ruth 1:1-5 and 4:13-22 say Ruth was a Moabite. Was Ruth a Moabite by race, by religion or by nationality? The answer is, Ruth was an Israelite (by race) just like David except that she lived in the land of Moab, therefore a Moabite (by nationality).

You should ponder the question: Why do so many know about these obscure, difficult Bible verses and, at the same time, very few know any of the many plain verses we have quoted on the same subject?

Before Continuing, Read All Of Deuteronomy Four (Moses' Second Speech Continued)

This is a long chapter so re-read the first four verses again and notice verses 3 and 4 about the incident at Baal-Peor. We need a good understanding of this event and we need to know why God destroyed a large number of people. For details read;

(1) Numbers 14:11-12, (2) Numbers 22 to 25, (3) Deuteronomy 7:1-6

King Balak of Moab wanted to destroy God's people. King Balak feared that he could not defeat God's people in battle. Therefore, he hired Balaam the prophet to curse Israel. However, Balaam could not place a curse on Israel. But, Balaam still coveted King Balak's money. So, Rev. Balaam counseled King Balak to persuade or deceive Israel into sinning against their God. In doing so they would bring God's anger upon themselves to their own hurt.

Numbers 31:16, "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord."

Revelation 2:14, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."



2 Peter 2:12-19. "(12) But these, **as natural brute beasts**, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; (13) And shall receive the reward of unrighteousness, {as} they that count it pleasure to riot in the day time. Spots {they are} and blemishes, sporting themselves with their own deceivings while they feast with you; (14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: (15) Which have forsaken the right way, and are gone astray, **following the way of Balaam** {the son} of Bosor, who loved the wages of unrighteousness; (16) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. (17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. (18) For when **they speak great swelling {words} of vanity**, they allure through the lusts of the flesh, {through much} wantonness, those that were clean escaped from them who live in error. (19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

Moses' First Wife

(The Cushite woman)

In the Book of Jasher, you can find a detailed account of Moses' marriage to the Cushite woman. Below we quote several verses from chapters 71-76. Read the account and judge for yourself.

Joshua 10:13

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. {Is} not this written in **the book of Jasher**? So the sun stood still in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Jasher, Chapter 71

71:1 And Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to a place where the Children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

Chapter 72

72:21 At that time the war and the siege were against Cush, Moses fled **from Egypt from Pharaoh who sought to kill him for having slain the Egyptian.**

72:23 And Moses was nine years in the camp of Kikianus king of Cush. 72:29-36 (In these verses Kikianus dies and the people select Moses to be their new king.)

72:37 And all the people and nobles swore unto him (Moses) to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them that day.

Chapter 73

73:32 And Moses feared the Lord God of his fathers, so he came not to her, nor did he turn his eyes to her.

73:33 For he remembered how Abraham had made his servant Eliezer swear, saying unto him, thou shall not take a woman from the daughters of Canaan for my son Isaac.

73:36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

73:37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way all the days of his life, in which Abraham, Isaac and Jacob had walked.

Chapter 76

76:3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

76:4 And Adoniah the queen said before the king and princes, what is this thing which you, the children of Cush, have done for this long time?

76:5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.

76:6 Now therefore hear, O ye children of Cush, and let not this man more reign over you as he is not our flesh.

76:7 Behold Menacrus my son (by Kikianus) is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, a slave of the King of Egypt.

76:12 So Moses went forth from the land of Cush....and Moses was sixty six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.

76:13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went **and sat at a well of water in Midian.**

Exodus 2:11-15

(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that {there was} no man, **he slew the Egyptian**, and hid him in the sand. (13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? (14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. (15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face

The rest of the story

Exodus 2:15-21

and dwelt in the land of Midian: and **he sat down by a well.** (16) Now the priest of Midian had seven daughters: and they came and drew {water}, and filled the troughs to water their father's flock. (17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. (18) And when they came to Reuel their father, he said, How {is it that} ye are come so soon to day? (19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew {water} enough for us, and watered the flock. (20) And he said unto his daughters, And where {is} he? why {is} it {that} ye have left the man? call him, that he may eat bread. (21) And Moses was content to dwell with the man: and he gave Moses **Zipporah** his daughter.

Ruth the “Moabite”

The territory of the Moabites was originally east and north east of The Dead Sea. Moab's borders extended from the Arnon river on the south to the Jabbok river on the north. From the Dead Sea and Jordan river on the west to the mountains on the east. It was called Moab after the people who once lived there. This land kept that name for many centuries even after all the Moabites were long gone from it.

The Moabites were destroyed by the Amorites: Here's what happened. About 1450 B.C., the Moabites were conquered and driven from their land by Sihon, king of the Amorites. It's in Numbers 21:26-29, "For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. (29) Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites".

The Amorites were destroyed by invading Israelites: The land of Moab, (now occupied by Amorites) was the first land conquered by the Israelites after leaving Egypt. It's in Deuteronomy 2:32-34, "Then Sihon came out against us, he and all his people, to fight at Jahaz. (33) And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. (34) And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:"

The war continues in Numbers 21:30-35, "We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. (31) Thus Israel dwelt in the land of the Amorites. (32) And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. (33) And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. (34) And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon. (35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land".

All the land of Moab was settled by the Israelite tribes of Reuben, Gad, and Manasseh. Here it is in Deuteronomy 3:12-16, "And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. (13) And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. (14) Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havothjair, unto this day. (15) And I gave Gilead unto Machir. (16) And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon,"

By 1450 B.C. All the land of Moab was Israel territory, in 1142 B.C. We have proof that, three hundred years later, the

land of Moab was still Israel territory. The proof is in Judges 11:12-26, "And Jephthah (of Israel) sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? (13) And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those

Also the Ammonite claim was fraudulent. Why? Because the Ammonites were not the Amorites. It would be like, 300 years from now, an Indian from India claiming land in North America because it once belonged to the Indians.

lands again peaceably."

Jephthanah's "No, The land of Moab has belonged to Israel

This is like Russia wanting Alaska back. Mexico wanting Texas or even the American Indians saying, 300 years ago you White men took our lands, now give them back without a fight.

for the past 300 years and you have no right to the land today" answer is in verses 14-26.

Ruth lived about 1322 B.C. That is right in the middle of this 300 year time of proven Israelite occupation of the land of Moab. In Ruth 1:1 we read, "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem judah went to sojourn in the country of Moab, he, and his wife, and his two sons."

Note the accuracy of the Bible, not "among the people of Moab," but "in the country of Moab." This is like saying, "Ruth lived in Kansas." The State of Kansas was named after a Siouan Indian tribe. In Ruth's time the land of Moab was occupied exclusively by Israelites just as Kansas is now occupied, not by Indians, but by modern day Americans.

Ruth 1:22, "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest."

"Ruth the Moabitess" is like saying "Mary Jones the Californian" or "George Bush the Texan." Indeed it could not have been otherwise. All the people in The Book of Ruth were Israelites. Long ago the Moabites had been exterminated by the Amorites. Then the Israelites drove out and exterminated the Amorites. The Israelites occupied the land of Moab for the next several centuries. So never let anyone tell you that Jesus Christ was only a mongrel or that The Book of Ruth justifies interracial marriage. Ruth was pure Israelite from the land of Moab, but not from the race of Moab.

In Ruth 4 there is an application of Israelite law to land inheritance. By Israel's law, only Israelites could inherit another Israelite's real estate. If Ruth were a racial Moabite, then she could have made no lawful claim on the land. It's in Deuteronomy 21 and Numbers 27. You will find more about inheritance laws later lessons.

In most religious book stores in America you can purchase a work entitled **JOSEPHUS - The Antiquities of the Jews**. Joseph Ben Mattias (Josephus) was an historian. He lived from 37 A.D. to about 100 A. D. On the next 2 pages we have reproduced Book 4, Chapter 6, Sections 6-13. In our copy it is pages 111 and 112 of a 926 page book. So, please read Josephus account of The Incident at Baal-Peor.

(55) After reading all this, what do you think was going on in Numbers 25?

- () a. The Israelites were integrating with people who were both of a different race and a different religion.
- () b. The Israelites were integrating with people of a different race.
- () c. The Israelites were coveting the daughters of Moab who were of the same race but worshiped another god.
- () d. The wicked beguiled God's people, through the counsel of Balaam, to sin against the Lord bringing God's wrath upon His own people.

(56) Which of the above answers reflects the grand maxim found in the footnote 'e' on page 111 of Josephus account?

- () a. () c.
- () b. () d.

The footnote about "the grand maxim" mentions Judith 5:5-21. The Book of Judith is found in the Catholic versions of the Bible. Judith is not found in most of the modern Protestant Bibles. However, the 1611 edition of the King James does contain The Book of Judith. Here we reproduce Judith.

This Doctrine of Balaam is the basic plan of our enemy. They know that they do not have the power to destroy Christians, or destroy a Christian America. Therefore, knowing the Bible, they persuade Christians to do things that are abominable in God's eyes. The wicked hope that God will become angry and destroy us or deliver us into their hands.

JUDITH 5

great anger he summoned all the rulers of the Moabites, the generals of the Ammonites, and all the satraps of the seacoast ³ and said to them: "Now tell me, you Canaanites, what sort of people is this that dwells in the mountains? Which cities do they inhabit? How large is their army? In what does their power and strength consist? Who has set himself up as their king and the leader of their army? ⁴ Why have they refused to come out to meet me along with all the other inhabitants of the West?"

Achior's Speech. ⁵ Then Achior, the leader of all the Ammonites said to him: "My lord, hear this account from your servant; I will tell you the truth about this people that lives near you [that inhabits this mountain region]; no lie shall escape your servant's lips.

⁶ "These people are descendants of the Chaldeans. ⁷ They formerly dwelt in Mesopotamia, for they did not wish to follow the gods of their forefathers who were born in the land of the Chaldeans. ⁸ Since they abandoned the way of their ancestors, and acknowledged with divine worship the God of heaven, their forefathers expelled them from the presence of their gods. So they fled to Mesopotamia and dwelt there a long time. ⁹ Their God bade them leave their abode and proceed to

4, 101: Jon 3, 7f.	5.
12: Est4, 1f.	10: Gn 42, 1-5; 46, 1.7:5x1.7.
13: Est4, 16.	11f: Ex 5, 4-21; 7, 1-
5,5: 11,9-19.	
7: Gn 11.31.	9.
9: Gn 11, 31—12.	

4, 6: Joakim, who was high priest: see Bar 1, 7 and the footnote on Bar 1, 8f; this name for a high priest cannot be used in dating the events in Jdt.

4, 6: The organization of the Jewish nation as subject to

a high priest and a senate, or council of elders, was proper to the Greek period (after 323 B.C.), and is reflected in the coinage of John Hyrcanus (135-104 B.C.). 4.10: Domestic animals: see note on Jon 3, 8. 4.11: Prostrated themselves in front of the temple building: for a parallel to this ceremony of entreaty, see Jl 1, 13f; 2, 15ff, and the note on Jl 2,17.

5, 6-9: Achior outlines the early history of the Hebrews, whose forefather, Abraham, first lived in Ur of the Chaldeans (Gn 11, 28) and then migrated to Haran (Gn 11.31) in Aram Naharaim (Gn 24, 10), which was called Mesopotamia by the Greeks: The gods of their forefathers were the pagan deities worshiped by Abraham's relatives (Jos 24, 2).

the land of Canaan. Here they settled, and grew very rich in gold, silver, and a great abundance of livestock. ⁹ Later, when famine had gripped the whole land of Canaan, they went down into Egypt. They stayed there

as long as they found sustenance, and grew into such a great multitude that the number of their race could not be counted. ¹¹ The king of Egypt, however, rose up against them, shrewdly forced them to labor at brick-making, oppressed and enslaved them. "But they cried to their God, and he struck the land of Egypt with plagues for which there was no remedy. When the Egyptians expelled them. ¹³ God dried up the Red Sea before them. ¹⁴ and led them along the route to Sinai and Kadesh-barnea. First they drove out all the inhabitants of the desert; ^ then they settled in the land of the Amorites, destroyed all the Heshbonites by main force, crossed the Jordan, and took possession of the whole mountain region. ^They expelled the Canaanites, the Perizzites, the Jebusites, the Shechemites, and all the Gergesites; and they lived in these mountains a long time.

¹⁷ "As long as the Israelites did not sin in the sight of their God, they prospered, for their God, who hates wickedness, was with them. ¹⁸ But when they deviated from the way he prescribed for them, they were ground down steadily, more and more, by frequent wars, and finally taken as captives into foreign lands. The temple of their God was razed to the ground, and their cities were occupied by their enemies. "But now that they have returned to their God, they have come back from the Dispersion wherein they were scattered, and have repossessed Jerusalem, where their sanctuary is, and have settled again in the mountain region which was unoccupied.

²⁰ "So now, my lord and master, if these people are at fault, and are sinning against their God, and if we verify this offense of theirs, then we shall be able to go up and conquer them. ²¹ But if they are not a guilty nation, then your lord-ship should keep his distance; otherwise their Lord and God will shield them, and we shall become the laughing stock of the whole world."

" Now when Achior had concluded his recommendation, all the people standing round about the tent murmured; and the officers of Holofernes and all the inhabitants of the seacoast and of Moab alike said he should be cut to pieces. ²³ "We are not afraid of the Israelites," they said, "for they are a powerless people, incapable of a strong defense. M^a Let us therefore attack them; your great army, Lord Holofernes, will swallow them up."

CHAPTER 6

Holofernes' Answer. I When the noise of the crowd surrounding the council had subsided, Holofernes, commander-in-chief of the Assyrian army, said to Achior, in the presence of the whole throng of coast-land peoples, of the Moabites, and of the Ammonite mercenaries: ² "Who are you, Achior, to prophesy among us as you have done today, and to tell us not to fight against the Isra-

Josephus 111 (Book 4, Chapter 6)

THE ANTIQUITIES OF THE JEWS

those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. (129) So that if you have a mind to gain a victory over them for a short space of time you will obtain it by following my directions:—Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty,^d and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp and give them in charge, that when the young men of the Hebrews desire their company, they allow it them; (130) and when they see that they are enamored of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; for by this means God will be angry at them.^e Accordingly, when Balaam had suggested this counsel to them, he went his way.

7. (131) So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty, and came to discourse with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of the Midianites received their words gladly, and consented to it and staid with them; (132) but when they had brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses of all they had. (133) This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all other such marks of concern as might show how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made them their slaves,

^d Such a large and distinct account of this perversion of the Israelites by the Midianite women, of which our other copies give us but short intimations (Num. 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14), is preserved, as Reland informs us, in the Samaritan Chronicle, in Philo, and in other writings of the Jews, as well as here by Josephus.

^e This grand maxim. That God's people of Israel could never be hurt nor destroyed, but by drawing them to sin against God, appears to be true, by the entire history of that people, both in the Bible and in Josephus; and is often taken notice of in them both. See in particular a most remarkable Ammonite testimony to this purpose, Judith 5:5-21.

and had caught them with their conversation, began to speak thus to them: —

8. (134) "O you illustrious young men! we have houses of our own at home and great plenty of good things there, together with the natural affectionate love of our parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honors as hospitality required: (135) and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; (136) but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner." And so they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. (137) "If then," said they, "this be your resolution; since you make use of such customs and conduct of life as are entirely different from all other men,^f insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary if you would have us for your wives, that you do withal worship our gods; nor can there be any other demonstration of the kindness which you say you already have, and promised to have hereafter to us, than this, that you worship the same gods that we do. (138) For has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves." So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may

^f What Josephus here puts into the mouths of these Midianite women, who came to entice the Israelites to lewdness and idolatry, viz., that their worship of the God of Israel, in opposition to their idol gods, implied their living according to the holy laws which the true God had given them by Moses, in opposition to those impure laws which were observed under their false gods, well deserves our consideration; and gives us a substantial reason for the great concern that was ever shown, under the law of Moses, to preserve the Israelites from idolatry, and in the worship of the true God; it being of no less consequence than, Whether God's people should be governed by the holy laws of the true God, or by the impure laws derived from Demons, under the Pagan idolatry.

Josephus 112 (Book 4, Chapter 6)

THE ANTIQUITIES OF THE JEWS

live by themselves, according to their own laws.

9. (139) Now the young men were induced by the fondness they had for these women, to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws; and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws; (140) so far, indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

10. (141) Even Zimri, the head of the tribe of Simeon, accompanied with Cozbi, a Midianitish woman, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her; and this both by sacrificing after a manner different from his own, and by taking a stranger to wife. (142) When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; (143) but he said that they did not do what was either worthy of themselves or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state; and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. (144) And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance, what they had gained when they had little:—and so did he endeavor, by saying this to correct the young men, and to bring them to repentance for what they had done.

11. (145) But Zimri arose up after him, and said, "Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; (146) but thou shall not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto but, under pretense of laws, and

of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprives! us of the sweetness of life, which consists in acting according to our own wills, and is the right of free men, and of those that have no lord over them. (147) Nay, indeed, this man is harder upon the Hebrews than were the Egyptians themselves, as pretending to punish, according to his laws, everyone's acting what is most agreeable to himself; but thou thyself better deserves! to suffer punishment, who presumes! to abolish what everyone acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest: (148) and what I now do, and think to be right, I shall not hereafter deny to be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free; for truly I did not intend to conceal myself. (149) I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life to depend upon one man; nor shall anyone find cause to rejoice who declares himself to have more authority over my actions than myself."

12. (150) Now when Zimri had said these things, about what he and some others had wickedly done the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or openly to contend with him; (151) for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude. Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion; — (152) Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses' brother), who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behavior should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished. (153) He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also. (154) Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's bold-

(57) In Numbers 25, 24,000 people died of a plague. The possible reason for the plague is found in Leviticus 20:1-5. **What could have been the reason then?**

- a. Lack of sanitary conditions.
- b. The people of the land hid their eyes from wickedness.

(58) In Ezra 9 and 10 the people were violating God's Law. However, they repented and lawfully corrected the situation. **Is there any mention of a civil punishment or a plague for the transgression?**

- Yes.
- No.

(59) In Numbers 22-25 the people violated God's law presumptuously. **Is there any mention of a punishment for the transgression? (Numbers 25:4-5)**

- Yes.
- No.

(60) What was the difference between the law breakers of Ezra 9-10 and the law breakers of Numbers 22-25? (See questions 60 and 61)

(61) While few Christians complain or boycott and most pulpits remain silent, television, magazines, and movies promote unrighteous conduct. Unrighteous conduct brings God's wrath upon us. Humanists work hard to protect this propaganda in the name of freedom of speech and freedom of the press. **What does Revelation 2:14 call this?**

(62) In your own words, what is the Grand Maxim that the wicked use against God's people?

(63) Is a liberal's freedom of speech and freedom of religion limited by God's Law?

- Yes.
- No. (See Exodus 22:28, Leviticus 19:14, Deuteronomy 5:11,20)

(64) In Hebrews 12:29 Paul was quoting Deuteronomy 4:_____

(65) In Lesson 7 we will discover that, in some of Paul's writings, 30% of the verses are quotations of the Old Testament. If we are unaware that Paul is quoting the Old Testament, and if we do not understand the portion of the Old Testament being quoted, then can we understand the books Paul wrote?

- Yes.
- No.

In Romans 15:4 the Apostle Paul said, **"Now whatsoever things written aforetime were written for our learning."** In 1 Corinthians Paul referred to Israel history and said, **"Now all these things (mentioned in verses 1-10) happened unto them for examples: and they were written for our admonition, upon whom the ends of the world are come."** So let's look into "whatsoever things written aforetime" in the Old Testament. What examples do we have to benefit us today?

The Bible's Book of Judges lists about forty government administrations over God's people. Judges ruled over Israel after they came into the promised land of Palestine. Later Israel elected to have a king like the other nations. Study Judges chapter 3 and see if you find any similarity to the situation in America.

(66) Verse one says that God was going to test His people. He wanted to prove them. Verse 4 shows the method of the test was to expose Israel to other peoples. **What did God want to determine by this test?**

(67) What was the first thing Israel did? (Verse 5)

(68) In verse 5, did the people of Israel practice integration or segregation?

Integration. Segregation.

(69) What is the next activity listed? (Verse 6)

- a. Inter-racial marriage.
- b. Equal employment opportunities in the barley and wheat fields.
- c. Conversion of the other peoples to Israel's true religion.

(70) God called the conduct in verses 5 & 6.

Good. Evil.

(71) How did God feel about Israel's conduct?

Judges 3:1-11

(1) Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

(2) Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

(3) Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

(4) And they were to prove Israel by them, **to know whether they would hearken unto the commandments of the Lord**, which he commanded their fathers by the hand of Moses.

(5) And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

(6) And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

(7) And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

(8) **Therefore the anger of the Lord was hot against Israel**, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.

(9) And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

(10) And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

(11) And the land had rest forty years. And Othniel the son of Kenaz died."

Notice: The following question is about the United States and contains the words White Race. If this course were being distributed in China, it would be a different question based upon Chinese history and use the words Yellow Race. Likewise, for other nations.

Paul said that the Old Testament contained examples for our learning. Could this be an example for us today? If the answer is Yes, then what can we learn from it? It is a fact of history that the United States was settled by the White Race of Europe. It is also a fact of history that, from 1776 until the 1868 passage of the 14th Amendment to the U.S. Constitution, non-whites were not allowed to be citizens. As a general rule, segregation was practiced and inter-racial marriages were avoided. The vast majority of the non-whites (minorities) came to America in the last fifty years. Today they come in increasing numbers with government help. Some Churches are doing all they can to help flood America with non-white aliens.

(72) Concerning verses 5 and 6, comparing America with ancient Israel, **is the White Race in America acting just like ancient Israel Race acted in old Palestine?**

Yes. No.

(73) According to verse 8, what might God's attitude be toward the White Race living in America today?

Acts 17:26

The Following is quoted from pages 200 and 201 of
Whom God Has Joined Together By Pastor Dallas Jackson.

Acts 17:26-27, (26) And hath made of one blood all nations of men for to dwell on all the face of the earth, **and hath determined** the times before appointed, **and the bounds of their habitation**; (27) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Isaiah 10:13, For he said, By the strength of my hand I have done it, and by my wisdom; for I am prudent: **and I have removed the bounds of the people**, and have robbed their treasures, and I have put down the inhabitants like a valiant man:"

Many people like to quote verse 26 which declares, And hath made of one blood all nations of men . . . in order to proclaim that all races of the earth are one. First of all I would like to point out that these scriptures have nothing whatsoever to do with miscegenation. Did the men of Athens call for Paul to teach them a Bible study about inter-racial marriages? No! Paul was stirred in his spirit when he saw the city given to idolatry (verse 16) and came to preach them the good news of the resurrection of Jesus Christ. Let's stick with the issue. Dr. Ruckman's comment:

"In 1958 in a city in Kentucky, a group of America's top religious personages met to discuss the problem of segregation and integration. They represented graduations of Protestant theology from Practical Atheism to fundamentalism. At this round table a remarkable thing happened which every Christian should note. Every man there who took the side of race-mixing as a Christian duty cited Acts 17:26 as a proof-text for his Christian conviction. Acts 17:26 was quoted again and again to show that Segregation was un-Christian. The text reads as follows: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Not one man at that table quoted the verse as written!

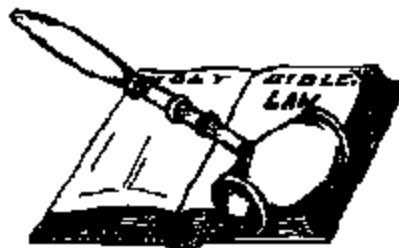
"Every man that relied on it stopped at the word EARTH and dissected the verse as neatly as a

Campbellite ever dissected 1 Peter 3:21! Think of it! With all the religious attainments and scholastic degrees and Christian profession represented at that meeting there was not a man there who dared to tell the people what the English Bible said! Most of the men who quoted it not only refused to finish the verse and the context but even rejected Alford's correct Greek reading, found in the King James, where it says BLOOD.

"This omission was so obvious among the liberals it was almost pitiful or embarrassing to watch. In order that the gullible masses might believe the Bible condoned making all nations one, the word Blood was carefully knocked out of the Greek text in the RSV and ASV, and the New English Bible. (The AV is much more accurate from the standpoint of science, as the only similarity between the races is the blood. Their physical characteristics, which differ, originate in the genes and chromosomes.) The most shocking thing about all this bushwacking in Kentucky was that the context of Acts 17:26 goes on to say that God's purpose in setting boundaries was so men could seek the Lord! (Acts 17:27) Those that remove the bounds are hindering God's work, not aiding it (Hosea 5:10). The passage, then, cited buy these race-mixers is the very passage that condemns and rebukes them for violating the laws of nature and of God. Small wonder that none of them finished the passage!

(74) Finally, return to Deuteronomy 4:30 and notice the words, even in the latter days. Is the Book of Deuteronomy for us in these latter days, or is it, as the Humanists claim, an unproved and outmoded faith?

- () Yes. The Book of Deuteronomy contains information for us today.
- () No. The Book of Deuteronomy makes interesting reading but we are not subject to any higher authority. (Doctrine #5 of The Humanist Manifesto I.)



Bible Law Course

Lesson Three

Answer Sheet

1. STUDY GOD'S LAW ALL THE DAYS OF HIS LIFE
2. a. That he may learn to FEAR THE LORD HIS GOD
b. That his heart BE NOT LIFTED UP ABOVE HIS brethren.
c. That he turn not aside from the commandment, to the RIGHT hand or to the LEFT HAND .
d. That he may PROLONG his days in the kingdom.
e. For then thou shalt make thy way PROSPEROUS and then thou shalt have good SUCCESS .
3. GOD'S LAWS AND COMMANDMENTS
4. GOD'S LAW
5. GOD'S LAW
6. WHOSO KEEPETH THE LAW
7. THEY WHO WILL NOT HEAR THE LAW
8. KEEPERS OF GOD'S LAW
9. a. They FORGET the law.
b. They PERVERT justice.
10. the LAW and the PROPHETS
11. There is no LIGHT in them.
12. GOD'S LAW
13. THE LAW OF GOD
14. a. () b. (**x**)
15. WISDOM
16. a. () b. () c. (**x**)
17. (**x**) Yes. () No. () Maybe.
18. HIS LAW
19. GOD'S LAW
20. STUDY AND KEEP GOD'S LAW
21. REBELLIOUS people and LYING children.
22. a. () b. ()
c. (**x**) d. ()
23. EVIL UPON
24. HEARTS
25. a. () b. (**x**) c. ()
26. they VIOLATE God's Law.
27. TREACHEROUS
28. MINE OPPRESSORS
29. WE THINK SO
30. Malachi 4:4, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, {with} the statutes and judgments.
31. SEPARATED
32. SEPARATED ALL
33. GOD
34. GOD
35. DIFFERENCE
36. GOD
37. THEY DID NOT SEPARATE THEMSELVES FROM THE PEOPLE OF THE LAND
38. THEY DID ADDORDING TO THE ABOMINATIONS OF THE HEATHEN

Bible Law Course - Lesson Three - Answer Sheet Cont.

39. RACIAL INTEGRATION AND INTERMARRIAGE

40. THE LEADERS OF THE PEOPLE OF ISRAEL

41. ASTONISHED, SAD, ASHAMED AND FEARFUL OF GOD'S WRATH

42. FORSAKING GOD'S COMMANDMENTS

43. TRANSGRESSION AGAINST GOD

44. ACCORDING TO GOD'S LAW

45. A. ()
 ()

46. () Approve.
 (X) Disapprove.

47. (X) True.
 () False

48. () Integrated.
 (X) Segregated

49. (X) a.
 () b.

50. YOU ARE FORCED TO GIVE THEM DEMONSTRATIONS OF KINDNESS AND

AFFECTION AND TO LIVE ACCORDING TO THE LAWS OF THEIR COUNTRIES

51. EGYPTIAN

52. () a.
 () b.
 () c.
 (X) d.

53. () a.
 () b.
 () c.
 (X) d.

54. () a.
 () b.
 () c.
 (X) d.

55. () a.
 () b.
 () c.
 (X) d.

56. () a.
 () b.
 () c.
 (X) d.

57. () a.
 (X) b.

58. () Yes.
 (X) No.

59. (X) Yes.
 () No.

60. IN EZRA THE PEOPLE LIVED BECAUSE THEY REPENTED AND OBEYED GOD

IN NUMBERS THEY DID NOT REPENT AND WERE PUNISHED

61. THE DOCTRINE OF BALAAM

62. THE WICKED CAN NEVER HURT OR DESTROY GOD'S PEOPLE WHEN THEY OBEY

GOD'S LAW. BUT IF THE WICKED CAN GET THEM TO DISOBEY THEN GOD WILL

PUNISH, EVEN DESTROY, HIS OWN PEOPLE. (OBEDIENCE BRINGS PROTECTION)

63. (X) Yes
 () No.

64. Deuteronomy 4: 24

65. () Yes.
 (X) No.

66. WOULD THEY KEEP HIS LAW AS IT WAS DELIVERED BY MOSES.

67. INTERGRATION

68. (X) Integration.
 () Segregation.

69. (X) a.
 () b.

70. () Good.
 (X) Evil.

71. GOD WAS ANGRY

72. (X) Yes.
 () No.

73. GOD IS ANGERED BY AMERICAN CONDUCT

74. (X) a. () b.

The Ten Commandments

Bible Law Course

Moses' Second Speech - Bible Law On Divorce & Remarriage

Thy Will Be Done

Everyone has heard the words of **The Lord's Prayer**. "Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come. Thy will be done in earth as it is in heaven. . . ."

In Matthew 12:50, 21:31 John 5:30, 6:38 and other places, Jesus Christ said that He came to do the will of His Father who sent Him.

In Strong's Concordance, the word translated "will" in these verses is word #2307. Here is the definition of the Greek word translated "will":

termination or choice, specifically a purpose or decree. Also an inclination. Translated desire, pleasure and will.

In Webster's Dictionary, part of the long definition of the word "will" includes, "**Something wished by a person, especially by one with power and authority**; specifically, (a) a request; as it is his will that you appear; (b) a command; decree; as, "**His will be done.**"

As part of the definition in Webster's we find a scripture quotation "His will be done." Notice that Webster's says, "**Thy will be done**" is a command.

You may wish to perform an experiment. Approach any of your friends and mention any one of God's Laws. He will usually respond one of several ways:

- A. "Well, I don't see why I should have to" (repetition of what you just said); "after all" (reasons why his way is better).
- B. "Oh, that's done away. You see. My minister said, "we're under the 'law of love'...", etc..
- C. "If that's what God wants, that's good enough for me."

(1) Which of these attitudes reflects Jesus Christ's prayer "thy will be done"?

- A. B. C.

Our experience reveals that people with attitudes "A" and "B" will not even consider God's point of view or even consider that He has a point of view. If they, for some reason, request sample Bible lessons, well, they just throw them away. With few exceptions, only people with attitude "C" continue with this course. If people with attitudes "A" and "B" do continue this course, it is usually from an argumentative point of view. So, for those few of you who care to know the will of your Father, we continue with:

Moses' Speech Continued

A Review Of God's Law With Warnings And Exhortations (Read Deuteronomy Chapter Five Before Continuing.)

(2) In verse 1 of Deuteronomy 5, Moses said, "Hear, O Israel, the statutes (laws) and judgements (punishments to be applied for breaking these laws) which I speak in your ears this day, that ye may:

- a. ___ ___ ___ ___ them, b. and ___ ___ ___ ___ , c. and ___ ___ them."

In Deuteronomy 5:6-21 Moses repeated the Ten Commandments. They were given at Mt. Sinai 40 years earlier. This is recorded in Exodus 20. Consider this, (1) given the natural state of man, (2) what we know about the carnal mind and (3) man's tendency to wickedness, do you think a few verses in either Deuteronomy 5 or Exodus 20 are or should be all of God's law? The average Bible is about 700 pages. The "Law" in Exodus 20 and repeated in Deuteronomy 5 is about a half of a page. That is 1/10 of 1% of your Bible. So, to rephrase the question, because the Ten Commandments alone do not list punishments or penalties for disobedience, do you think there should be any additional instruction for disobedience? Do you think that the remaining 99.9% of the Bible may contain an explanation of the basic ten commandments?

Do you think it would make good sense for a father to command a son, "you are not to steal any toys from your brother or from the neighbor's children," and then not enforce any punishment upon the child if he did steal the toys? How about a city passing an ordinance which reads, "Thou shalt not speed on city streets." Do they post the law around a few places, retire all the traffic officers, and provide no form of punishment for violating the law "Thou shalt not speed on city streets." If the father or the city were to do that, give the law, then provide no punishment for violation of the law, you would probably say they were rather stupid.

Well, what opinion do you have of God if that is what you think God did, i.e; wrote laws but made no provision for their enforcement and no provision for penalties when violated? Many Christians answer "God is love. He is not a vengeful God. He has given us these commandments as guidelines. If we love Him we will obey them, however, we have no authority to judge any who might break them." Some would go so far as to insist that all we can do about those who violate God's laws is to warn them of hell and let it go at that. But, when the murderer's victim is a son or a loved one, even modernist church-goers sometimes come out in favor of punishment for the criminal.

Let's look at some of the commandments; Then look at other verses related to these commandments. Both were given to the same people at the same time. Then we will see that God is as wise as city councilmen who pass laws against speeding and then provide for fines or other punishment for violation. The sixth commandment is "Thou shalt not kill." What does God say should be done to someone who does kill? The answer is in the next chapter, Exodus 21:12 &14, "He that smitest a man so that he die shall be surely put to death." , "If a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from my altar, that he may die."

That is quite plain. Murderers are to be put to death. There are three parts to a law. Both man's law and God's law consists of these same three parts. The three parts are necessary, otherwise you end up with an incomplete law. As we list these three parts you will see that the basic ten commands are obviously not all of God's law. The Ten Commandments are incomplete in themselves. To be complete laws they must have the two other parts. The three parts are, as listed in the Bible many times, (1) the laws, (2) the statutes, and (3) the judgements.

- (1). The law is the command. The simple statement, "Thou shalt do such and so" or "Thou shalt not do such and so."
- (2). The statute defines a violation of the commandment.
- (3). The judgement is the punishment or penalty to be enforced upon the law breaker.

-
- (1) The Law. "Thou shalt not kill" is the law. But, what act is a violation of that law?
 - (2) The statute. One statute describing a violation of that law is Exodus 21:12, "He that smitest a man so that he die shall be surely put to death." Another statute is found in verse 14, "If a man come presumptuously upon his neighbor to slay him with guile," Those verses define murder.
 - (3) The Judgement. The punishment to be enforced is,"he shalt be surely put to death" or

“thou shalt take him from my altar (the court), that he may die.”

God recognizes that, in some cases, a man may be killed and it is not a violation of the commandment, “thou shalt not kill.” For example Exodus 21:13 describes accidental death. In this verse the man caused a death but he is not to be executed. Accidental death may call for a lesser punishment or no punishment at all depending upon the circumstances.

God’s law is not just “the Ten Commandments.” It includes pages and pages of statutes and judgements. A large part of Lesson Three was an explanation of the statutes and judgements under the commandment, “Thou shalt not commit adultery.” In this and other lessons we will see that, in today’s churches, this commandment is completely mistaught. The word “adultery” is from a Hebrew word that means, “adulterate, to water down or to mix a pure substance with a foreign substance.” In a human sense it forbids inter-racial marriage. We still use the word correctly when we talk about adulterated food. Today, in relation to people, the meaning of the word “adultery” has been completely changed. It is used almost exclusively as if it meant, “thou shalt not take another man’s wife.” Actually the command not to take another man’s wife is not found in this commandment but in the commandment, thou shalt not covet thy neighbor’s wife.”

Lesson Two began a study of usury. The commandment is “Thou shalt not steal.” The statutes define usury as theft. Kidnapping is also defined by the statute as theft. The judgement, penalty or punishment for theft by usury or theft by man-stealing will be studied in a later lesson.

The Ten Commandments standing alone with no statutes and judgements are not enough for man. God knew that when He gave them. That is why he also gave pages and pages of explanation in the form of statutes and judgements. Most are totally unknown and unstudied in the modern church. When we speak of the whole law of God we must of necessity understand the laws, statutes and judgements which constitute the whole law of God. Like the city council law, “thou shalt not speed on city streets.” Alone the law is useless. It will bring order to city streets only if the law is made whole by including a statute to define speeding and a judgement to establish a punishment for violation.

In most books you will find a Preface and Introduction. A Table of Contents. Then the text of the book. At the end of the book the Appendices and Index.

Many Christians think that they understand God’s Law because they know the Ten Commandments. But, in reality, that is no more true than saying that you understand a book just because you understand the Table of Contents. To understand the whole book you must understand each chapter. In The Book of Deuteronomy, Chapters 1-4 are the Preface and Introduction. Chapter 5:6-21 contain The Ten Commandments and compare to a book’s Table of Contents. The following chapters, 6 -28, contain the statutes and judgements explaining the Ten Commandments. This is the text. Finally, in chapters 29 - 33, Moses added a few Appendices.

(3) In Deuteronomy five, what is the first commandment?

Thou _____

(4) In verse 9 He says that if we “bow down unto graven images” then;

- () a. We are using a visual representation to help us worship God.
- () b. We hate Him.

Deuteronomy 5:11 reads, “**Thou shalt not take the name of the Lord thy God in vain.**” In thousands of places throughout the Old and New Testaments, the translators replaced the Hebrew name “Yahweh” with the title “the Lord.” (In the past, the translators felt, the best way to avoid taking God’s name in vain was not to use it at all. Therefore, they replaced “Yahweh” with “the Lord.” Today some people are trying to redo the Bible by replacing “sexist” words such as “father and son” with “parent and child.”) So, in almost every occasion in the Bible, when you see the title “the Lord,” undo the translator’s error by reading the name “Yahweh” or “Jehovah.” For example, in the King James Bible, Isaiah 42:8 is translated, “**I am the Lord, that is My**

name.” This is one of the many verses where the name Yahweh was replaced with the title “the Lord.” A more correct translation is, “I am (Yahweh), that is My name.” In seven places the translators did not use “the Lord.” One example is Psalms 83:18.

(5) In the King James Translation, according to Isaiah 42:8, what is God’s name?

I am the ___ ___ ___ ___ that is My name.

(6) The name of the President of the United States is;

a. Mr. President. b. George W. Bush.

(7) Is “the President” a name or title?

Title Name

(8) Likewise, is “the Lord” a name or title?

Title Name

(9) In Deuteronomy 7:24 we find a command about certain wicked kings. We are to destroy their name from under heaven.

At Christmas time you have seen the word “Christmas” spelled “Xmas.” Have you wondered why? The wicked work constantly to remove Christ, Christianity, then Christians from a society. They (not Christians) have removed prayer from schools. They (not we) have been successful at placing the names of other gods in our society. For example, our intercontinental ballistic missiles are named Thor and Atlas. Our mission to the moon was named after the god Apollo. A major Christian holiday is named after Ishtar (pronounced “Easter”), their goddess of sex. See “Easter” in any dictionary or encyclopedia.

(10) What are the wicked doing to the name of our King?

a. They praise His name. b. They are attempting to destroy His name.

American Atheists Sue Over City Seals Bearing Religious Symbols

(RNS) –An atheist group has filed federal lawsuits in Chicago against the Illinois cities of Zion and Meadows because of Christian symbols on their municipal seals.

The Rolling Meadows seal depicts a church with cross in front of it, while the Zion emblem shows a cross and the motto “God Reigns.”

The lawsuits were filed by Robert I. Sherman, director of the Illinois chapter of American Atheists, and Jon Garth Murray, president of American Atheists. They charge that the city seals violate the First Amendment provisions of church-state separation. Rolling Meadows City Manager Dennis York said the church in the seal represents the first church in the city, the Community Church of Rolling Meadows. He said he wasn’t sure whether the city would fight the suit or change the symbol.

But Mayor Adeline Geo-Karis of Zion said her city



would definitely fight. “You don’t have to look at the seal,” she said. “No one inflicted it upon him (Mr. Sherman). If he wants a fight, he’s going to get it.”

ISAIAH CHAPTER 42

(5) Thus saith the El Yahweh, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:

(6) I Yahweh have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the nations;

(7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

(8) I *am* YAHWEH: that *is* My name: and My glory will I not give to another, neither My praise to graven images.

PSALM 83

(18) That *men* may know that Thou, whose name alone *is* YAHWEH, art the Most High over all the earth.

Suit seeks removal of Marine cross

New York Times

Honolulu –The ACLU and 15 people of various religious faiths have sued in U.S. District Court seeking to force the Marine Corps to remove a huge cross from its base here. The case is expected to go to trial in Honolulu in November.

The litigation followed an unsuccessful effort earlier this year by the Jewish Federation of Hawaii to force the Marines to dismantle the 65-foot tall cross at Camp Holland M. Smith. . . .

Judge tells Marines to remove cross

Garrett News Service

WASHINGTON –The Marine corps on Tuesday was given 60 days to remove a 65-foot cross from a site overlooking Pearl Harbor The ruling was a victory for the Jewish War Veterans of the

Name Changes In The Bible

In Genesis 17:5 we can read, "Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee." Here we have God changing a name, Abram to Abraham. A few verses later, verse 15, God changed Abraham's wife's name from Sarai to Sarah.

Later in Genesis 32:28 we find God changing Abraham's grandson's name from Jacob to Israel. So "Israel" is the name of a person. Jacob's children became a nation of people. Therefore, the nation was named Israel. In Revelation 2:17 we find believers receiving new names. In Revelation 3:12 we even find God has a new name, "Him that overcommeth . . . and I will write upon him My new name." When a woman is married she takes the name of her husband. In Isaiah 62:4 we find a land (not church) that shall be married to God. The people shall be named after their God. It will be a new name after God's new name. Many people already bear the new name prophesied in Isaiah 62:2 and found in Acts 11:26.

(11) In 2 Chronicles 7:14 we find a verse saying, "If My people, which are _____ shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will heal their land." In Isaiah 62:2 Yahweh speaks of a new name for His people. Today, who are "My people which are called by My name" (Jesus Christ)?

- a. All people. b. Jews. c. Christians.

Must We Be Concerned About The Exact English Spelling Or Pronunciation Of God's Name?

(12) In Matthew 3:3, in the King James Version of the New Testament, Isaiah is spelled;

(13) In Matthew 2:17 in the King James Version, Jeremiah's name is spelled;

You may wish to compare the spelling of the names in Christ's genealogy as found in Matthew 1 with the spelling of the same names in 1 Chronicles 1. The point is, some people get very concerned about the exact spelling of God's name, yet the Bible spells the same names differently in different places. However, some claim these are misspellings by Greek translators.

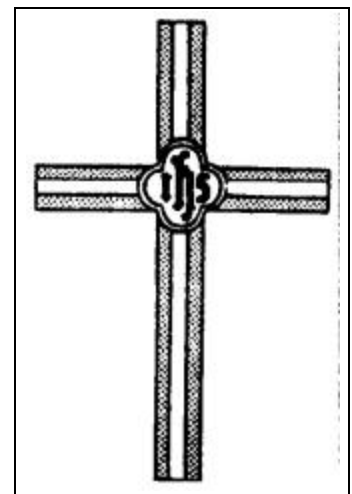
Joshua Or Jesus?

In Acts 7 Stephen is explaining the history of Israel. Likewise, in Hebrews, Israel history is being explained. Acts 7:45 reads, "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;" Hebrews 4:8 reads, "For if Jesus had given them rest, then would he not afterward have spoken of another day."

(14) In both verses Joshua of the Old Testament is called Jesus! The question is, whose name is being mispronounced?

- Jesus. Joshua. Both. Neither.

Joshua and Jesus are similar to James, Jim and Jimmy. In the Greek "Jesus" is spelled "Iesous." That is because the "J" is new to the English Language since the seventeenth century. You may recall seeing crosses with the letters "I.H.S.." Catholic priest's robes and some Protestant and Catholic church altars are decorated with an "I.H.S.." Many have been taught that this I.H.S. stands for a





pagan trinity of Isis, Horus and Simaramus. Others believe "I.H.S." stands for "In His Service." No, not at all. The "I" in "I.H.S." stands for "Jesus." In the past "Jesus" was spelled "Iesous." This I.H.S. stands for Iesous, Humanity's Savior.

God's name is usually spelled from right to left in Hebrew. From left to right in English. But, if the four Hebrew letters spelling God's name are placed into a vertical column a figure is produced that closely resembles the human body.

Once Married - Always Married?

(15) Matthew 19:4-5 and Mark 10:6-9 make it very plain that God desires marriage to be life long and happy. In Matthew 19:4 the words "have you not read" refer to Genesis 2:24. Study Genesis 2:24. Genesis is the book of beginnings. Is Genesis 2:24 before or after the "original sin"?

Before. After.

In Matthew 19:3 the question is asked, "Is it lawful for a man to put away his wife for every cause?" Jesus' answer was a quotation of Genesis 2:24. Notice that He did not answer the question, especially the part "for every cause."

Because Jesus did not answer the question, a follow-up question is found in Mark 10:2, "Is it lawful for a man to put away his wife?" Jesus answers that question with a question, "What did Moses command you?" In Mark 10:4 the Jews answered, "Moses suffered to write a bill of divorcement, and to put her away."

Jesus replied, "For the hardness of your heart he wrote you this precept." And Jesus then repeats His commentary on Genesis 2:24.

Comparing Matthew and Mark we find that in Matthew 19:7, the Jews then asked, "Why did Moses then command to give a writing of divorcement, and put her away?"

Jesus then repeated, "Moses, because of the hardness of your hearts suffered you to put away your wives." And Jesus also says again "but, from the beginning it was not so." Before going further we need to understand two items:

1. "The hardness of your heart."
2. "From the beginning it was not so."

The Heart Of Man

Again we will search the Bible the easy way. Using a concordance, under the word "heart," we find the first reference in Genesis 6:5. This is an example of how to find the answers to your own questions. (1) Buy a good Concordance at a local bookstore. (2) Look up key words in your Bible. (3) Read the Bible verses containing these words. In this example we are looking up the word "heart." We will begin in Genesis 6:5 and read, in order, a few other references about the heart until the Bible's teaching is clear.

Genesis 6:5, "**And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**" See also Genesis 8:21, Deuteronomy 5:29.

(16) What does the "heart" of Genesis 6:5, 8:21 and Deuteronomy 5:29 do?

- a. It thinks thoughts and has an imagination.
- b. It pumps blood throughout the body.

Here is the definition of the Hebrew and Greek words translated “heart” in the Old and New Testaments: In the dictionary of Strong’s Concordance they are words #3820 and #2588:

Hebrew #3820: The heart, used figuratively very widely for the feelings, the will and even the intellect.

Greek #2588: The heart, i.e., the thoughts or feelings of the mind.

(17) So, in the Bible, the word “heart” can refer to:

- () a. A man’s mind or his heart.
- () b. Only his physical heart.

(18) Ezekiel 11:19 and 36:26 mention two different hearts. What are they?

- () a. The heart that pumps blood and the mind of man.
- () b. The stony heart and the heart of flesh.

(19) Including the heart that pumps blood, how many kinds of hearts are there?

- () One. () Two. () Three.

(20) In Exodus 7, whose heart was hardened?

HEART	
of the thoughts of his <i>h</i> was only	Gen 6:5 3820
earth, and it grieved him at his <i>h</i>	Gen 6:6 3820
and the lord said in his <i>h</i>	Gen 8:21 3820
of man's <i>h</i> is evil from his youth	Gen 8:21 3820
and laughed, and said in his <i>h</i>	Gen 17:17 3820
in the integrity of my <i>h</i>	Gen 20:5 3824
and this in the integrity of thy <i>h</i>	Gen 20:6 3824
I had done speaking in mine <i>h</i>	Gen 24:45 3820
and Esau said in his <i>h</i> , The days	Gen 27:41 3820
their <i>h</i> failed them, and they were	Gen 42:28 3820
And Jacob's <i>h</i> fainted, for he	Gen 45:26 3820
thee, he will be glad in his <i>h</i>	Ex 4:14 3820
but I will harden his <i>h</i> , that he	Ex 4:21 3820
And I will harden Pharaoh's <i>h</i>	Ex 7:3 3820
And he hardened Pharaoh's <i>h</i>	Ex 7:13 3820
Pharaoh's <i>h</i> is hardened, he	Ex 7:14 3820
Pharaoh's <i>h</i> was hardened, neither	Ex 7:22 3820
did he set his <i>h</i> to this also	Ex 7:23 3820
was respite, he hardened his <i>h</i>	Ex 8:15 3820
Pharaoh's <i>h</i> was hardened, and he	Ex 8:19 3820
hardened his <i>h</i> at this time also	Ex 8:32 3820
the <i>h</i> of Pharaoh was hardened, and	Ex 9:7 3820
Lord hardened the <i>h</i> of Pharaoh	Ex 9:12 3820
send all my plagues upon thine <i>h</i>	Ex 9:14 3820
yet more. and hardened his <i>h</i>	Ex 9:34 3820
the <i>h</i> of Pharaoh was hardened,	Ex 9:35 3820
for I have hardened his <i>h</i>	Ex 10:1 3820
the <i>h</i> of his servants, that I	Ex 10:1 3820

(21) So, when Jesus said, “For the hardness of your heart he wrote you this precept.” And “Moses, because of the hardness of your hearts suffered you to put away your wives.” Jesus meant:

- () a. Moses wrote these precepts because of sin.
- () b. Moses was concerned about cholesterol causing hardening of the arteries.

From The Beginning It Was Not So

It was not God’s intention for Cain to slay Abel or that down through time man should murder his fellow man. From the beginning it was not so that man should murder. God gave us a command “Thou shalt not kill” just as in Genesis 2:24 he gave a command concerning how long a marriage should last.

(22) But men do kill. So, a precept is found in Numbers 35:16, 17, 18, and 30.

“The murderer shall _____ “

(23) Does God’s commandment, “Thou shalt not kill” nullify God’s command “the murderer shall surely be put to death”?

- () Yes. () No.

(24) True or false; Because of the hardness of our hearts, Moses also wrote the precept, “the murderer shall surely be put to death.”

- () True. () False.

What God Hath Joined Together Let Not Man Put Asunder

(What does that mean?)

Well, very simply the word “asunder” means “separate.” So, the plain and simple meaning is “What God hath joined together let not man separate.” That is a command not to separate, just as “thou shalt not kill” is a command not to kill.

(25) But people do kill and people do destroy marriages. So, just as Moses said, “the murderer shall surely be put to death,” Jesus answered the question, “Is it lawful for a man to put away his wife for every cause?” In Matthew 19:9 what appears to be the only reason for divorce?

Many have been taught that, based upon Matthew 5:32, and 19:9, except for fornication, there are no grounds for divorce. “Once married - always married.” This belief is based, in part, upon the understanding that “fornication” has to do with unmarried people only. So, the conclusion is, if your new wife turned out not to be a virgin, you may, upon discovery, divorce her, otherwise there are no grounds for divorce.

(26) We generally think “fornication” has to do only with relations between unmarried couples. However, the word “fornication” is used very generally in the Scripture. For example in 1 Corinthians 5:1, it is applied to _____ .

(27) In Jude 7 fornication is called _____ .

The definitions of the Hebrew and Greek words translated “fornication” in the Bible are quite different from the definition in the average dictionary. Here are the definitions from Strong’s Concordance. They are words #4202 - #4205.

#4202 Pornea A from 4203; to act the harlot (including adultery and incest). Figuratively - idolatry. Translated fornication.

#4203 Porneuo from 4204; To act the harlot, i.e., to indulge in unlawful lust (of either sex), or figuratively - to practice idolatry. Translated “commit fornication.”

#4204 PORNE; Feminine of 4205. A strumpet. Translated “harlotry” or “whore.”

#4205 Pornos; To sell; a male prostitute, a debauchee, libertine. Translated “fornicator” and “whoremonger.”

The above activities are classified “fornication.” Just as firing a gun at your neighbor kills, these acts destroy marriages separating what God hath joined together.

If A Divorce Is Necessary, Then What?

Here is a Bible example. God divorces His wife Israel. Jeremiah 3:8 **“And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorcement;..”**

Marriage is a lawful contract. When God married Israel at Mt. Sinai, He did it according to law. Today, we call this marriage contract the Old Covenant. The prophets thereafter referred to Israel as God’s wife. Israel’s following after other gods was viewed in scripture as an adulterous violation of the marriage contract. The prophets were pointing out that, because of sin, Israel had “some uncleanness” in her.

(28) What **two** things did God (the husband) do to Israel (the unfaithful wife) when he found “some uncleanness” in her? (Deuteronomy 24:1 and Jeremiah 3:8)

He _____ and gave her a _____.

The Difference Between “put Away” And “divorce”

In Strong’s Concordance the Hebrew word for divorce is word #3748. Here is its definition:

Divorce: A cutting of the marital bond.

The Hebrew word for “put away” is a different word. It is #1644:

Put Away: To drive out from a possession; send out, send forth, especially to expatriate or divorce.

These are two related words, but they are also two separate words. To **put away** is the act of sending her away, whereas, **the bill of divorcement** is the legal **paper work** documenting the act of putting away. By law the Bill of Divorcement must always accompany the act of “putting away.”

In Matthew 5:32, ministers teach that, if a woman is divorced, she may never remarry nor may anyone marry her without committing adultery. Matthew 5:32 reads,

“But I say unto you, that whosoever shall **put away** his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

Before continuing it should be noted that there is a mistranslation in Matthew 5:32. The word translated “put away” in the first half of the verse is the very same word translated “divorced” in the last half of the verse. So the verse should read,

“But I say unto you, that whosoever shall **put away** his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is put away committeth adultery.”

In this course it is a basic principle that if we are not firmly grounded in the Old Testament, the New Testament is closed to our complete understanding. In this case, Matthew 5:31 is a direct reference to Deuteronomy 24:1. For example:

Matthew 5:31, “It hath been said (by Moses) whosoever shall put away his wife, let him give her a writing of divorcement.”

So, you see, we cannot fully understand Matthew 5:31 and the verses following unless we first understand Deuteronomy 24:1 which it is referring to. So, read all of Deuteronomy 24:1-4 before continuing.

(29) According to Deuteronomy 24, if a man finds some fault with his wife (fornication), and his only solution is a divorce, what should he do?

- () a. Grin and bear it because “once married - always married.”
- () b. (1) Write her a bill of divorcement. (2) Give it into her hand. (3) Send her out of his house.

(30) After the divorced wife leaves the man’s house, may she marry another man?

- () Yes. () No. Deuteronomy 24:2

(31) Some ministers and religious writings tell people that are divorced, and have now remarried, to get another divorce and try to remarry their former spouses. What does God’s Law say about this situation? (Deuteronomy 24:3-4)

- () a. God’s Law agrees with this advice.
- () b. God’s Law says the exact opposite. The couple should not seek another divorce and the man may not remarry his former wife if she has remarried.

(Note: If you have already divorced and remarried the same person, don’t worry about it. Try to avoid another separation.)

Let's take a second look at Matthew 5:32 keeping in mind that a lawful divorce requires:

1. The couple must first be lawfully married.
2. There must be both a separation (putting away) and divorce papers (a bill of divorcement).

Notice that Matthew 5:32 mentions only the putting away. Perhaps Matthew 5:32 could be paraphrased this way: **The Law** says that a woman commits adultery if she remarries without a written bill of divorcement; so therefore, **I** say unto you that whoever puts her away (without divorce papers) causes her to commit adultery, and is just as guilty for adultery as she is. And whosoever marries her that has been put away in this unlawful manner also commits adultery, because he is marrying a woman who is still, in the eyes of the law, another man's wife.

Matthew 5:32 contains an exception clause, "**saving for the cause of fornication.**" In Lesson 3 we discovered that inter-racial marriage was, by Bible definition, fornication. In Ezra 9 and 10 when the people discovered their sin, they repented and solved the problem by putting away their wives. This is a Bible example of the exception clause in action.

If a couple is living together in a relationship that God does not recognize as a marriage in the first place, then, because there is no lawful marriage, there can be no lawful divorce, only a putting away. (A separation) So to paraphrase again Matthew 5:32; The Law says that a lawful divorce (of married people) requires both a putting away and bill of divorcement. If they are living together without a lawfully-binding marriage contract for a bill of divorce to void, then the solution is simply a putting away. (As in Ezra 9-10)

Does Paul Say "divorce And Remarriage Is not Sin?"

(32) In 1 Corinthians 7 Paul encourages couples not to separate. See verse 10, 14, 27, But Paul asks the question, "Art thou loosed (i.e., divorced) from a wife? Seek not a wife. But if thou marry:

Note: Paul advised "Seek not a wife" for two reasons: (1) in verse 26, because of the present distress, and (2) verses 32-35, to be better able to spread the gospel. Men in Paul's circumstances never knew if they were going to be imprisoned or executed (and perhaps his family with him). It is very difficult to support a family from behind prison bars. Likewise, it is quite certain that being unmarried made it much easier for Paul to travel as he did. Otherwise, Paul would have had to stay home and concern himself with supporting a family. In addition, from 1 Corinthians 9 you can see Paul had money problems. The people did not contribute enough in the way of tithes and offerings so Paul could support a wife. So, Paul's advice, "seek not a wife" is not directed to everybody.

Deuteronomy Chapter Six

(Read before continuing.)

(33) Where did Jesus Christ find the words He spoke in Matthew 22:37 and Mark 12:29-30?

Deuteronomy 6: _____ and Deuteronomy 10:12.

(34) Can you fully understand Matthew 22 or Mark 12 if you do not understand Deuteronomy 6 and 10?

() Yes. () No.

(35) "Ye shall not tempt the Lord your God as ye tempted Him in _____ .
(Deuteronomy 6:16)

(36) You will find this event recorded in Exodus 17:1-7. What did they do wrong?

- () a. They were thirsty.
- () b. They did not trust Moses.
- () c. They doubted that God was among them.

Exodus 34:10-16

(Read before continuing.)

(37) Which verse forbids covenants with non-Christian nations?

Exodus 34:_____.

(38) With which nations may the United States make covenants?

- () a. England. () c. Israeli. () e. Russia.
- () b. Germany. () d. Canada. () f. Communist China.

(39) What are we, as a Christian nation, to do with altars, images and places where other gods are worshiped? Which verse tells us what to do?

Exodus 34 _____.

(40) Which verse forbids mixed-marriages? Exodus 34: _____.

(41) Verse 12, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land wither thou goest..." Is a marriage ceremony the entering into a covenant?

- () Yes. () No.

(42) Does verse 15 forbid a marriage with a person of your own race or any other race who is a member of a non-Christian religion?

- () Yes. () No.

Leviticus 18:1-5

(Read before continuing.)

(43) "I am the Lord thy God, thou shalt have no other LAWS before Mine." Does Leviticus 18:1-5 agree with this statement?

- () Yes. () No.

II CORINTHIANS 6:
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 And what concord hath Christ with Be'lial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Al-mighty.

(44) Leviticus 18:3 states that we are not to do after the doings of other peoples. What about an "Afro" hair-do? Is it a violation of God's will for a White Christian with naturally straight hair to have the barber curl his hair and cut it into an Afro haircut?

- () Yes. () No.

Exodus 23:13

(Read before continuing.)

(45) Many of the missiles defending America are named after the gods of the heathen. Examples being Thor, Nike-Zeus, Atlas and Titan. Are these missiles named in violation of God's will?

- () Yes. () No.

(46) The enemies of Christianity can read the Bible too! Is it possible that our enemies read the Bible, and, “holding the truth in unrighteousness,” have something to do with the naming of these weapons; what do you think? (Romans 1:18)

- Yes. No.

Deuteronomy Chapter Seven

(Read before continuing.)

(47) When we, as a nation, are at war with God’s enemies, (people who hate Jesus Christ) what are we to do with them?

- a. Thou shalt _____ them.
- b. Utterly _____ them.
- c. Make no _____ with them.
- d. Nor show _____ unto them.
- e. Neither shall thou make _____ with them.

1 Samuel Fifteen

(48) In verse 1 God made Saul king. In verse 11 God repents that He made Saul king. Why? (Also 1 Samuel 15:3)

(49) What does Deuteronomy 7:3 forbid?

- a. Inter-racial marriage.
- b. Marriage to non-Christians.
- c. Both a and b.

(50) Is it anyone’s business if two people of different races marry? (Leviticus 20:1-5)

- Yes. No.

(51) Do people of the land or the family have anything to say to the couple about the mixed marriage? (Leviticus 20:1-5)

- Yes. No.

“Giveth of his seed to Molech” is not defined in the Bible. Other ancient writing define it as the giving of your children (seed) in marriage to someone outside your race or to a non-Christian. Text from pages 66 and 67 of The Book of Jubilees are reproduced on the next page. This is a history book, not Scripture. Pages 66 and 67 comment upon Genesis 34. **Read Genesis 34** before reading page copied from the Book of Jubilees.

(52) Leviticus 18:23, 20:15-16 and Exodus 22:19 state that, “Whosoever lieth with a _____ shall surely be put to death.”

(53) Numbers 25:6-18 and Leviticus 20:4-5. Do the authorities have a right and obligation to take action against race-mixers?

- No, that would violate their “human rights.”
- Yes, civil rulers are ministers of God to bring vengeance (judgement) upon the wicked. (Romans 13)

Book of Jubilees

CHAP. XXX

1. And in the first year of the sixth week he went up to Salem, which is opposite the east of Shechem, in peace, in the fourth month; and there they brought by force Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite prince of the land, and he slept with her and defiled her, and she was a small girl twelve years of age. 2. And he begged her father and her brothers for her, that she should be given to him as wife; and Jacob and his sons were angry on account of the men of Shechem, because they had defiled their sister Dinah; and they spoke with them for evil, and intrigued against and deceived them. 3. And Simeon and Levi secretly came to Shechem and inflicted punishment upon all the men of Shechem, and slew all the men they found in it, and did not leave a single one in it. 4. They killed all in torments, because they had dishonored their sister Dinah. 5. And thus ye shall not do from now on and to eternity to defile a daughter of Israel, for in heaven it was ordained upon them as a punishment that they should root out all the men of Shechem, because they committed a shame on a daughter of Israel, and the Lord turned them over into the hands of the sons of Jacob, that they should root them out with the sword, and that they should inflict punishment upon them; and never again shall it be thus in Israel, that a daughter of Israel be defiled. 6. And if there is any man in Israel who desires to give his daughter or his sister to any man who is of the seed of the Gentiles, he shall surely die, and they shall slay him with stones, for he has committed a sin and a shame in Israel; and his wife they shall burn with fire, for she has defiled the name of the house of her father, and she shall be rooted out of Israel. 7. And no fornication or defilement shall be found in Israel all the generations of the earth; for Israel is holy to the Lord, and every man that defiles must surely die, and they shall slay him with stones. 8. For thus it is ordained and written on the tablets of heaven concerning all the seed of Israel, that he who defiles must surely die, and they shall slay him with stones. 9. And to this law there is no limit of days and no ceasing and no forgiveness, but he shall be rooted out who defiles his daughter, among all Israel, because he has given of his seed to Moloch and has sinned by defiling. 10. And thou, Moses, command the children of Israel and testify over them that they shall not give any of their daughters to the Gentiles and that they shall not take any of the daughters of the Gentiles; for this is accursed before the Lord. 11. And on this account I have written for thee in the words of the law all the deeds of Shechem which they did against Dinah, and how the children of Jacob conversed saying: "We will not give our daughter to an uncircumcised man, for this is disgraceful to us." 12. And it is disgraceful to Israel to those that give and to those that receive from any Gentiles any daughters, for it is unclean-and accursed to Israel; and Israel will not be clean of this uncleanness of him who has of the daughters of the Gentiles for a wife, or who has given of his daughters to a man who is of any of the seed of the Gentiles; for there will be plagues upon plagues, curse upon curse, and all punishment and plagues and curses will come. 13. And if they do this thing, and if

(54) Deuteronomy 7:6 states that "God hath chosen thee to be a _____ people unto Himself, _____ people that are upon the face of the earth." He chose us because:

- () a. We are better than others.
- () b. Of the promises He made to our fathers.

(55) In Deuteronomy 7:15. If we keep God's Laws, He will take away from thee all _____, and will put none of the evil _____ of Egypt...upon thee.

CAUTION: Many of us keep God's Law and still get sick. Some even die of disease such as heart attack and cancer. Why us? Didn't God promise? The answer is found in the word "thou." In verses such as Exodus 15:26 "thou" is the nation not the individual. The promise is national, not personal. Some Bible promises are national, some are personal. Sometimes we Christians get into trouble, or even into jail by misunderstanding this difference. Patriots and Christians sometimes end up in jail when they make national problems personal problems. More about this in later lessons.

If the nation obeys God's health laws, then the whole nation is healthy The individual's health is affected by the society. If the parents violated God's Law, then they have less healthy children. If we (nationally) violate God's Law, then we have dirty air, impure drinking water and disease producing foods at the supermarket and restaurant. It is almost impossible for the individual to escape the results of national sin. That's one reason you need to help us teach Bible Law to the nation.

(56) At an auction you purchase a box of assorted merchandise. inside you find a statue of Buddha. may you take it home? (Deuteronomy 7:26)

- () Yes.
- () No.

(57) What is to be done with the statue of Buddha?

- () A. Put It on the mantle as a work of art. After all, you see, I don't worship it. (see page 1 "a" & "b")
- () B. Destroy It. (page 1 "c")

Compare: what would you think of a Jewish Rabbi who kept a statue of Hitler excusing his actions with "it's a work of art. After all, I don't admire him."

EXODUS 15:
26 And said. If thou wilt diligently hearken to the voice of the lord thy God. and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the lord that healeth thee.

EXODUS 23:
24 Thou shall not bow down to their gods. nor serve them; nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.
25 And ye shall serve the lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.
26 There shall nothing cast their young. nor be barren, in thy land: the number of thy days I will fulfil.

Deuteronomy Chapter Eight

(58) From time to time God will test us (“prove thee”). He wants to know what is in our heart, “whether thou wouldest keep His _____ or no.”

(59) What is to be in our heart? (Psalms 37:30-31 and 40:8)

- a. Jesus Christ. b. Jesus Christ’s Law.

(60) Where did Jesus Christ find the words spoken in Luke 4:4?

Deuteronomy 8:_____ .

(61) Can you fully understand Luke 4 if you do not first understand Deut. 8?

- Yes.
 No.

(62) If Moses were speaking today, the description of a “good land” found in verses 6-10 would best describe:

- Today’s Palestine.
 America and Canada.

(63) Are verses 11-20 a warning to America? Yes. No.

(64) Why does God cause situations to develop to “prove thee?” (Verse 16)

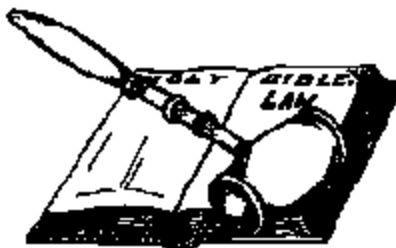
To _____ at thy latter end.

(65) Why is America wealthy?

- a. Our great technology.
 b. American ingenuity.
 c. God gave us technology and ingenuity and the power to get wealth.

(66) What will happen to us if we worship other gods, serve them and forget the Lord our God? (Verse 19)

Isaiah 42 and Psalm 83 are from The Holy Name Bible as published by The Scripture Research Association, 14410 S. Springfield Rd. Brandywine, Maryland 20613.



Bible Law Course - Lesson Four - Test Sheet Cont.

- 42.** () Yes. **43.** () Yes. **44.** () Yes. **45.** () Yes. **46.** () Yes.
() No. () No. () No. () No. () No.

- 47.** a. Thou shalt _____ them.
b. Utterly _____ them.
c. Make no _____ with them.
d. Nor show _____ unto them.
e. Neither shall thou make _____ with them.

48. Why? _____

- 49.** () a. **50.** () Yes. **51.** () Yes.
() b. () No. () No.
() c.

52. With a _____ **53.** () Yes.
() No.

54. God hath chosen thee to be a _____ people unto Himself, _____
people that are upon the face of the earth.

55. All _____, and will put none of the evil _____ of Egypt upon thee.

- 56.** () Yes. **57.** () a.
() No. () b.

58. Whether thou wouldest keep His _____ or not.

59. () a. **60.** Deuteronomy 8: ____
() b.

- 61.** () Yes. **62.** () Today's Palestine. **63.** () Yes.
() No. () America and Canada () No.

64. _____ at thy _____ end.

- 65.** () a. () b. () c.

66. _____

Bible Law Course

Lesson Four

Answer Sheet

1. () a. 2. a L E A R N them. 4. (X) a. () b.
() b. b. and K E E P , 5. I am the L O R D , that is My name.
(X) c. c. and D O them. 6. () The President.
(X) George W. Bush.
3. THOU SHALT HAVE NONE OTHER GODS BEFORE ME.
7. (X) Title. 8. (X) Title. 9. We are to destroy their NAMES from under heaven.
() Name. () Name.
10. () a. 11. "... which are CALLED BY MY NAME
(X) b. () a. () b. (X) c.
12. ESAIAS 13. JEREMY
14. () a. Jesus. (X) Joshua. () Both. () Neither.
15. (X) Before. 16. (X) a. 17. (X) a. 18. () a. 19. () One.
() After. () b. () b. (X) b. () Two.
(X) Three.
20. PHARAOH KING OF EGYPT. 21. (X) a. () b.
22. SURELY BE PUT TO DEATH 23. () Yes. 24. (X) True.
(X) No. () False.
25. FORNICATION 26. INCEST
27. GOING AFTER STRANGE FLESH
(Race mixing) 28. He PUT HER AWAY and gave her a
BILL OF DIVORCEMENT
29. () a. 30. (X) Yes. 31. () a.
(X) b. () No. (X) b.
32. THOU HAST NOT SINNED.
33. Deuteronomy 6: 5 34. () Yes. 35. MASSAH
(X) No.
36. () a. 37. Exodus 34: 12 38. (X) a. (X) d.
(X) b. (X) b. () e.
(X) c. () c. () f.
39. Exodus 34: 13 . 40. Exodus 34: 16 . 41. (X) Yes.
() No.

Bible Law Course - Lesson Four - Answer Sheet Cont.

42. (X) Yes. 43. (X) Yes. 44. (X) Yes. 45. (X) Yes. 46. (X) Yes.
() No. () No. () No. () No. () No.
47. a. Thou shalt SMITE them.
b. Utterly DESTROY them.
c. Make no COVENANT with them.
d. Nor show MERCY unto them.
e. Neither shall thou make MARRIAGES with them.
48. Why? BECAUSE SAUL DISOBEYED A DIRECT ORDER TO DO GOD'S WILL BY
UTTERLY DESTROYING GOD'S ENEMIES. (compare verses 3, 9 and 12
49. () a. 50. (X) Yes. 51. (X) Yes.
() b. () No. () No.
(X) c.
52. With a BEAST 53. (X) Yes.
() No.
54. God hath chosen thee to be a SPECIAL people unto Himself, ABOVE ALL
people that are upon the face of the earth.
55. All SICKNESS, and will put none of the evil DISEASES of Egypt upon thee.
56. () Yes. 57. () a.
(X) No. (X) b.
58. Whether thou wouldest keep His COMMANDMENTS or not.
59. () a. 60. Deuteronomy 8: 3
(X) b.
61. () Yes. 62. () Today's Palestine. 63. (X) Yes.
(X) No. (X) America and Canada () No.
64. TO DO THEE GOOD at thy LATTER end.
65. () a. () b. (X) c.
66. WE SHALL UTTERLY PERISH

The Ten Commandments

Bible Law Course

God's Law in the New Testament - Money in the Old Testament

Many parts of the Bible seem to be written with blank spaces. For example, in Matthew 18:20 we read, "For where two or three are gathered together in My name, there am I in the midst of them." The unasked question is, who are the "two or three?" Two or three Christians? Two or three disciples? Two or three Apostles? Two or three clergymen? The only way to fill in the "blank space" is to study the verses before, after or somewhere else.

"Where two or three (what?) are gathered in My name"

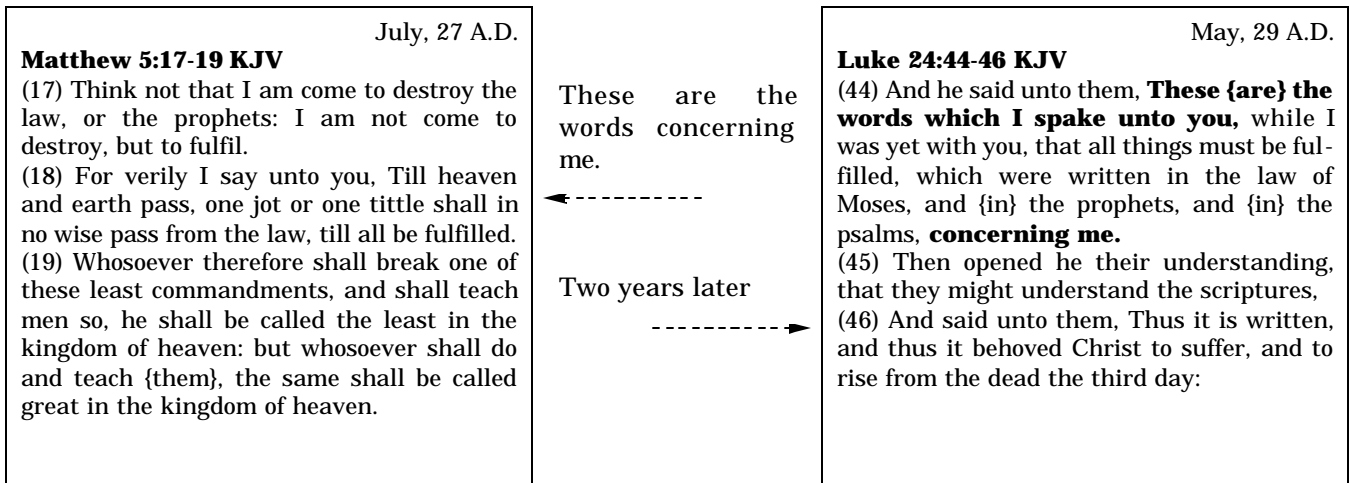
(1) In your opinion, what word belongs in the blank space?

In Matthew 5:17 Christ said, "Think not that I am come to destroy the law, or the prophets: I came not to destroy, but to fulfill." Exactly what Christ came to destroy or to fulfill is unclear. Most say, "Jesus came to fulfill the Law." Others say, "Not so, He came to fulfill the Prophets." Many conclude that "fulfilling the Law did away with the Law." Here are verses 17 and 18 with the blank spaces:

[17] "Think not that I come to destroy the law, or destroy the prophets: I came not to destroy what? but to fulfill what: ."

[18] "For verily I say unto you, till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law, till all what? be fulfilled about what? ."

In Luke 24:44 we can find light upon this question. There Jesus Christ referred to His words recorded in Matthew 5:17-18, "And He said unto them, these are the words which I spake unto you (a few years ago in Matthew 5:17) while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, in the Prophets, and in the Psalms, concerning Me."



(2) What do we call "The Law of Moses, the Prophets, and the Psalms?"

- () a. The whole Bible.
- () b. The New Testament only.
- () c. The Old Testament only.

(3) What did Jesus Christ come to fulfill? (Luke 24:44)

- () a. Everything written in the Old Testament.
- () b. All the laws so that every jot and tittle of the law could be put away.
- () c. All the prophecies of the Old Testament.
- () d. Only those prophecies in the Old Testament "concerning Me."

(4) Who shall be called the **LEAST** in the Kingdom of Heaven? (Matthew 5:19)

Those who teach men to _____ the commandments.

(5) Who shall be called **GREAT** in the Kingdom of Heaven?

Those who _____ and _____ them.

(6) Many teach that Christ did away with the Law. But Matthew 5:19 says to become great in the kingdom of heaven, we are to, "do and teach them" (God's law.)? How could Christians living in the past two thousand years, and how can present day Christians qualify to be called "great in the Kingdom of Heaven?"

- () a. By preaching the new "law of love."
- () b. By teaching God's Law that was never done away or destroyed.

(7) Let's fill in the "blank spaces" of Matthew 5:17; Christ said, "Think not that I am come to destroy the law or destroy the prophets. I came not to destroy the _____ but to fulfill the _____ (concerning me)."

(8) "Do unto others as you would have them do unto you is the _____ and the _____ ." (Matthew 7:12)

(9) The word "justify" is defined as, "to render, show or regard as innocent or just, to be righteous." Are we justified by the Law of Moses?

- () Yes.
- () No.

(10) Who shall be justified? (Romans 2:13)

The _____ shall be justified.

Acts 13
(39) And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (KJV)

(11) How are we justified? (Galatians 2:16 and Titus 3:7)

By F _ _ _ _ and by G _ _ _ _ .

(12) The "works of the law" were the blood sacrifices, burnt offerings and rituals performed by the Levitical priesthood. Are the "works of the law" (given to the Levites in the Book of Leviticus) the same as "the law" (given to all Israel at Mt. Sinai and recorded in the Book of Exodus)?

- () Yes. "The Law" and "The Works of the Law" are one and the same.
- () No. They are not the same.

(13) Jeremiah 7:22 reads, "For I spoke NOT unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning b _____ o _____ or s _____ ."

(14) What did God say at that time?

- a. _____ My _____ .
- b. _____ in all the _____ that I have _____ you.

(15) Why? (Jeremiah 7:23)

That it may be _____ you.

(16) According to Ephesians 2:4-5, how are we saved?

- () a. By the Law. () b. By "the works of the Law," i.e., rituals.
- () c. By grace. () d. By faith.

(17) What is the gift of God, not of works, lest any man should boast?

_____ by grace through faith.

(18) Do we make void the Law through faith? (Romans 3:31)

_____ .

(19) What do we do? (Romans 3:31)

We _____ the _____ .

(20) What did Paul preach out of? (Acts 28:23)

- a. Out of the L _____ o _____ M _____ .
- b. Out of the P _____ .

(21) What is sin? (1 John 3:4)

Sin is the _____ .

(22) How do you know what sin is? (Romans 7:7)

By the _____ .

(23) Where no law is, there is no _____ . (Romans 4:15)

(24) To put sin out of our lives we;

- () a. Do away with the Law so there can be no transgression.
- () b. Keep the Law as best we can.

(25) What do many churches teach?

- () a. Christ did away with the Law. () b. Keep the Law as best we can.

(26) Paul said that the Law is; (Romans 7:12,14)

- a. _____ . c. _____ .
- b. _____ . d. _____ .

Ephesians 2:4-9 KJV
 (4) But God, who is rich in mercy, for his great love wherewith he loved us,
 (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
 (6) And hath raised {us} up together, and made {us} sit together in heavenly {places} in Christ Jesus:
 (7) That in the ages to come he might shew the exceeding riches of his grace in {his} kindness toward us through Christ Jesus.
 (8) For by grace are ye saved through faith; and that not of yourselves: **{t is} the gift of God:**
 (9) Not of works, lest any man should boast.

(27) What did Paul delight in? (Romans 7:22)

The _____ of _____ .

(28) Can we keep the Law? (The principle found in Philipians 4:13)

I can do _____ .

(29) What if we break the Law, or have broken the Law, perhaps something in our past that we really feel bad or guilty about? What does Christ say about that? (John 8:11)

Neither do I condemn thee: go and _____ .

(Grace is defined as; favor, mercy, pardon)

(30) Many say that God's Law is a form of bondage. What does James call God's Law? (James 1:25 and 1 John 5:3)

A perfect law of () a. Bondage. () b. Liberty.

(31) Therefore, we have freedom under:

() a. Man's law. () b. No law. () c. God's law.

\$ Bible Law On Money \$

One of the easiest and best ways to study a Bible subject is simply to look up a key word in a good concordance such as Strong's. Many of the lessons in this course were written that way. In this case, to see what God has to say, we will look for the words "usury," "interest" and "lend." The first thing we might notice is that the word "interest" is not in the Bible. The word "usury" is found nineteen times in the Old Testament and two times in the New Testament. The word "usurer" is found only one time. But first, what does the word mean, what is "usury?" Here are the definitions of the Hebrew words translated "usury" as found in the dictionary of Strong's Concordance:

In the Old Testament Hebrew:

5377 (nasha) to lead astray, i.e., (mentally) to delude, or (morally) seduce. Translated beguile, deceive, greatly beguile, **greatly deceive**.

5378 (nasha) [perhaps identical with 5377, through the idea of imposition]; to lend on interest; by implication to dun for debt. Translated debt, exact, giver of usury.

5383 (nashah) In the sense of 5378; to lend or to borrow on security or interest. Translated creditor, exact (usury) **extortioner**, lend, usurer, lend on interest.

5391 (nashak) To strike with a sting (as a serpent); figuratively, **to oppress** with interest on a loan. Translated bite, lend upon usury.

5392 (neshek) From 5391; interest on a debt. Translated usury.

In The New Testament Greek: 5110 (tokos) Interest on money loaned. Translated usury.

(32) Since the word interest is not in the Bible and the word usury is in the Bible, is it possible that, as far as the Bible is concerned, interest and usury are one and the same?

- () Yes, usury and interest are the same thing.
- () No, usury is "excessive" interest.

(33) Does the Bible associate interest on money with deception, extortion, and oppression?

- Yes. No. (See definitions) -----

Before continuing read Deuteronomy 15:7-15, 24:10-15 and Exodus 22:21-24

(34) The first reference to both “usury” and “usurer” are found in Exodus 22:25. In Exodus 22:21-24 God forbids oppressing people such as the widow, the fatherless child or the stranger. What does God say about a small loan company that “helps” the poor by loaning money at interest?

- a. They are friends ever ready to lend a helping hand.
 b. They are oppressing the poor.

(35) Why might a poor man find himself in the clutches of a loan shark?

- a. He made a poor choice, he should have gone to a bank where the interest rate is lower.
 b. His brethren do not obey God's Law as found in Deuteronomy 15:7-15.

(36) If you do loan something to a poor neighbor, may you take in security something that he depends on for necessities such as food, clothing or shelter? For example, if he is a mechanic, could you take as security his box of tools?

- Yes. No.

(37) If you do loan something to a poor neighbor, may you take in security something that he depends on for recreation such as a box of fishing tackle or a television?

- Yes. No.

(38) If a loan company or banker brings the sheriff to your neighbor's home to repossess merchandise, does God permit the loan company representative, banker or sheriff enter the debtor's home to recover the goods?

- Yes. No.

(39) The next reference to interest-usury is found in Leviticus 25:35-38. Verse 36 says, that if we charge our brethren interest then:

- a. We do not fear God.
 b. We are providing a needed service for a fee. (Renting money)

(40) Thus far we have read about lending at interest to the poor. May we lend at interest to our brethren who are not poor?

- Yes. No. Deuteronomy 23:19

(41) The Hebrew word translated “stranger” in Deuteronomy 23:20 means “a person not of your race.” May you loan money at interest to a Japanese business man? (Exodus 12:49, Leviticus 19:34 and Deuteronomy 23:20)

- Yes. No.

Before continuing, read Nehemiah five.

(42) In verse 3, what did the people do to buy food?

(43) In verse 4, how did the people get money to pay their taxes?

(44) Verse 5, were the people in unpayable debt, perhaps just like America with its huge Federal, State, Local, business, and personal debt to the bankers?

Yes. No.

(45) Why were the people in debt? (verse 7)

(46) Were the money practices of Nehemiah's day lawful under God's Law?

Yes. No.

(47) What were the lenders to do to make restitution?

(48) In Psalms 15, relating to this lesson, who will not abide in God's tabernacle? Who will not dwell in God's holy hill?

(49) In Jeremiah 15:10, what did Jeremiah claim that he had never done?

(50) God was about to bring an enemy army into the land of Judah to bring judgement upon the wicked. In Jeremiah 15:11, what did God promise Jeremiah that the enemy would do to him or for him because he had never lent money at interest nor paid interest on money?

(51) In Ezekiel 18:5-9 we find a description of a just man who does that which is lawful and right. Concerning our study, what has he never done?

In Nehemiah 5 (Question 47) we were given an example of repentance when sin is brought to a man's attention. We all have broken God's Law. Many of us do every day in our occupations. However, when it is brought to our attention, what are we to do? The answer is in Ezekiel 18:19-32.

(52) In Nehemiah 5 we found out that usurers that do not repent by "leaving off this usury" and making restitution are to be "shaken out." What does "shaken out" mean in terms of a penalty for the crime of usury? (Ezekiel 18:13)

From the time of Christ until the passage of the Federal Reserve Act of 1913, the vast majority of Protestant and Catholic churches forbid interest on money. (The Church and Usury by Rev. Patric Cleary. This is a reprint of a book written in 1914.)

Today, most churches are in debt to a bank and the clergy teach that Matthew 25:27 and Luke 19:23 “prove” that Jesus Christ approved of usury. In Lesson 13, Doctrine And God's Law, we will see that, in Matthew 25:27 and Luke 19:23, Jesus Christ called usury theft. “Stay tuned” for Lesson 13.

Think for a moment: Let's assume that your family owns a very large corporation. After 200 years of hard work the company has been built up into a firm producing two-thirds of the world's goods and services with a very small percentage of the world's work force. However, about 76 years ago you took on a bookkeeping firm. Then in 1984, you found that, to run your business, you had to borrow all your money from the bookkeeper! Your business was broke, many of your employees were laid off and they were also over their heads in debt to the bookkeeper. The bookkeeper is wealthy. (1980-84 was almost a depression. Many businesses closed and many lost homes, jobs etc. . . .)

Well, the corporation is the United States of America and the bookkeeper is the privately owned Federal Reserve Banking System that Congress allowed to be set up in 1913. (Approximately 25% of our Congressmen are officers of banks.)

Doesn't it seem odd that the wealthiest, most productive nation on earth is in unpayable debt at the national, state, local, business and personal levels? We are told that the villain is “inflation.” “Experts” tell us that inflation is caused by “too much money chasing too few goods.” Who do you know that has too much money? What merchant has too few goods?

Other “experts” blame inflation on the government. These “experts” tell us that our government is spending too much money. That government must reduce spending and cut services (so it can pay interest on the national debt?) Other experts tell us that unions are too greedy and the workers should work harder and accept lower wages. Experts tell us that businessmen are not managing their firms well enough, and if they did, they could lower prices. These same experts tell us that in order to help the economy and reduce inflation, the friendly bankers must RAISE the price they charge for credit by RAISING the interest rate.

“Experts” may place the blame in many places but they never blame the banking system based upon usury that we Christians permit to exist in our Christian land with the blessing of our clergymen. When solutions are offered, obedience to God's Law is never suggested. And with a so called “separation of church and state,” God's solution can not even be considered! Humanists and Liberals would accuse you of “forcing your religious beliefs on others.”

The Liberty Bell points the way to the Bible solution to our problem of debt bondage to the banker. The Christian writing on our nation's Liberty Bell is from Leviticus 25:10,

**“And ye shall hallow the fiftieth year, and
Proclaim Liberty Throughout All The Land
To All The Inhabitants Thereof**

How does a nation proclaim liberty? God's Law calls for the cancellation of debt every seven years. Every fifty years lost or foreclosed real estate is to be returned to the original owner or his heir. The applicable verses are Leviticus 25:8-34 and Deuteronomy 15:1-6.

The Jubilee: Everyone has heard the term “jubilee.” In a modern dictionary you will find this definition.



Jubilee (1966): 1. A celebration of an anniversary, especially of a 50th or 25th anniversary. 2. A time or condition of great joy.

Now, from an 1828 dictionary we find this definition,

Jubilee (1828): To shout for joy. From a Hebrew word meaning, the blast of a trumpet, coinciding with the English word “peal” (of a bell). In the Bible, every 50th year, being the year following the revolution of seven weeks of years, at which time all the slaves were liberated, and all lands which had been alienated during the whole period, reverted to their former owners. This is a time of great rejoicing. Hence, A season of great public joy and festivity.

From the modern 1966 definition you might never discover any Bible connection. One of the many ways the wicked use to change Christian thinking is simply to change the definition of key words.

The Jubilee in Jeremiah 34

In 1 Corinthians 10:11 Paul said, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” (KJV)

The Bible is about government and God's Law. It contains examples for us. With this in mind consider Jeremiah 34. In Jeremiah 34:9-10 we are told of a covenant between the king and the people. In verse 11 the

leaders went back on their word. In verses 11-13 God reminds the government of His law and has Jeremiah tell them of their sin. In verses 13 and 14 God reminds them of a commandment that they were given when they came out of Egypt. In verses 17-22 God describes the punishment that he will bring upon them for breaking the covenant with him and for breaking the covenant between the government and the people. Now before continuing read Jeremiah 34:8-22. →

The commandment that they broke is found in Leviticus 25:8-10.

(8) And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. (9) Then shalt thou cause the trumpet of the jubilee to sound on the tenth {day} of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (10) And ye shall hallow the fiftieth year, and proclaim liberty throughout {all} the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

The Jubilee celebration was to last a whole year. There was also the seven year release. In Deuteronomy 15:1,2 we read, "(1) At the end of {every} seven years thou shalt make a release. (2) And this {is} the manner of the release: Every creditor that lendeth {ought} unto his neighbor shall release {it}; he shall not exact {it} of his neighbor, or of his brother; because it is called the Lord's release."

The Jubilee and seventh year release are for the purpose of ending poverty. They cancel all debt and return lost real estate (the family farm) to the original owners. We are told in verse 6 that God will bless us if we follow His commandments and we shall rule over many nations.

"For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."
Deuteronomy 15:6(KJV)

Jeremiah 34:8-22 KJV

(8) {This is} the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which {were} at Jerusalem, to proclaim liberty unto them;

(9) That every man should let his manservant, and every man his maidservant, {being} an Hebrew or an Hebrewess, go free; that none should serve himself of them, {to wit}, of a Jew his brother.

(10) Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let {them} go.

(11) But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

(12) Therefore the word of the Lord came to Jeremiah from the Lord, saying,

(13) Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

(14) At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

(15) And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:

(16) But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Continued on the next page.

Here is a promise that other nations will not reign over us if we obey His laws. One law calls for the cancellation of all debt at the end of seven years. A blessing in the form of a major release each fifty years and a minor release every seven years. The banker's way is to lend money to poor people at interest. Many cannot pay back. Whether they can pay back or not, because of interest, they wind up poorer than before. This eventually puts the whole nation in debt. During depressions and recessions bankers take ownership of farms and businesses through foreclosure. The national debt is left to the children and grand-children to pay as the debt is never cancelled. (When in rebellion to God's law we are cursed with a depression every fifty years and a recession every seven years.) In Jeremiah 34:11 the leaders of Judah who went back on the promises they made to the people in verses 8-10. We have this very same thing happening in America today. At election time politicians make promises such as, to reduce taxes, or to increase the standard of living. They promise the people what they would have gotten if they had obeyed God's law in the first place. As in Jeremiah 34:15, the

politicians do the very same thing today as the leaders of the Judah kingdom in Jeremiah's time. They break their covenant. ("Read my lips - no new taxes.")

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. (2 Peter 2:19)

Our rulers have put us in bondage. One bondage is the national debt. And there is hardly one minister in ten thousand that will tell you what is happening and why. One person wrote to a prominent radio preacher to ask a question. He asked the preacher what he thought of the present economic system. He responded and said in effect, to be sure not to go over your head in debt and make sure you pay back what you borrowed. He did not say that the charging of interest is wrong. He did not say that the banking system is wrong. In short he sided with and supported the present economic system.

Those who forsake the law praise the wicked, but those who keep the law strive with them. (Proverbs 28:4)

Some people know that when you pay off a mortgage you are paying for three homes; one for yourself and two for the banker. The Banker does no work. He has very little invested, and has little risks. The banks and other financial institutions could not do what they do if the general public was not kept in ignorance of God's Law and in ignorance of how the banking/money system works. (The banking system is explained in Lesson Nine.) It would not be possible if the preacher did not side with the banker.

Jeremiah 34:16 accuses the priests of polluting God's name. We call ourselves Bible believing Christians and then do not follow His commandments. In the eyes of the unbeliever it makes God look bad. Therefore, polluting His name.

And why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:46)

In Isaiah 52:5 we read, . . . "My name is continually blasphemed all day long." The very fact that we Christians turn from God's law or say that His law is wrong is blasphemy. Again, take a very well known preacher in an answer to a person who wrote to ask about capital punishment. He said while it was true that the Bible calls for capital punishment for murder or rape, no one in their right mind would think of doing this today. What he is saying is that God is not in His right mind!

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. (Malachi 3:6)

God has a way to bring our sins on our own heads. If we will not proclaim liberty in the seventh and fiftieth year then he has the bankers bring upon us a seventh year recession and a fiftieth year depression. Finally, if we continue to rebel, then the Bible principle of Jeremiah 34:17 applies. If we do not proclaim liberty, economic law, then God will give us liberty of the sword, pestilence and famine.

Jeremiah 34:17-22 KJV

(17) Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

(18) And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

(19) The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

(20) I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

(21) And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

(22) Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

In verses 19 - 22 God spoke to those leaders who covenanted to obey His law and didn't. He said that Babylon would slay them. In Jeremiah 34:19-21 God said those who will be slain will be the leaders who made a covenant but went back on their word. The same leaders who lead Israel into sin. The "other side of the coin" is this. Not everyone was to be slain. God protects his own. Others would be taken captive and this we know to be the case in the past.

There is a comparison here for us. A comparison between ancient Babylon and the modern Communists. Ancient Babylon invaded Israel and killed the wicked in positions of leadership. That is history.

Recent history proves that, when the Communists take over, certain classes of people and professions are exterminated. Political leaders, clergy, intellectuals, doctors, lawyers, teachers, judges, bankers and leading businessmen.

If the communists come against Christian America will they be an instrument in God's hands to kill traitors, false prophets and those who put Christian America in bondage? Think of all the ills in America and where they come from. What profession and class of people do they come from?

The clergy who teach God's Law is done away and usury is approved by Jesus Christ. The judges who let criminals out on the street. The lawyer who fights to get the criminal released on a technicality. The bankers who rob widows and orphans. The big businessmen who hire illegal aliens, de-industrialize America and trade with anti-Christ nations. The professors who teach our children that there is no God, humanism, and situation ethics. The doctors who have aborted over eighteen million of our children.

"And the Lord said to him, 'Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in it's midst.'" (Ezekiel 9:4)

There is a great host of people who sigh and cry because of all the abominations that are done in America. They do not like the sin and corruption they see and may not realize why it is being done. As you read in Ezekiel 9:4 those who did get the mark of God were not slain. Only the corrupting people in Israel are slain. This is also what God said in Jeremiah 34.19-21.

"Then the king of Babylon slew the sons of Zedekiah before his eyes at Riblah; **the king of Babylon also slew all the nobles of Judah.**" (Jeremiah 39:6)

In chapter 38, Jeremiah was thrown in prison. He was released after Babylon captured Jerusalem. Many of our patriots who are now in prison, or may soon be in prison. Right in the midst of battle God saved those in Israel who were opposed to the corruption. He used the enemies of Israel to punish the wicked. At the same time He made the prison a place of safety. "When a man's ways are pleasing to the Lord, He makes even His enemies to be at peace with him." (Prov.16:7)

Another Lesson From Bible History

In 2 Chronicles 24:17-27 we have these events:

1. The High Priest dies.
2. The people turn to false religion.
3. God sent a prophet to warn the people.
4. The princes conspired against the prophet.
5. The princes persuade the king to kill him.
6. God sends a foreign army.

Now read 2 Chronicles 24:17-27.

(53) When a nation transgresses the law of God, including his economic laws, what is the result mentioned?

- () a. We have a revival.
- () b. We can not prosper.

(54) Why did God cause the Syrians to make war on Judah? (or why might God have the communists invade America?)

(55) What happened to the princes who conspired against and caused the death of God's minister?

- () a. They repented in dust and ashes.
- () b. They escaped with their life but lost their possessions.
- () c. God sent an invading army (his angels) to execute judgment on the wicked.
(Review question 50.)

2Chronicles 24:17-27 KJV

(17) Now after the death of Jehoiada (the High Priest) came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

(18) And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

(19) Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

(20) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, **that ye cannot prosper?** because ye have forsaken the Lord, he hath also forsaken you.

(21) And they (the princes) conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

(22) Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon {it}, and require {it}.

(23) And it came to pass at the end of the year, {that} **the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people,** and sent all the spoil of them unto the king of Damascus.

(24) For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash.

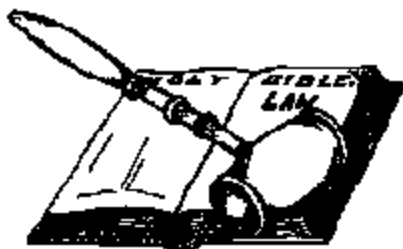
Matthew 13:40-43 KJV

(40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

(41) **The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;**

(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

(43) then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.



Bible Law Course

Lesson Five

Test Sheet

1. _____
2. a. b. c. d.
3. a. b. c. d.
4. _____ the commandments.
5. _____ and _____ them.
6. a. b.
7. _____ but to fulfill
8. _____ and the _____ the _____
9. Yes. No.
10. The _____ shall be justified.
11. By _____
12. Yes. No.
- and by _____
13. Concerning _____ or _____."
14. a. _____ My _____
- b. _____ in all the _____ that I have _____ you.
15. That it may be _____ you.
16. a. b. c. d.
17. _____ by grace through faith.
18. _____
19. We _____ the _____
20. a. Out of the _____
- b. Out of the _____
21. Sin is the _____
22. By the _____
23. Where no law is, there is no _____
24. a. b.
25. a. b.
26. a. _____
- b. _____
- c. _____
- d. _____

Bible Law Course - Lesson Five - Test Sheet Cont.

27. The _____ of _____ **28.** I can do _____

29. Neither do I condemn thee go and _____

30. () a. **31.** () a.
() b. () b.
 () c.

32. () Yes. **33.** () Yes. **34.** () a. **35.** () a.
() No. () No. () b. () b.

36. () Yes. **37.** () Yes. **38.** () Yes. **39.** () Yes.
() No. () No. () No. () No.

40. () Yes. **41.** () Yes. **42.** _____
() No. () No.

43. _____ **44.** () Yes. () No.

45. _____

46. () Yes. () No.

47. _____

48. _____

49. _____

50. _____

51. _____

52. _____

53. () a. **54.** _____ **55.** () a.
() b. _____ () b.
 _____ () c.

Bible Law Course

Lesson Five

Answer Sheet

1. CHRISTIANS
2. a. b. c. d.
3. a. b. c. d.
4. BREAK the commandments.
5. DO and TEACH them.
6. a. b.
7. LAW but to fulfill
8. LAW and the PROPHETS. the PROPHETS
9. Yes. No.
10. The DOERS OF THE LAW shall be justified.
11. By FAITH
12. Yes. No.
- and by GRACE
13. Concerning BURNT OFFERINGS or SACRIFICES."
14. a. OBEY My VOICE
- b. WALK in all the WAYS that I have COMMANDED you.
15. That it may be WELL WITH you.
16. a. b. c. d.
17. SALVATION by grace through faith.
18. GOD FORBID!
19. We ESTABLISH the LAW
20. a. Out of the LAW OF MOSES
- b. Out of the PROPHETS
21. Sin is the TRANSGRESSION OF THE LAW
22. By the LAW
23. Where no law is, there is no TRANSGRESSION
24. a. b.
25. a. b.
26. a. H O L Y
- b. J U S T
- c. G O O D
- d. S P I R I T U A L

The Ten Commandments

Bible Law Course

Human Nature

Everyone acts in his own interest. Usually, in his own selfish interest. That principle applies to nations as well as companies, unions and individuals. Among nations there is no such thing as morals only “interests.” The Bible calls it “doing that which is right in your eyes.”

How to find answers to your questions: One of the easiest ways to find the Bible teaching on any given subject is simply to look up “key” words in a good Concordance such as Strong’s Concordance. This valuable book is available at any Bible Book Store at a reasonable price. If we look up the word “eyes” and look for the phrase “good in the eyes of” or “evil in the eyes of,” we find the first reference in Genesis 41:37. (Likewise look up “in the sight of”)

Joseph had a dream that there would be famine in the land of Egypt. He spoke to Pharaoh suggesting that corn be put in storage to prepare for this coming famine. Genesis 41:37 reads, **“And the thing was good in the eyes of Pharaoh.”**

Pharaoh was acting in his own interest. That does not necessarily make Pharaoh’s act good or bad. It does illustrate the point that what appears to be in your interest is that which looks good in your eyes.

(1) In Deuteronomy 12:8 we have a law. It reads,

“Ye shall not do after all the things that we do here this day, _____

_____.”

(2) Deuteronomy 13:18 says, we are to do “that which is _____
_____.”

Also: See Deuteronomy 6:18, 9:18 12:25-28, 17:2, 21:9, 31:29. In the book of Judges; 2:11, 3:7,12, 4:1, 6:1, 10:6, 13:1

In Judges 17:6 and 21:25 we find verses saying, **“In those days there was no king in Israel, every man did that which was right in his own eyes.”** Each person, village or city did whatever was right in it’s own eyes. Occasionally there were disputes. These disputes were settled by a judge. Under this system of government, a judge would travel through the land to settle various complaints brought before the court. Because both parties were acting in their own interest, there were always two sides. Each was doing what was right and good in his own eyes. The court simply made the parties to the dispute do what was right in the judge’s eyes.

The Kings Of Israel And Judah

(Read 1 Kings 11 before continuing.)

(3) Saul was the first king. David followed Saul. Upon David’s death, his son Solomon became king of the United Kingdom. After Solomon, his son Rehoboam became king, but a tax-payers rebellion divided the kingdom. Most of the tribes of Israel followed Jeroboam. One tribe remained loyal to Solomon’s son Rehoboam.

One of the reasons for this national disunity is found in 1 Kings 11:11 and 33. In the middle of verse 33 we find;

“and (the people and king) have not walked in My ways to do _____
_____.”

(4) David was king before Solomon. What did David do? (1 Kings 14:8 & 15:5)

- () a. That which is right in the eyes of the Lord.
- () b. That which is evil in the eyes of the Lord.

(5) Omri was another King of Israel. What did Omri do? (1 Kings 16:25)

- () a. That which is right in the eyes of the Lord.
- () b. That which is evil in the eyes of the Lord.

(6) Here are some of the kings of Israel and Judah along with references. Were they like David or like Omri?

Kings of Israel	Kings of Judah	Like David	Like Omri
	Jehoshaphat	1 Kings 22:43	() ()
Jehu		2 Kings 10:30	() ()
	Asa	2 Chronicles 14:2	() ()
Jehoram		2 Chronicles 21:6	() ()
Ahab		1 Kings 21:20,25	() ()
Ahaziah		1 Kings 22:52	() ()
	Manasseh	2 Kings 21:20	() ()
	Amon	2 Kings 21:20	() ()

And so on through the books of Kings and Chronicles.

Acts 16:31 in The Book of Proverbs

In the book of Proverbs the first reference to **“in the eyes of”** contains a key to a fuller understanding of Acts 16:31 which reads, **“Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.”**

The definition of the Greek word translated “believe” in Acts 16:31 has to do with “trust.” Proverbs 3:5-7 reads, **“Trust (believe) in the Lord with all thine heart; and lean not unto thine own understanding.”**

To illustrate the point do you believe (trust) Jesus Christ enough to follow His instructions even if you do not fully agree or fully understand or even disagree?

Proverbs 3:6 continues, **“In all thy ways acknowledge Him, and He shall direct thy paths.”**

Proverbs 3:1-10
 (1) My son, forget not my law; but let thine heart keep my commandments: (2) For length of days, and long life, and peace, shall they add to thee. (3) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: (4) So shalt thou find favour and good understanding in the sight of God and man. (5) **Trust in the Lord with all thine heart; and lean not unto thine own understanding.** (6) In all thy ways acknowledge him, and he shall direct thy paths. (7) **Be not wise in thine own eyes:** fear the Lord, and depart from evil. (8) It shall be health to thy navel, and marrow to thy bones. (9) Honour the Lord with thy substance, and with the first fruits of all thine increase: (10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

The Lord's Prayer reads, "**Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. . . .**"

If you are a parent of young children, you have had occasion to give instruction to those children. You were trying to "direct their paths." Certainly there was a time when they hesitated to follow your instruction. Perhaps they "knew better" and argued with you. To encourage their obedience you may have said, "trust me." Do you trust Jesus Christ as much as you want your children to trust, or "believe on" you? Will you do the will of your Father in heaven just as you desire your children to do your will?

So, the next verse in Proverbs 3, applies to us and our children, "**Be not wise in thine own eyes: fear the Lord and depart from evil.**" In other words, "Children, don't do that which is right in your own eyes. Listen to your parents, do what is right in your parents eyes and thereby depart from evil."

(7) In Acts 16:31 we are told to "believe on the Lord Jesus Christ." How do we demonstrate our belief in Him?

- () a. We do what is right in His eyes.
- () b. We do that which is right in our eyes.
- () c. We acknowledge Him as our personal savior.

In answer to the question, "What must I do to be saved?," almost everyone has heard a popular preacher present a simple three step plan of salvation. Here are the usual three steps:

1. Accept Jesus Christ as your savior by making a "decision for Christ."
2. Believe on the Lord Jesus Christ and you shall be saved.
3. If you accept Jesus as your personal savior, then you will be "born again" and/or "saved."

In part one of this lesson we saw that "to believing on" Jesus Christ has to do with trust, obedience and Bible Law. The Bible has much to say about "believing" God. This New Testament doctrine is actually found all through the Old Testament!

Some clergymen do not study the Old Testament, therefore, they do not fully understand this doctrine. Other preachers have been misinformed. There are some who deliberately deceive Christians by Humanist "redefinitions." The word "believe" is one example of a redefined word.

To the average person, "believe" means, "to take as true" and "to have religious faith." However, in Acts 16:31 "believe" means "Trust in God as evidenced by doing what is right in His eyes, not doing what is right in your eyes." "Trust and obey, for there is no other way."

Acts 16:26-32

(26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. (27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled (28) But Paul cried with a loud voice, saying, Do thyself no harm:

for we are all here. (29) Then he called for a light, and sprang in, and came trembling, - and fell down before Paul and Silas, (30) And brought them out, and said, Sirs, **what must I do to be saved?**

(31) And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**

(32) And they spake unto him the word of the Lord, and to all that were in his house.

In Lesson Three we directed your attention to The Humanist Manifesto II. Here is Doctrine #1 of the second Manifesto.

Religion

First In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine “spiritual” experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the “God Is Dead” theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

← Code words for “Christianity.”

What Do You Mean By “Saved?”

A second question, what do you mean by the word “saved?” Well, the Greek word translated “saved” means “To save, i.e., to deliver or protect.” This very same Greek word is also translated “heal”, “preserve,” “save,” “do well” and “be made whole.”

In the Bible there are many examples of salvation. The ultimate salvation at the personal level is the gift of eternal life. Since this salvation is a free gift, it follows that eternal life can not be earned by law keeping, doing good works and so on. However, there are rewards that can be earned and other benefits. Here are three questions to illustrate this point:

(8) What is a gift of God.

- () a. Eternal life. (Romans 6:23)
- () b. Peace, safety and the good life in this world. (Deuteronomy 28:1-14)
- () c. A reward upon His return. (Revelation 11:18 and 22:12)

(9) What does God make available that can be earned by doing good works?

- () a. Eternal life (Romans 6:23)
- () b. Peace, safety and the good life in this world. (Deuteronomy 28:1-14)
- () c. A reward upon His return. (Revelation 11:18 and 22:12)

(10) What is the national and natural result of obedience to God’s Law?

- () a. Eternal life (Romans 6:23)
- () b. Peace, safety and the good life in this world. Deuteronomy 28:1-14)
- () c. A reward upon His return. (Revelation 11:18 and 22:12)

Deuteronomy 28:1-15

(1) And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe {and} to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: (2) And **all these blessings shall come on thee**, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. (3) Blessed {shalt} thou {be} in the city, and blessed {shalt} thou {be} in the held. f 4) Blessed {shall be} the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. (5) Blessed {shall be} thy basket and thy store. (6) Blessed {shalt} thou {be} when thou comest in, and blessed {shalt} thou {be} when thou goest out. (7) The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. (8) The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. (9) The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shall keep the commandments of the Lord thy God, and walk in his ways. (10) And all people of the earth shall see that thou art called by the name of Lord; and they shall be afraid of thee. (11) And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. (12) The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. (13) And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do {them}: (14) And thou shalt not go aside from any of. the words which I command thee this day, {to} the right hand, or {to} the left, to go after other gods to serve them. (15) But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Romans 6:20-23

(20) For when ye were the servants of sin, ye were free from righteousness. (21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things {is} death. (22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (23) For the wages of sin {is} death; **but the gift of God {is} eternal life** through Jesus Christ our Lord.

Revelation 11:18

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give **reward** unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. **Revelation 22:12-14** (12) And behold, I come quickly; and my **reward** is with me, to give to every man as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last. (14) Blessed are they that do his commandments, that they have right to the tree of life, and may enter in through the gates into the city.

Stay tuned for Lesson 13. Subjects include, “**The Decision for Christ in the Old Testament,**” “**The New Covenant**” and “**What Becoming a New Covenant Christian Includes.**”

National Salvation

Before continuing read 2 Kings 18 and 19. As you read pay attention to the word “trust.” In this course our emphasis is on national salvation. (God offers both personal and national salvation.) The books of Samuel, Kings and Chronicles are the histories of the governments of Israel and Judah. One of the many examples of national salvation is found in 2 Kings 18 and 19. In 2 Kings 18:3 notice that King Hezekiah was one of the few kings who did “that which was right in the sight of the Lord.”

This was a time of trouble because, in times past, the nation did that which was right in their eyes but evil in the sight of the Lord. The northern Kingdom of Israel and most of the southern Kingdom of Judah had fallen to Assyria. In 2 Kings 18:17, the king of Assyria sent a mighty army against the city of Jerusalem.

(11) In 2 Kings 18:30 the king of Assyria’s messenger warned the people of Judah; “Thus saith the king (of Assyria). Let not Hezekiah deceive you: for he shall not be able to deliver you out of (my) hand. Neither let Hezekiah make you: _____

_____ Saying, the Lord shall surely deliver us, and this city shall not be delivered into the hands of the king of Assyria.”

(12) For salvation from the Assyrian army who was accused of persuading the people to trust the Lord?

- The king. The leading clergymen.

(13) Later in chapter 19 we find a message from the Lord to Hezekiah. The message was delivered by Isaiah. It appears that Assyrian spies told the king of Assyria about Isaiah’s message because in 2 Kings 19:10 the propaganda war escalates with an answer from the King of Assyria. “Let not the God in whom thou trustest (believe on) deceive you” The king and the people trusted the Lord for salvation. **What was the result?**

 (2 kings 19:35)

(14) A military attack is often used used by God to remove the wicked from among the just and bring national punishment for national misconduct. If America were attacked and survived, what about you?; will you and yours be saved? Will you and yours be alive, safe and well the morning after?

- Yes, if I believe, (trust and obey) Jesus Christ then I (and my house) shall be saved. Acts 16:31
- No, God can’t or won’t protect us from the wicked or time, chance and circumstance.
- What, me worry? I’ll be in the rapture!

2 Kings 18:28-36
 (28) Then Rabshakeh stood and cried with a loud voice in the Jews’ language, and spake, saying, Hear the word of the great king, the king of Assyria: (29) Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: (30) Neither let Hezekiah make you trust in the Lord, saying, the Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. (31) Harken not to Hezekiah: for thus saith the king of Assyria, Make {an agreement} with me by a present, and come out to me, and {then} eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: (32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. (33) Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? (34) Where {are} the gods of Hamath, and of Arpad? where {are} the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? (35) Who {are} they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? (36) But the people held their peace, and answered him not a word: for the king’s commandment was, saying, Answer him not.

Before continuing our study of “redefined” words we need to review a little history. On the next several pages we have reproduced part of Heirs of the Promise by Pastor Sheldon Emry. We obtained our copy from, Lord’s Covenant Church, Box 157, Sandpoint, Idaho 83864. They have other items available. (Including Heirs of the Promise on video.) Write for a catalogue.

Heirs Of The Promises

by Sheldon Emry

Most Americans have in their homes a book of 66 books bound in one volume, called simply, “The Bible.” This book is the religious book of 95% of all the churches in the English-speaking nations such as our own.

Is the Bible a closed book to you? Or do you understand portions of it, while the rest remains a mystery? You do want to increase your understanding of the Bible, do you not? In the next few minutes, I am going to give you a key that will unlock the mysteries of the Bible. The Bible story begins in Genesis 1:1. **“In the beginning God created the heaven and the earth.”** In the rest of chapter 1, we are told of the creation of the animals and all living creatures on the earth and under the sea.

Chapter 2 is of the forming of Adam, placing him in the garden of Eden, of Eve, their disobedience, and removal from the Garden. In a few more pages we read of the flood, the saving of Noah and his household, and the spreading of their descendants across the land.

On page 9 of my Bible, we learn of the building of the tower of Babel, its destruction, God’s confounding of the people’s language, and their dispersion across the earth.

In only 9 pages. God covers many centuries, including awesome and terrifying calamities. Then, on page 10, God speaks to one man, a man named Abraham, and from this page on, for over a thousand pages, the Bible is about Abraham and his descendants.

On page 10, in Genesis 12, God says to this man: **I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing,**

And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed.

Then follows a number of meetings between God and Abraham. God later meets with Abraham’s son, Isaac, and later with Jacob, the son of Isaac, and repeats the promises (or covenants) made with

Abraham. All of these promises and covenants have to do with the future of Jacob’s children.

The rest of the Bible deals almost exclusively with these heirs of the covenants and the promises, called in the Bible, **“The children of Israel.”**

The Law, the doctrines, the warnings, and admonishments, are addressed to Israel. All of the Prophets are Israelites. All of the writers of both the Old Testament and the New Testaments are Israelites. In Amos 3, God said to Israel, **“You only have I known of all the families of the earth . . .”**

Paul said in Romans 9:4 that the promises and the covenants pertained to Israel:

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

Abraham, though dead 2,000 years by the time of Christ, is mentioned 69 times in the New Testament.

When Jesus was born, Zacharias said in Luke 1 that Jesus had come to remember God’s covenant and oath which God had sworn to Father Abraham.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people!

And hath raised up an horn of salvation for us in the house of his servant David;”

As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham (Luke 1:67-73).

In Acts 3:13, Peter said the Father of Jesus was **“the God of Abraham, and of Isaac, and of Jacob, the God of our fathers.”**

Stephen, the first Christian martyr, began his sermon in Acts 7: **“The God of glory appeared unto our father, Abraham . . . ;”** and then he preached of God and Israel.

Paul wrote in Romans 15:4, **“whatsoever things were written aforetime were written for our learning . . .”**

So let us consider just that today that the Bible is the Book of God and of Abraham’s children of one man’s family, if you please and that the things written of them aforetime were written for our learning. And let us turn to the covenants that God made with Abraham, with Isaac, with Jacob, and with the children of Israel. God appeared again to Abraham in Genesis 15:

And He brought him forth abroad, and said, Look now toward heaven and tell the stars if thou be able to number them; And He said unto him, So shall thy seed be.

And he believed in the Lord, and He counted it to him for righteousness (Genesis. 15:5,6).

This promise of great numbers of descendants is repeated several times.

And Abram fell on his face, and God talked with him, saying,

As for Me. behold. My covenant is with thee, and thou shalt be. a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee.
(Genesis. 17:3-7).

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but

Sarah shall her name be.

And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her (Genesis. 17:15,16).

Now Abraham already had a son, Ishmael, by Sarai’s Egyptian handmaid, Hagar, but this great covenant was not to be made with Ishmael, but with Isaac. This is made plain in verses 19 thru 21:

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. [These are the 12 Arab nations].

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year (Gen. 17:19-21).

Isaac, the son of Promise, was born according to God’s Word. Isaac later married Rebekah, and she was given a blessing in Genesis 24:60:

And they blessed Rebekah, and said unto her, “Thou. art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.”

To Isaac and Rebekah were born twin sons, Esau and Jacob. Esau, although the elder, sold his birthright to Jacob, who then became the rightful inheritor of these covenants. God appeared to Jacob to confirm these covenants in Genesis 28, including verse 14:

And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

These and other verses make it plain that all the covenants pertaining to Abraham’s blessings were passed to Jacob, whose name later was changed to Israel. In Genesis 35 God appeared again unto Jacob.

And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins (Gen. 35:10,11).

Again we see this same thing repeated over and over again, that these descendants of the patriarchs of Israel would be a great number of people and would become a multitude of nations.

While Jacob was yet alive, Joseph was sold into bondage in Egypt. A few years later the other 11 sons and their families moved to Egypt, where Joseph saved them from the famine. While still in Egypt, Jacob-Israel adopted the two sons of Joseph-Ephraim and Manasseh as his firstborn in place of Reuben and Simeon. This adoption as Israel's firstborn is verified in 1 Chronicles 5:1 and 2.

In verse 16 of Genesis 48, Israel said,

. . . Let my name be named on them, and the name of my father Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

In verse 19, Jacob prophesied that Ephraim would become greater than Manasseh and that his seed would become a fullness of nations.

After Joseph's death, Israel continued to multiply, but a new king rose up over Egypt, who put the children of Israel in cruel bondage. He attempted to reduce Israel by ordering all of the male Israelite babies killed in Egypt. Moses was saved by his mother, raised in Pharaoh's household, but eventually was driven from Egypt. We read in Exodus 2:23 that during Moses' absence...

And it came to pass in the process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

God then sent Moses and brought the now 2 mil-

lion or more Israelites out of Egypt with great signs and wonders and brought them to Mt. Sinai in the wilderness. There God made a covenant with these several million descendants of Abraham, saying to them in Exodus 19:5-8:

Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

God had said to Abraham, **"I will be a God to you and to your seed after you."** That covenant was formalized with Abraham's seed in what we recognize as a marriage ceremony, with the bridegroom saying, "Will you obey?" and the bride answering, "I will." Israel became God's wife. That the wife-husband relationship is correct is verified in several passages, including Isaiah 54:5-

For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

God gave Israel the Ten Commandments in stone and several hundred other statutes and judgments, usually called God's Law. The first Commandment began,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; Thou shalt have no other gods before Me.

While Israel was in the wilderness learning the statutes and judgments. God gave further promise of future greatness. In Deuteronomy 33 He gave a separate blessing to each of the tribes, with the greater blessing recorded for Joseph in verses 13-17:

And of Joseph he said, "Blessed of the Lord be

his land. For the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

This blessing can only mean that the descendants of Joseph were to have a land blessed with great agricultural harvests, wealth from the seas, and ores and minerals from the earth. The greatest portion of the Israel blessings would be fulfilled in the two sons of Joseph who had been made the inheritors of the Abrahamic covenants, as we read in Genesis 48.

After 40 years in the wilderness, Moses died, and Joshua brought Israel into Canaanland and established them there as a nation. They had been commanded to observe God's statutes and judgments and to destroy the Canaanites out of the land, so they would not be tempted to follow their gods and participate in their abominations. This Israel did not do, and as a consequence, they suffered a series of captivities during the 400 years up to the time of David, as recorded in the book of Judges.

David came to the throne in Israel in approximately 1050, B.C., and in 40 years of war enlarged and secured Israel as one nation in Canaanland, ruling them from Zion and Jerusalem. At one point, according to 1 Chronicles 21, David had over one million, 500 thousand men under arms, which would indicate that God's promise of increasing the seed of Abraham was being fulfilled, with 10 to 15 million people living in Palestine at that time.

When David died, his son Solomon ruled for another 40 years, establishing an era of peace and prosperity and building the great temple to Jehovah. The Israel kingdom was so blessed it became the marvel of that part of the world. It seemed as if God's promises and prophecies of great increase and material blessings were being fulfilled.

But after Solomon's death came a terrible blow. The nation was divided. The 10 northern tribes established their capital in Samaria. Jerusalem now ruled only the southern half of Israel. The rivalry between the two kingdoms, Judah and Israel, brought wars, corruption, and sin - even worship of Baal and the other gods of the wicked Canaanites who still lived among them. God sent prophets to them, warning them he would send alien nations against them, who would take them captive into other lands.

God called Israel's sin adultery and told her through Jeremiah and Hosea that he was divorcing her:

And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce. (Jeremiah. 3:8).

God said to the northern kingdom in verse 2 of the second chapter of Hosea:

Plead with your mother, plead; for she is not my wife, neither am I her husband.

The northern house of Israel, therefore, was divorced and no longer the wife of Jehovah.

God sent Assayer to conquer the northern Israel kingdom. The wars and deportations are recorded in 2 Kings, chapters 16, 17 and 18. Here are a few pertinent verses;

In the ninth year of Hoshea, the king of Assayer took Samaria, and carried Israel away into Assayer, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. (2 Kings 17:6,18).

This was bad enough, but the Israelites in the Judah kingdom were also following the corrupted ways of the Edomites and Canaanites, so 7 years later, we read in 2 Kings 18:13-

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assayer come up against all the fenced cities of Judah, and took them.

This would have left only a small remnant of Israelites in the fortified city of Jerusalem by 700 B.C.

According to both the Bible and ancient historic accounts, these pagan empires used forcible evacuation as a means of preventing rebellion at a later date. They moved non-Israelites into the vacated land of the northern kingdom, according to 2 Kings 17:24

And the king of Assayer brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and placed in the cities thereof.

So the two conquests of Assyria would have removed the vast majority of the Israelites into Assyria and out of the land of Palestine. The number removed would have been in the millions.

The prophet Jeremiah continued to prophesy to the tiny remnant in Jerusalem; and in the seventh chapter of Jeremiah, he told these Judahites that because of their sin, God would abandon Jerusalem.

Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh (Jeremiah 7:14).

Shiloh was the place of the Ark of the Covenant, which God had turned over into the hands of the Philistines, because of the sin of Israel.

In Kings and Chronicles we have another 100 years of the history of the Judah kingdom, a history of continuance of sin, some revivals, but always turning away from the God of Israel. During that time, Assyria's power declined, and she lost control over much of her empire, and Babylon grew. The Judahites remaining at Jerusalem made a peace treaty with the king of Babylon, and they continued to sin against the God of Israel. They also tried to enlist the help of Egypt.

God sent Jeremiah to tell Judah that Babylon would conquer them. They planned to resist, but Jeremiah told them:

And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.

For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire (Jer. 37:8-10).

And it came to pass. Jerusalem was destroyed in about 595 B.C. and the Judahites were taken into Babylon for the 70-year captivity prophesied by Jeremiah.

In the first year of his reign I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem (Daniel 9:2).

All seems lost. What has happened to the covenants? What has become of the great promises of God?

70 years later, Ezra did bring back from Babylon to Jerusalem a handful of Judahites to rebuild the city and the temple. In Ezra 2 that number is given as less than 50,000.

The whole congregation together was forty and two thousand three hundred and threescore,

Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women (Ezra 2:64-65).

This remnant of Judah and Benjamin provided the small Israelite community that existed in Jerusalem at the time Christ was born, 500 years later.

But what happened to the other tens of millions of Israelites who never returned to Jerusalem? Are their descendants lost from the covenant promises of God? -

We must now ask the same question Paul asked 500 years later in Romans 11: "Hath God cast away his people?" Paul answered,

God forbid; for I also am an Israelite of the

seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew.

So the question boils down to this: What did happen to the millions, yes millions, of Israelites who were driven out of Palestine 700 years before Christ, and where were they, if they existed at all, at the time Paul uttered his statement of confidence in God's keeping His promises to Israel?

Can we find out what happened to them, so that their descendants can be identified in the world today?

For an answer to that question, we are going to call upon E. Raymond Capt, a Bible student and Biblical archaeologist from California. Mr. Capt has traveled and studied extensively in Europe and the Mideast. He lectures on the Dead Sea Scrolls, on the pyramids of Egypt and on other archeological subjects. Mr. Capt is the author of *The Great Pyramid Decoded*, *The Glory of the Stars*, *Stonehenge and Druidism*, *King Solomon's Temple*, *Jacob's Ladder* and *Abrahamic Covenant*.

An Interview With
E. RAYMOND CAPT

Emry: As a minister, I know there is an abundance

of prophesy concerning the destiny of Israel. But there is no Bible history of this portion of Israel referred to in 2 Kings 17:6-

In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

So Bible history of this major part of Israel ends here. And yet the prophets and the New Testament promise an increase in numbers, great blessings, and an eventual restoration.

With the passing of 2,500 years since this Assyrian captivity, one might think that all' hope of tracing these Israelites is lost. Ray, can archeology answer this question?

Capt: Yes, Pastor Emry, it has. During the last hundred years a number of archeological teams have been working in the Middle East. They have unearthed and published the original accounts of . . . Where is Israel today?

To be continued in Lesson 7



A Study Into The Meaning Of The Word “Jew” As Used In The Bible

Moses discusses several topics in the Book of Deuteronomy that can not be properly understood without a correct and accurate knowledge of several words. A major key to Bible understanding has to do with the words “Jew,” “Israel,” and “Gentile.” Part two of this lesson deals with the definition of the word Jew. It is generally understood that:

1. Jesus was a Jew.
2. The Bible is a Jewish Book.
3. The Bible is the history of the Jews.
4. Abraham, Isaac and Jacob were Jews.
5. All the prophets were Jews.
6. The Jews are God’s “chosen people.”
7. If we don’t bless the Jews, God will curse us.
8. The Jews rejected Christ. As a result, the gospel was preached to the Gentiles. The Gentiles accepted Christ, whereas the Jews still reject Him.

An example of this teaching and understanding is found in the September 24, 1979 edition of U.S. News And World Report. On page 41, Evangelist Jerry Falwell is quoted as saying, “God’s promise to Abraham was that He would bless those that blessed the Jews. So, we have His promise that, as long as we (America) uphold Israel, He will uphold us.”

To explain the words “Jew,” “Israelite” and “Gentile” is somewhat like explaining confusion, so please be patient with us. If the material hereafter is new to you then you will most definitely find good news in Lesson Seven!

Let’s begin our study with a few definitions. Down through the ages the word “Jew” has had several different meanings. These can include Jew by race, Jew by tribe, Jew by religion and Jew by nationality. Some definitions are relevant today, some are not. Here are several definitions of the word “Jew.”

(15) Definition #1 - Jew: A descendent of Judah, the son of Jacob of the House of Israel.

By this definition, was Jesus a Jew? (Tribe) ----- () Yes. () No.

(16) Definition #2 - Jew: A citizen of the land of Judea.

By this definition, was Jesus a Jew? (Nationality) ----- () Yes. () No.

All citizens of The United States are Americans. Not all Americans are Caucasian. Some Americans are Negro. Others Mexican and so on. Likewise all citizens of Judea were Jews, however, not all citizens of Judea were descendants of Judah (Tribe).

(17) Definition #3 - Jew: A member of a race of people generally adopting Judaism.

However, some are atheists such as Madylin Murry or Budhists such as Ben Gurrion.

By this definition, was Jesus a Jew? (Race) ----- () Yes. () No.

(18) Definition #4 - Jew: A member of a religion classed with Catholics and Protestants.

Sammy Davis Jr., a Negro, is an example of a Jew by religion.

By this definition, was Jesus a Jew? (Religion) ----- () Yes. () No.

(19) The very first time the word “Jew” is found in the Bible is in 2 Kings 16:6. Read 2 Kings 16:1-10 and complete the following:

Ahaz was king of _____

Pekah was king of _____

Rezin was king of _____

Tiglathpileser was king of _____

(20) Syria and _____ were at war with Assyria and _____ . The first time the word “Jew” is used in the Bible, the Jews are at war with _____ .

After the death of King Solomon, the 12 tribed nation of Israel divided into two nations. The northern tribes retained the name Israel. The southern tribe adopted the name Judah. This is reported in 1 Kings 11-12 and 2 Chronicles 9-11. Read these five chapters before answering the following questions.

(21) Rehoboam was king of _____ .

Jeroboam was king of _____ .

(22) From this point in history the people of the Kingdom of Judah were called;

() Israelites. () Jews

(23) From this point in history the people of the Kingdom of Israel were called;

() Israelites. () Jews

(24) Now we can answer the question, are the Jews Israel?

() Yes. () No.

It must be clarified at this point that the term “Israelite” may refer to (1) the racial descendants of Abraham through Isaac and Jacob and (2) the people of the House of Israel comprising the Kingdom of Israel. That would make the people of the Kingdom of Judah Israelites by race, but not Israelites by nationality.

For example, In England there are many Negroes. If these Negroes are British citizens, then they are Englishmen by nationality. But, they are not Englishmen by race.

(25) Earlier we quoted Jerry Falwell saying, “God’s promise to Abraham was that He would bless those that blessed the Jews.” Falwell was referring to Genesis 12:3 which reads, “And I will bless them that bless thee, and will curse them that curse thee: and in thee shall all the families of the earth be blessed.” Now turn to Genesis 12 in your Bible for the answer to this question. God was speaking to;

() The Jews. () Abraham.

(26) Genesis 12:3 says that God will bless those that bless:

() The Jews. () Abraham.

2 Kings 16:1-10
 (1) In the seventeenth year of Pekah the son of Remaliah **Ahaz** the son of Jotham **king of Judah** began to reign. (2) Twenty years old {was} Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not {that which was} right in the sight of the Lord his God, like David his father. (3) But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. (4) And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. (5) Then **Rezin king of Syria** and **Pekah son of Remaliah king of Israel** came up to Jerusalem to war: and they besieged Ahaz, but could not overcome {him}. (6) At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. (7) So Ahaz sent messengers to **Tiglathpileser king of Assyria**, saying, I {am} thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. (8) And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent {it for} a present to the king of Assyria. (9) And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried {the people of} it captive to Kir, and slew Rezin. (10) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that {was} at Damascus: and king Ahaz sent to Uriah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

(27) In Genesis 17:4-5 God changed Abraham's name from Abram to Abraham and He promised that, "thou shalt be a father of **MANY** _____." The Genealogy Chart on page 8 shows Abraham as the father of the Arab, Israelite and Edomite nations. Genesis 12:3 reads, "I will bless those that bless you (Abraham) and curse those that curse you."

(28) Is it fair to apply Genesis 12:3 to the benefit of today's Jew only?;

Yes. No.

(29) Was Abraham a Jew? In fact, are his son Isaac and grandson Jacob Jews? What about Isaac's brother Ishmael and Jacob's twin brother Esau, are they Jews? (No answers expected.) One of Jacob's sons was named Levi. Levi's decedents are called the Tribe of Levi or Levites. Benjamin's decedents are The Tribe of Benjamin or Benjamites. The name Jew is traced back to one of Jacob's twelve sons, Judah. Judah's descendants are called the Tribe of Judah or ___ ___ ___. There were twelve tribes collectively called;

Jews. Israel.

(30) Now, Judah was the first Jew. (By race.) Jacob was Judah's father. **Was Judah's father Jacob a Jew?**

Yes. No.

(31) Levi was the first Levite. **Was Levi's father, Jacob, a Levite?**

Yes. No.

(32) If you answered "Yes," then the question is, **was Jacob a Jew or Levite?**

Jew.

Levite.

Neither, because Jacob was the father of Levi, Judah and all the other tribes.

(33) Using the same logic, **was Abraham the grandfather of Judah a Jew?**

Yes. No.

(34) Again, using the same logic, Noah was the ancestor of Judah. **Was Noah a Jew?**

Yes. No.

(35) If your answer was "Yes," then it follows that Adam was a Jew. And, if you believe that Adam (or Noah) is the father of all living, then all men are Jews. How about that! So, were Abraham, Isaac and Jacob Jews?

Yes. No.

(36) Only a Levite could be a Priest. (Numbers 3:10 and 18:7) Jeremiah 1:1 states that, "Jeremiah the son of Hilkiah, _____ that were in Anathoth in the land of _____." Therefore, Jeremiah was; (Two answers)

A Jew (By race i.e., by tribe)

A Jew (By street address i.e., by citizenship)

A Benjamite (By street address i.e., by citizenship)

A Levite (By race i.e., by tribe)

(37) Were all the prophets Jews?

Yes. Leading clergymen say so.

No. Some were of other tribes.

(38) In fact, Moses, Jeremiah, Ezekiel, Habakkuk, Haggai and Zachariah were of the Tribe of Levi; Joshua and Samuel were of the Tribe of Ephraim; Isaiah, and Hosea were of the **Tribe of Issachar. Jonah was of the Tribe of Benjamin. What was Paul the Apostle?**

BY TRIBE: () Benjamite. () Jew.

BY RACE: () Israelite. () Jew.

BY NATIONALITY: () Roman. () Jew.

(39) In Acts 1 just after Christ was taken up in a cloud, an angel said to the Apostles, Ye men of;

() Judea. () Galilee.

Jesus Christ and the Apostles were Galileans by street address. Jesus was of the Tribe of Judah. Except for Judas, all the Apostles were of the Tribe of Benjamin.

Romans 11:1-2

(1) I say then, Hath God cast away his people? God forbid. **For I also am an Israelite**, of the seed of Abraham, **{of} the tribe of Benjamin.** (2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Acts 22:25-30

(25) And as they bound him with thongs, Paul said unto the centurion that stood by, **Is it lawful for you to scourge a man that is a Roman**, and uncondemned? (26) When the centurion heard {that}, he went and told the chief captain, saying, Take heed what thou doest: **for this man is a Roman.** (27) Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. (28) And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was {free} born. (29) Then straightway they departed from him which should have examined him: and the chief captain also was afraid, **after he knew that he was a Roman**, and because he had bound him. (30) On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from {his} bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

The New Testament

Let's look at a few New Testament scriptures:

Matthew 2:1-2: "Now when Jesus was born in Bethlehem of **Judea** in the days of Herod the King (An Edomite), behold there came wise men from the East to Jerusalem, saying, where is He that is born King of the **Jews?**"

John 4:21-22: This is the story of the woman of Samaria at Jacob's well. Jesus asked this woman for a drink of water and in verse 21 we read, "Jesus saith unto her, woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the **Jews.**"

Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the **Jew** first, and also the Greek."

John 5:1-20: This is the story of the impotent man that was healed at the pool of Bethesda on the Sabbath day. Notice these verses containing the word Jews: (Verse 1) "After this there was a feast of the **Jews**; and Jesus went up to Jerusalem." (Verse 10) "The **Jews** therefore said unto him that was cured, it is the Sabbath day: it is not lawful to carry thy bed." (Verse 15 & 16) "The man departed, and told the Jews that it was Jesus, which made him whole. And therefore did the **Jews** persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." (Verse 18) "Therefore the **Jews** sought the more to kill Him"

John 7:1: "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the **Jews** sought to kill Him."

(40) These scriptures seem to tell a contrasting story:

a. Jesus is the King of the ___ ___ ___ .

b. Salvation is of the ___ ___ ___ .

c. ___ ___ ___ ___ ___ ___ ___ ___ ___ came to the ___ ___ ___ first.

(41) On the other hand:

- a. The ___ ___ ___ ___ persecuted Christ.
- b. The ___ ___ ___ ___ tried to kill Christ.

Where you are born does not change what you are. No matter what your race, if you were born in America, you are called an American. But you are still White, Black or Yellow by race.

(42) In Matthew 2:1, on the previous page, we read that Jesus was born in the district of Judea. Because He was born in Judea, He is sometimes called a _____ (By street address not race) Because Christ was a descendant of Judah; He is sometimes called a ___ ___ ___ . Jesus Christ was born in Judea, but later in life he lived in Galilee. Therefore, during His ministry, He was a G ___ ___ ___ ___ ___ ___ ___ not a Judean.

The Word “Judea”

Luke 23:3-5: “And Pilate asked Him, saying, Art thou King of the Jews? And He answered him and said, Thou sayest it. Then Pilate said to the chief priests and unto the people, I find no fault in this man. And they were all the more fierce, saying, He stirreth up the people, Teaching throughout all **Jewry**.” (The word translated “Jewry” in this verse is the very same word translated “Judea” in Matthew 2:1.

John 7:1-3: (1) “After these things Jesus walked in Galilee: for He could not walk in Jewry, Because the Jews sought to kill Him. (2) Now the Feast of Tabernacles was at hand. (3) His brethren therefore said unto Him, Depart hence, and go into Judea, that thy disciples may also see the works that thou doest.” (The word translated “Jewry” in verse (1) is translated “Judea” in verse (3).

In the New Testament the English word “Jew” appears about 175 times. Several different Greek words were translated into the word “Jew.” The various forms as listed in Strong’s Concordance are:

- #2449 Ioudaia The Judean land.
- #2450 Ioudaizo To become a Judean.
- #2451 Ioudaikos Resembling a Judean.
- #2452 Ioudaikws In a manner resembling a Judean.
- #2453 Ioudaios A (or the) Judean(s).
- #2454 Ioudaiasmos. The Jewish faith or religion.
- #2455 Ioudas A resident of the land of Judea, or a descendant of Judah.

With these definitions in mind, let’s return to the scriptures that were quoted to see what they are more correctly saying.

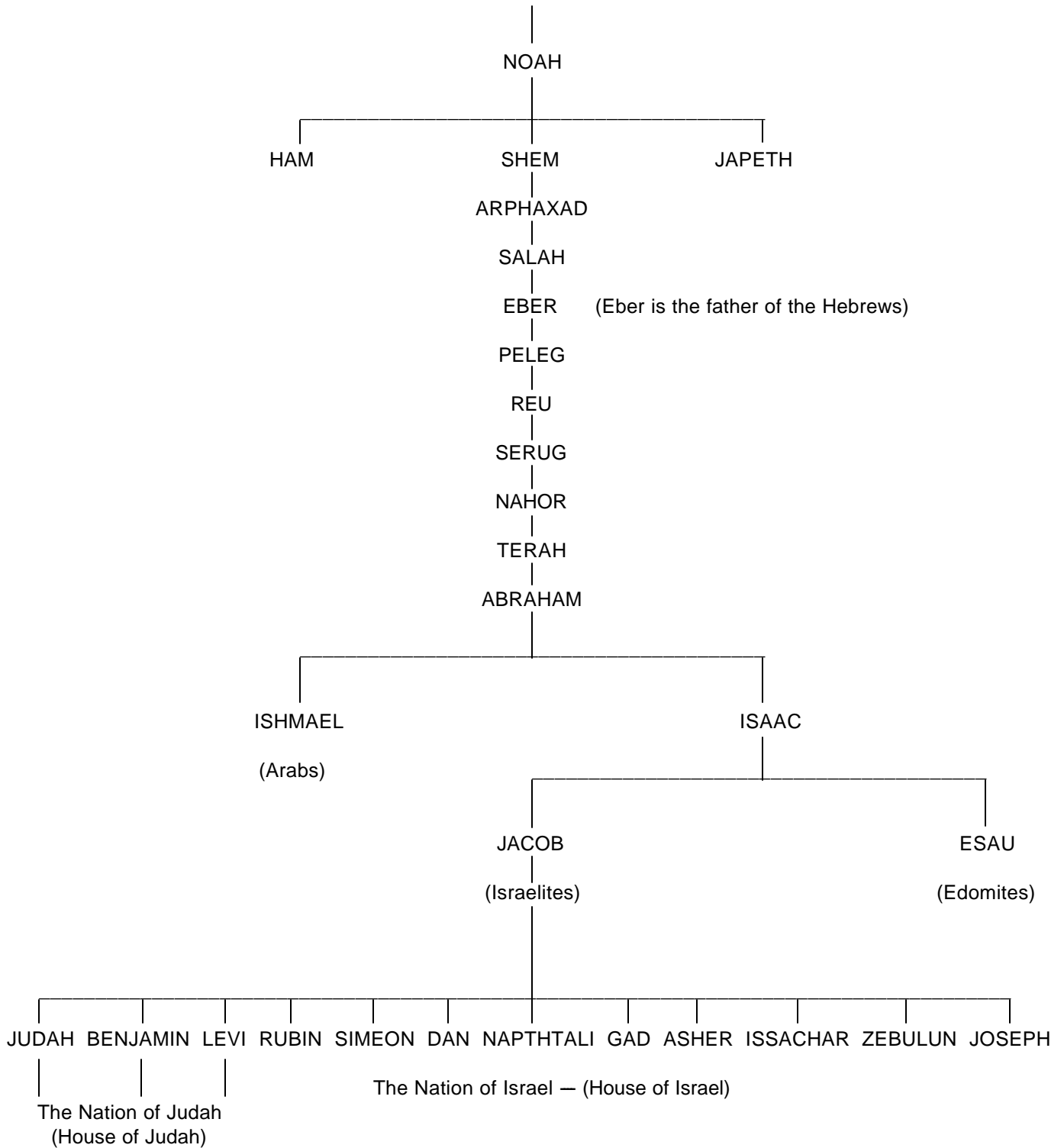
Matthew 2:1-2: Now when Jesus was born in Bethlehem of Judea (2449) in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, where is He that is born King of the Judeans (2453).

(43) Not King of the Jews but King of the ___ ___ ___ ___ ___ ___ ___ .

John 4:21-22: “Jesus saith unto her, woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Judean (2453).”

(44) So, salvation is not of the Jews. Salvation is of Jesus Christ the ___ ___ ___ ___ ___ ___ ___ .

Israelite Family Tree



Levi was divided among the two nations. Joseph became two tribes, the tribes of Ephriam and Manasseh. There are therefore thirteen tribes.

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Dictionary seeks accord on word 'Jew' as a slur

LONDON (AP) — The Concise Oxford Dictionary has offered a compromise in its long-running quarrel with Jewish groups over its inclusion of the word "Jew" as a racial slur.

The Jewish campaigners say they welcome the change but believe it's not enough.

The disputed entry defines "Jew" as "1. person of Hebrew descent; person whose religion is Judaism... 2. (derog., colloq.; R) person who, drives hard bargains, usurer"

And as a verb: "(derog., colloq.; R) cheat, bargain with (person) to lower his price."

"Derog., colloq.; R" stands for "derogatory, colloquial, racially offensive."

According to a letter from S.J. Tulloch, senior assistant editor of the dictionary, to the Council of Christians and Jews, the next edition will add: "The stereo-type, which is now deeply offensive, arose from historical associations of Jews as money-lenders in medieval England."

The aim, Tulloch wrote, is to put things into context.

But council director Canon Jim Richardson said he wished the dictionary simply would drop all the pejorative definitions.

Tulloch wrote that dictionaries had to record, not to pass judgment, and that "Jew" pejoratively "is still current both as a noun and as a verb."

Richardson, an Anglican clergyman whose organization fosters Christian-Jewish understanding, disagreed.

"She said it was in common practice," he said. "We actually doubt that and ask: Is it really in use? Couldn't it be left out?"

"The Jewish community is very sensitive about the definition of 'Jew' in the Oxford Dictionary," he said in an interview. "The definition of 'Jew' as a usurer, as a person who strikes a hard bargain, promotes an anti-Jewish attitude."

He said the lexicographers' latest step was "very much a move in the right direction, but we won't be satisfied until it (the definition) is scrapped, because it is dangerous."

Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Judean (2453) first, and also the Greek."

(45) Salvation was to the ___ ___ ___ ___ ___ first, not to the ___ ___ ___ first.

Conclusion: Whenever you read the word "Jew" in the New Testament, it is an incorrect translation of the original Greek word. Substituting the words "Judah" (race) or "Judean" (nationality) for the word "Jew" would more correctly render the proper meaning of the original Greek. Some Judeans were converted and became Christians. Other Judeans were not converted and are still called Jews today. We will find out more about this and its effect on Bible Law in Lesson Seven that includes **A Study Into The Meaning Of The Words "Israelite" And "Gentile."** We have been made to believe that "Gentile" means "non-Jew" and "Jew" means "Israelite." In this lesson we have seen that "Jew" does not mean "Israelite." Continuing our study of "redefined" words, in the next lesson, we will find the word "Gentile" does not mean "Non-Jew". Stay tuned!

J E W I S H **1** A L M A N A C**IDENTITY CRISIS****A BRIEF HISTORY OF THE TERMS FOR "JEW"**

Strictly speaking, it is incorrect to call an ancient Israelite a "Jew" or to call a contemporary Jew an "Israelite" or a "Hebrew." The first Hebrews may not have been Jews at all, and contemporary Palestinians, by their own definition of the term "Palestinian," have to include Jews among their own people—although in choosing the name "Palestine" for their homeland, they have picked a name that originally signified the opposite: an enclave of foreigners. A "Zionist" in the strict sense is not an expansionist: the original "Zion" was only a single hill in Jerusalem, not a whole land, much less "from the Nile to the Euphrates," as the maximalists maintain.

How these curiosities of terminology evolved is a complicated and interesting bit of history. In a general sense all of these terms—"Hebrew," "Israelite," "Jew," "Palestinian," and "Zionist"—are essential ingredients in both Jewish and world history, and understanding their knotty interrelation can shed much light on contemporary events in the Middle East. But let the definer beware: original meanings of these loaded words are no guide to subsequent meanings. How people misconstrue a word is as much a part of its meaning as the "correct" meaning, and the history of these five terms has included a number of creative—and sometimes tragic—misconstruals.

HEBREW:

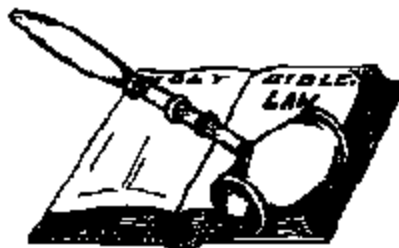
The word "Hebrew" (*Iuri*) occurs in the early narratives of the Pentateuch to refer to an Israelite, but only in those narratives, such as the Joseph story (Gen. 39-48) and the Exodus story (Exod. 3-10), that are set in Egypt, where Israelites are regarded as foreigners. There "Hebrew" is either used by Egyptians to refer to Israelites or by Israelites to refer to themselves in the presence of Egyptians—among themselves, the preferred term is bene

Yisrael, "children of Israel," or "Israelites." A similar usage of "Hebrew" is found in the stories of the interaction between Israelites and Philistines in I Samuel and the interaction of Abram (Abraham) with Canaanites and other non-Israelites in Gen. 14 (see Gen. 14:13, where the Greek translator renders the term *Iuri* by a word meaning "man of the yonder region"). Jonah, likewise, at sea with a crew of non-Israelites, refers to himself in their presence as a "Hebrew."

Since the term *Iuri* is possibly based on the common preposition *euer*, meaning "across, beyond, yonder" (the suffix *i* is an adjectival ending called a gentilic, with the sense of "-ite"), the meaning of the term could have the general sense of "yonder-ite," i. e., "foreigner." But since a number of regions in the Middle East are designated by the term *Euer* (e. g., *Ever ha-Yarden*, "Transjordan," *Euer ha-Nahar*, "Trans-riverine," i. e., Trans-Euphrates), the term *Iuri* could just as well designate a dweller of one of these familiar neighboring "Trans-" regions, with no connotation of foreignness—merely regional particularity. Confusion on the matter is compounded by the additional ambiguity in the frame of reference in which the designation "Hebrew" originated: were the "Hebrews" thought of as "those out yonder" from the standpoint of Mesopotamians or "those from out yonder" from the standpoint of Canaanites?

To complicate the matter further, a word similar in sound and meaning, *apiru*, *habiru*, or *khapiru*, occurs in extrabiblical ancient Near Eastern sources, where it may or may not designate an Israelite. The kings of the Canaanite city-states, in the land that was to become Israel, wrote many letters to the Egyptian Pharaohs, in the era just preceding the Israelite exodus from Egypt, complaining

IDENTITY CRISIS • 3



Bible Law Course

Lesson Six

Test Sheet

1. _____

2. _____

3. _____

4.	<input type="checkbox"/> a.	6.	Like David	Like Omir	7. <input type="checkbox"/> a.	8. <input type="checkbox"/> a.
	<input type="checkbox"/> b.	Jehoshaphat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> b.	<input type="checkbox"/> b.
		Jehu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> c.	<input type="checkbox"/> c.

5.	<input type="checkbox"/> a.	Asa	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/> b.	Jehoram	<input type="checkbox"/>	<input type="checkbox"/>
		Ahab	<input type="checkbox"/>	<input type="checkbox"/>
		Ahaziah	<input type="checkbox"/>	<input type="checkbox"/>
		Manasseh	<input type="checkbox"/>	<input type="checkbox"/>
		Amnon	<input type="checkbox"/>	<input type="checkbox"/>

11. _____

12. The king. The leading clergymen.

13. _____

14. Yes. 15. Yes. 16. Yes 17. Yes 18. Yes.
 No. No. No. No. No.
 What.

19. Ahaz was king of
Pekah was king of
Rezin was king of
Tiglathpileser was king of

20. Syria and _____ were at war with assyria and _____.
The Jews were at war with _____.

21. Rehoboam was king of _____. Jeroboam was king of _____.

22.	<input type="checkbox"/> Israelites.	23.	<input type="checkbox"/> Israelites.
	<input type="checkbox"/> Jews.		<input type="checkbox"/> Jews.

24.	<input type="checkbox"/> Yes.	25.	<input type="checkbox"/> The Jews.	26.	<input type="checkbox"/> The Jews.
	<input type="checkbox"/> No.		<input type="checkbox"/> Abraham.		<input type="checkbox"/> Abraham.

Bible Law Course - Lesson Six - Test Sheet Cont.

27. "Thou shalt be the father of many _____.
28. Is it fair? () Yes. () No.
29. Judah's descendants are called the Tribe of Judah or _____.
- They were twelve tribes collectively called; () Jews. () Israel.
30. Was Judah's father Jacob a Jew? () Yes. () No.
31. Was Levi's father Jacob, a Levite? () Yes. () No.
32. () Jew. () Levite. () Neither.
33. () Yes. () No.
34. Was Noah a Jew? () Yes. () No.
35. Were Abraham, Isaac and Jacob Jews? () Yes. () No.
36. "Jeremiah the son of Hilkiah, _____, that were in Anathoth
in the land of _____."
37. () Yes. () No.
38. By TRIBE: () Benjamite. () Jew.
By RACE: () Israelite () Jew.
By NATIONALITY () Roman. () Jew.
39. () Judea. () Galilee.
40. a. Jesus is the King of the _____.
b. Salvation is of the _____.
c. _____ came to the _____ first.
41. a. The _____ persecuted Christ.
b. The _____ tried to kill Christ.
42. Jesus is sometimes called a _____ (By street address not race.)
Because Christ was a descendant of Judah; He is sometimes called a _____, But during
His ministry He was a _____ not a Judean.
43. Not King of the Jews but King of the _____.
44. So, salvation is not of the Jews. Salvation is of Jesus Christ the _____.
45. Salvation was to the _____ first, not to the _____ first.

Bible Law Course

Lesson Six

Answer Sheet

1. EVERY MAN WHATSOEVER IS RIGHT IN HIS OWN EYES.

2. RIGHT IN THE EYES OF THE LORD THY GOD.

3. RIGHT IN MY EYES.

- | | | | | | | |
|----|--------|-------------|------------|-----------|-----------|-----------|
| 4. | (x) a. | 6. | Like David | Like Omir | 7. (X) a. | 8. (X) a. |
| | () b. | Jehoshaphat | (X) | () | () b. | () b. |
| | | Jehu | (X) | () | () c. | () c. |
| 5. | () a. | Asa | (X) | () | | |
| | (X) b. | Jehoram | () | (X) | | |
| | | Ahab | () | (X) | | |
| | | Ahaziah | () | (X) | | |
| | | Manasseh | () | (X) | | |
| | | Amnon | () | (X) | | |

11. TRUST IN THE LORD

12. (X) The king. () The leading clergymen.

13. THE KINGDOM OF JUDAH RECEIVED SALVATION.

14. (X) Yes.15. (X) Yes.16. (X) Yes 17. () Yes 18. () Yes.
() No. () No. () No. (X) No. (X) No.
() What.

19. Ahaz was king of J U D A H

Pekah was king of I S R A E L

Rezin was king of S Y R I A

Tiglathpileser was king of A S S Y R I A

20. Syria and I S R A E L were at war with assyria and J U D A H.

The Jews were at war with I S R A E L.

21. Rehoboam was king of J U D A H. Jeroboam was king of I S R A E L.

22. () Israelites. 23. (X) Israelites.
(X) Jews. () Jews.

24. () Yes. 25. () The Jews. 26. () The Jews.
(X) No. (X) Abraham. (X) Abraham.

Bible Law Course - Lesson Six - Answer Sheet Cont.

27. "Thou shalt be the father of many NATIONS .
28. Is it fair? () Yes. (X) No.
29. Judah's descendants are called the Tribe of Judah or J E W S .
They were twelve tribes collectively called; () Jews. (X) Israel.
30. Was Judah's father Jacob a Jew? () Yes. (X) No.
31. Was Levi's father Jacob, a Levite? () Yes. (X) No.
32. () Jew. () Levite. (X) Neither.
33. () Yes. (X) No.
34. Was Noah a Jew? () Yes. (X) No.
35. Were Abraham, Isaac and Jacob Jews? () Yes. (X) No.
36. "Jeremiah the son of Hilkiah, PRIESTS , that were in Anathoth
in the land of BENJAMIN ."
37. () Yes. (X) No.
38. By TRIBE: (X) Benjamite. () Jew.
By RACE: (X) Israelite () Jew.
By NATIONALITY (X) Roman. () Jew.
39. () Judea. (X) Galilee.
40. a. Jesus is the King of the J E W S .
b. Salvation is of the J E W S .
c. S A L V A T I O N came to the J E W first.
41. a. The J E W S persecuted Christ.
b. The J E W S tried to kill Christ.
42. Jesus is sometimes called a J E W (By street address not race.)
Because Christ was a descendant of Judah; He is sometimes called a J E W , But during
His ministry He was a G A L L I L E A N not a Judean.
43. Not King of the Jews but King of the J U D E A N S .
44. So, salvation is not of the Jews. Salvation is of Jesus Christ the J U D E A N S .
45. Salvation was to the J U D E A N . first, not to the J E W first.

The Ten Commandments

Bible Law Course

A Study Unto The Meaning Of The Word “Gentile” As Used In The Bible

Moses discusses several topics in the Book of Deuteronomy that can not be properly understood without a correct and accurate knowledge of several words. A major KEY to Bible understanding has to do with the word “Gentile.”

It is generally believed that the world is divided into Jews and Gentiles. A Gentile being anyone who is not a Jew. That is the definition found in the dictionary and most pulpits. However, in the Old Testament the word “gentile” comes from ONE word that is translated FIVE different ways. In Strong’s Concordance that one word is;

#1471 GOY (singular) and GOYIM (plural), a foreign nation; hence “gentile”. The word is translated (1) gentile, (2) heathen, (3) nation, (4) people and (5) another.

The word “goy” is found in The Old Testament 557 times. It is translated as follows:

Nation..... 373 times. Gentile..... 30 times. Another..... 1 time.
Heathen....142 times. People.....11 times. Non-Jew..... 0 times.

(1) Look at the definition above. Notice that, in the Old Testament the Hebrew word “goy” often translated “gentile” does not mean; (Only one correct answer.)

- a. Nation. c. Gentile. e. Another.
 b. Heathen. d. People. f. Non-Jew.

What If “Goy” Were Translated “Nations” Instead Of ‘Gentiles?’

Let’s examine a few specific verses. To illustrate the point we wish to make we will write the verses with the English word “gentile” in place of the translator’s choice for Hebrew word “goy.”

- (A) Speaking to Abraham in Genesis 12:2, **“I will make of thee a great gentile.”** Genesis 12:2.
- (B) Speaking to Abraham in Genesis 17:4-5, **“... and thou shall be the father of many gentiles. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many gentiles have I made thee.”**
- (C) Speaking to Rebekah the wife of Isaac the son of Abraham in Genesis 25:23, **“And the Lord said unto her, two gentiles are in your womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people; and the elder shall serve the younger.”**
- (D) Speaking about Abraham in Genesis 48:49, **“... and his seed shall become a multitude of gentiles.”**

What If The Hebrew Word “Goy” Were Translated “Non-Jew?”

Now let's look at the same verses with “non-Jew” in place of the original Hebrew word “goy.”

(A) “I will make of thee (Abraham) a great non-Jew.” (Genesis 12:2)

(B) “. . . and thou (Abraham) shall be the father of many non-Jews. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many non-Jews have I made thee.” (Genesis 17:4-5)

(C) “Two non-Jews are in thy (Rebekah's) womb.” (Genesis 35:11)

(D) “Thy seed (Abraham's descendants) shall become a multitude of non-Jews.” (Genesis 48:19)

(2) It should be clear by now that the Hebrew word “goy” often translated into the English word “gentile” in the Old Testament simply does not mean;

- () a. Nation. () c. Gentile. () e. Another.
() b. Heathen. () d. People. () f. Non-Jew.

Notice that the Hebrew word “goy” and the five words used to translate it into English such as “nation” a people, “heathens, etc. are collective nouns and can not be properly translated to mean an individual person. Goy always refers to a group. There is no such individual person as “a gentile.” You could correctly refer to a group or nation as Gentiles.

(3) Therefore, which is correct?

- () a. He is a gentile. () b. They are gentiles.

SUMMARY: The Hebrew word translated “gentiles” in the Old Testament means “a nation” or “a people.” “Gentile” does not mean “non-Jew.”

The Two Greek Words Translated “Gentile” In The New Testament

In the New Testament there are two Greek words translated “gentile.” They are “ethnos” and “hellen.” The definition of the Greek word “ethnos” in the dictionary of Strong's Concordance is;

#1484 ETHNOS, A race, i.e., a tribe, specifically, a non-Judean tribe, by implication pagan. It is translated gentile, heathen, nation or people.

In the New Testament the Greek word “ethnos” occurs 164 times. It is translated as follows;

Gentiles..... 93 times. Nation(s)... .64 times.
Heathen..... 5 times. People..... 2 times.

#1484 ETHNOS, A race, i.e., a tribe, specifically, a non-Judean tribe, by implication pagan. It is translated gentile, heathen, nation or people. ←-----

(4) Look carefully at the definition of the word “**ethnos**” and how it is translated into four English words. It is very important that you notice two things;

(A) The definition in Strong's Concordance does not contain the word "gentile" but instead the words "a race," "a tribe," "a non-Judean tribe," and

(B) The word "ethnos" is never translated;

() A tribe.

() A race.

Choose 3 out of 4. -----

() A gentile.

() A non-Judean tribe.

In your English Dictionary you will find these words and definition:

ETHNIC GROUP: A group of people of the same race or nationality who share a common and distinctive culture. Also called ethnos.

PALESTINE AT THE TIME OF CHRIST

Now let's look at a few verses containing the Greek word "ethnos". Read Luke 7:1-6

(5) Luke 7:5 reads, "**He (the Centurion) loveth our nation (ethnos) and hath built us a synagogue.**" Here the word "ethnos" is translated "nation" and refers to;

() a. The "ethnos" of Galileo.

() b. The "ethnos" of Samaria.

() c. The "ethnos" of Judea.

(6) In John 11:48, the chief priests and Pharisees said,... "**the Romans will come and take our place and our nation (eth-nos).**" In this verse "our nation" is the nation of;

() Rome. () Egypt. () Judea.

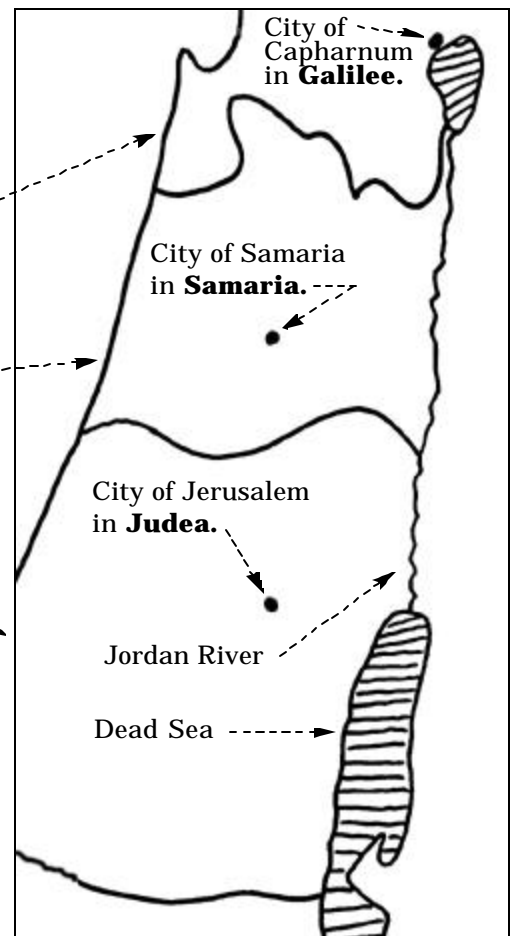
(7) In Acts 24:17 Paul returned to Jerusalem and said, "**I came to (Jerusalem) bring alms to my nation (ethnos).**" What was Paul's nation?

() Rome. () Egypt. () Judea.

(8) Questions 5, 6, and 7, show that the Greek word "ethnos" which is usually translated "gentiles" may refer to;

() a. Both Jewish and non-Jewish nations or peoples.

() b. Only non-Jewish nations or peoples.



(9) In conclusion, “ethnos” sometimes translated “nation” and other times translated “gentiles” may refer to;

- () a. Both Jewish and non-Jewish nations.
- () b. Only non-Jewish nations.
- () c. Only Jewish nations.

SUMMARY: The Greek word “Ethnos” means a group of people of the same race or nationality who share a common and distinctive culture. The word “ethnos” translated “gentile” does not mean “non-Jew.”

The Greek Word “Hellen” Translated “Gentiles”

The other Greek word translated “gentiles” in the New Testament is “hellen.” One example is John 7:35, “. . . **will He go to the dispersed among the gentiles (hellen), and teach the gentiles (hellen)?**”

In dictionary of Strong’s Concordance it is word #1672:

1672 HELLEN, A Hellen (Greek) or inhabitant of Hellen (Greece). A Greek speaking person, especially, non-Judean.

The word “hellen” means Greek. Nearly all revised versions of the Bible translate this verse, “**Will He go to the Greeks, and teach the Greeks?**” In the New Testament the word “hellen” occurs 27 times. It is translated:

- Greeks. . . . 20 times.
- Gentiles. . . . 7 times.

SUMMARY: The Greek word “Hellen” that is translated “gentiles” simply means “GREEK.” It does not have the meaning non-Jew anymore than it has the meaning non-Roman or non-American. It very simply means “Greek” (a person) or Greece (The nationality or nation).

Popular Teachings

Many ministers teach that there are only three classifications of people, (1) Jews, (2) Gentiles and (3) The Church of God. This understanding comes from 1 Corinthians 10:32.

“Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God”

(10) Paul was writing a letter to the Corinthians. The city of Corinth was in Greece. In Corinth there were three types of people, (1) Jews (2) Greeks and (3) Christians. If the translators had translated the Greek word “hellen” into the English word “Greek” then 1 Corinthians 10:32 would read;

“Give non offense, neither to the Jews, nor the ___ ___ ___ ___ ___ nor the Church of God.”

Romans 1:16-18

(16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

(17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in

Same
Greek
word
"hellen"

Romans 2:8-11

(8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

(9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

(10) But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

(11) For there is no respect of persons with

The phrase **"to the Jew first and also the Gentile"** has been used to create a lot of confusion. In the first two chapters of Romans, we find the phrase three times. Notice that in Romans 1:16 "hellen" is translated "Greek". In Romans 2:9 and 2:10 that very same Greek word "hellen" is translated "Gentile" not "Greek."

(11) How should the word "hellen" have been translated in Romans 2:9 and 10?

- Gentile. Greek.

(12) When Paul said, "to the Jew (Judean) first and also the Gentile (Greek), what did he say?

- a. The Jews always come first in God's heart.
 b. A sequence of events. The Gospel went to the Judean first, then to the Greeks and thereafter to the rest of the world.

(13) To whom did the Apostle James write? (James 1:1) **"James, a servant of our Lord Jesus Christ, to the _____ which are scattered abroad, greetings."**

(14) In Matthew 10:6, to whom do you think Jesus Christ sent the Apostles?

- a. To the Jew first then the heathen.
 b. To the Judean first then the "lost" sheep of the House of Israel.

(15) Where did the apostles go?

- a. To the heathen lands of India, China and Africa.
 b. To the White Race in Greece, Rome, Europe and Asia.

(16) The Book of Hebrews is in the New Testament. To whom did Paul write the Book of Hebrews?

- a. To the Heathen. b. To the Jews. c. To the Hebrews.

(17) Where do you find the Book of Hebrews and James; In the homes of Christians or Jews?

- a. In the homes of Christians. b. In the homes of Jews.

(18) Where do you find the New Testament books of Hebrews and James; In Jewish Synagogues or Christian Churches?

- a. In Jewish Synagogues. b. In Christian Churches.

(19) Where do you find the Book of Hebrews and James; In the homes of Jews (by race) or the homes of Caucasians (The White Christian race)?

- a. In the homes of Jews. b. In the homes of the White Race.

(20) God inspired the writing of the Book of Hebrews and James. Is it possible that He has the power to deliver The Book of Hebrews, age after age, to the real Hebrew people?

- () No, God is not doing much today. (2 Peter 3:4)
- () Yes, God has placed the Book of Hebrews in the real Hebrew homes and churches. (Christian homes and churches)

It must be recalled that, after the death of King Solomon, 12 tribed Israel was divided into the 10 tribed **House of Israel** and the 2 tribed **House of Judah**. These two kingdoms were conquered by Assyria and Babylon.

Various studies have been made as to the population of Israel and Judah at the time of their captivities. The more conservative calculate that five million Israelites went captive into Assyria and Babylon. Others calculate the number of captives as high as thirty million. In Ezra 2:64 we find that less than fifty thousand returned. **What happened to the missing five to thirty million people?**

The population of the State of Indiana is about 5,000,000. A football stadium will seat 50,000 fans. In the chart below we have used the most conservative figure, 5,000,000. Each star represents 50,000 people.

* * * * *

* * * * *

* * * * *

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The "lost" sheep of the House of Israel.

The remnant that returned to Palestine to rebuild Jerusalem.

At the right you will find the words of the Christian Church song, "All Hail the Power of Jesus' Name." Take special notice of the Christians mentioned in verse four. It is Christians (not modern day Jews) who are "saved by His grace". It is Christians (not Jews) who "crown Him Lord of all".

On the following pages we reproduce the cover and pages 13 - 25 of the booklet **Heirs to the Promise** by Pastor Sheldon Emry. These pages contain an interview with archaeologist E. Ray Capt.



ALL hail the power of Jesus' Name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown him Lord of all!
 2 Crown him, ye martyrs of our God,
 Who from his altar call:
 Praise him whose way of pain ye trod,
 And crown him Lord of all!
 3 Hail him, the Heir of David's line,
 Whom David Lord did call,
 The God incarnate, Man divine,
 And crown him Lord of all!
 4 Ye seed of Israel's chosen race,
 Ye ransomed of the fall,
 Hail him who saves you by his grace,
 And crown him Lord of all!
 5 Sinners, whose love can ne'er forget
 The wormwood and the gall,
 Go, spread your trophies at his feet,
 And crown him Lord of all!
 6 Let every kindred, every tribe,
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all!

EDWARD PERRONET, 1779

HEIRS OF THE PROMISE

(Continued from Lesson 6)

So the question boils down to this: What did happen to the millions, yes millions, of Israelites who were driven out of Palestine 700 years before Christ, and where were they, if they existed at all, at the time Paul uttered his statement of confidence in God's keeping His promises to Israel?

Can we find out what happened to them, so that their descendants can be identified in the world today?

For an answer to that question, we are going to call upon E. Raymond Capt, a Bible student and Biblical archaeologist from California. Mr. Capt has traveled and studied extensively in Europe and the Mideast. He lectures on the Dead Sea Scrolls, on the pyramids of Egypt and on other archeological subjects. Mr. Capt is the author of The Great Pyramid Decoded, The Glory of the Stars, Stonehenge and Druidism, King Solomon's Temple, Jacob's Ladder and Abrahamic Covenant.

An Interview With Archeologist E. Raymond Capt

Pastor Emry: As a minister, I know there is an abundance of prophecy concerning the destiny of Israel. But there is no Bible history of this portion of Israel referred to in 2 Kings 17:6.

In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

So Bible history of this major part of Israel ends here. And yet the prophets and the New Testament promise an increase in numbers, great blessings, and an eventual restoration.

With the passing of 2,500 years since this Assyrian captivity, one might think that all hope of tracing these Israelites is lost. Ray, can archeology answer this question?



Heirs of the Promise is available as a video from: America's Promise Ministries, P.O. Box 157, Sandpoint Idaho 83864. Write for price list.

Capt: Yes, Pastor Emry, it has. During the last hundred years a number of archeological teams have been working in the Middle East. They have unearthed and published the original contemporary accounts of the Assyrians, who took the Israelites captive. It is from these records that vital clues have come to light. In fact, these records are found in the form of cuneiform tablets. These tablets were found at Nineveh in 1900 and published in 1930. However, their relevance to Israel was overlooked then, because they were found in complete disorder and amongst about 1,400 other texts.

The tablets were Assyrian frontier post reports, dated about 707 B.C.. They describe the activities of the people called "Gamira," who lived in the land of "Gamir." The descriptions of Gamir described the area in which the Israelites had been placed just a few years earlier.

One tablet stated that when the king of Urartu came into the land of Gamir, his army was routed, as the Gamira counter-attacked, entered the land of Urartu, and killed their commanders.

Assyrian Captivities

In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. (2 Kings 17:6)

The first archaeological evidence to establish a chronological link in the contacts between Assyria and Israel are found on inscriptions on the side of a limestone stele found at Nimrud, known as the "Black Obelisk." The stone was inscribed with the records of Shalmaneser the third and an illustration of the Israelite king Jehu bringing tribute to the Assyrian king. An inscription above the illustration says: "This is Jehu (laua), the son of Khumri (Omri)."

Omri in Hebrew begins with the consonant, "Agin," formerly called "Gayin" which was pronounced with a guttural "H," that is "Gh" or "Kh." The Israelites would have naturally pronounced Omri as "Ghomri" which became "Khumri" in Assyrian.

As this inscription was executed nearly a century before the captivity of Israel, we know now the reason secular historians found no mention of the exiled Israelites in ancient records. It was simply because the Assyrians who took the Israelites captive did not call them by that name.

Historians are now aware of the fact that the Gamira were the same people, who, about 30 years later, during the reign of Esarhaddon, king of Assyria, again were called Gimira. (Notice the slight changes in spelling).

We find in another and later Assyrian tablet that in the second year of the reign of this same king, which would be about 679 B.C., the Gimira, under a leader named "Teuspa," sought freedom by moving north; but the Assyrian army pursued and defeated them in the upper Euphrates district. Nevertheless, they reported a large number of the Israelites escaped to the shores of the Black Sea. The Greeks also recorded the same activity including an invasion of Sardis, the capital of Lydia, in 645 B.C. In their records they refer to the Gamira as "Kimmerioi," which we translate into English as "Cimmerian."

About 600 B.C. the Lydians drove the Gamira, or Cimmerians, out of Asia Minor, where they settled in the Carpathian regions west of the Black Sea. We find them called in the second book of Esdras, the people of Ar-Sareth (2 Esdras 13:40-44).

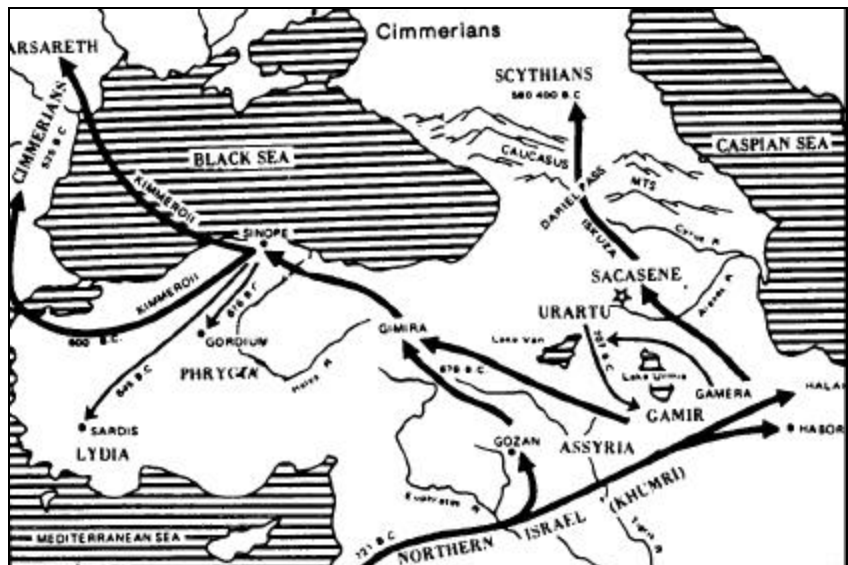
We now also know what happened to the larger body of Gamira or Israelites, that did not escape the Assyrians. They formed an alliance with Esarhaddon, the king, when he came under attack of the Medes and the Persians.

This treaty allowed the Israelites to establish colonies in Sacasene in the north and Bactria in the east. With absolutely no help from the Israelites, Assyria fell in 612 B.C. Soon the Israelites themselves came under attack by the Medes.

Now those that had settled in Sacasene moved north through the Dariel Pass into the steppe regions of south Russia. There they became known by the Greek name, "Scythians."

The Israelites that had settled in Bactria were forced north and east, and in the records of the Persians they were called Massagetae and Sakka.

Archeology has solved two of the greatest archeological problems: First, what happened to the hundreds of thousands of Israelites who, disappeared south of the Caucasus; and second, what was the origin of the Cimmerians and the mysterious nomadic tribes, known as Scythians, who suddenly appeared north of the Caucasus - both at the same time in history. They were one and the same people. **They were Israelites.** Now may I point out what the Bible has to say concerning these same people:



For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth (Amos 9:9).

Our history books pick up the story at this point, recording the westward migrations of the Scythians, as they came into collision with the Cimmerians, who had earlier settled west of the Black Sea. Their kinship lost over the centuries, the ensuing battles forced the Cimmerians west and north to become the Celts, Gauls, and Cimbri. By the end of the fourth century B.C., the Scythians had established themselves as the great and prosperous kingdom of Scythia.

Later, the Sarmatians, these were a mixed, non-Israelitish people of Iranian origin. They in turn drove the Scythians northwest to the shores of the Baltic Sea. At this time in history, we find the Romans introduced the name "Germans" in place of the name Scythians, in order not to confuse the Scythians with the Sarmatians, who now occupied Scythia. Germanus, being the Latin name for "genuine," indicates the Germans were the genuine Scythians.

During this time the Celts were expanding in all directions from central Europe. Some of the Celts invaded Italy and sacked Rome in 390 B.C. Another group moved back into Asia Minor, in 280 B.C., and the Greeks called them "Galatians," as they did another group of Celts that had settled in Gaul, or modern France. This also indicates that Paul's letters to the Galatians were written to his kinsmen Israelites, or at least descendants of the earlier Galatians.

Some of the Celts moved into Spain and became known as Iberes, the Gaelic name for "Hebrews." Others poured into Britain to form the bedrock of the British race. Later, the Iberes moved into Ireland as Scots, and later into Northern Britain to establish the nation of Scotland.

Your history books also record the Germanic tribes breaking up into many divisions - the Angles, Saxons, Jutes, Danes, and Vikings, to name just a few. Other Germanic tribes later poured into the lands vacated by the Celts and established the Gothic nations of the Vandals, Lombards,

Franks, Burgundians, and others.

The so-called "lost tribes of Israel" really, were never lost They only lost their identity as they migrated westward over the centuries from the land of their captivity.

(End of interview with Capt)

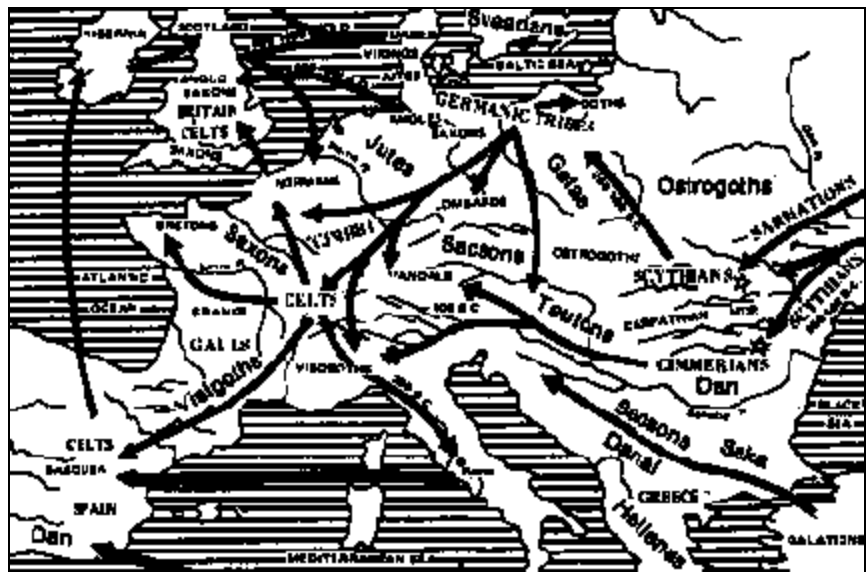
Pastor Emry: And there you have it, my friends. Mr. Capt has given us an answer to our question: "What happened to the millions of Israelites who were dispersed out of old Canaanland 7 centuries before Christ, and who never returned?"

They migrated onto the continent of Europe and were the ancestors of the white, European race. And in answering our one question about Israel's disappearance, Mr. Capt has given us the key to several other mysteries of world history.

Mr. Capt has revealed to us why it was these people of Europe who became the great nations, and who were blessed by God above all other nations, not only with fertile land and abundance from the seas, but with arts, science, literature, inventions, and discovery.

God bestowed upon that one race almost every invention and discovery that has improved man's condition and lot upon the earth. Certainly. God made these offspring of Abraham a blessing to all the families of the earth.

Mr. Capt has answered another question which is often asked of ministers, but seldom answered: "Why, of all the people of the earth, has it been only this white Caucasian race, these so-called 'Gentiles,'



who have claimed Jesus Christ as their God, and who have taken the Bible as the foundation of their religion?"

The answer: the truth which is avoided and even denied by the clergy is simple. These people are the Israelites, the children of Abraham, God's chosen people. And that explains why every true gospel preacher and missionary for Jesus Christ for over 1,900 years has been of this one race. They are dispersed Israel, fulfilling Bible prophecy even while blindness in part is upon them, blindness of their own identity as the Chosen of God.

Biblical promises have become historical facts. In the Old Testament God had promised to regather divorced Israel unto Himself: My sheep wandered through all the mountains, and upon every high hill yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out (Ezekiel 34:6,11).

Jesus made it plain He was the instrument of Israel's return to God: For the Son of man is come to seek and to save that which was lost (Luke 19:10).

But he answered and said, I am not sent but unto the lost sheep of the house of Israel (Matthew 15:24).

The word "lost" appears 13 times in the New Testament in relation to Israel. The Greek word means "put away and punished." So Jesus was saying in Matthew 15:24, "I am not sent but unto the put away and punished house of Israel." In Matthew 10:6, Jesus instructed His disciples to go to "the lost sheep of the house of Israel."

In Luke 1, Zacharias the priest, who was John the Baptist's father, said that Jesus came to redeem His people and... To perform the mercy promised to our [Israel] fathers, and to remember his holy covenant; The oath which he swore to our father Abraham (Luke 1:72, 73).

Paul, an Israelite, wrote to Israelites in the dispersion in Galatia: When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law . . . (Galatians 4:4, 5).

Only the Israelites had been under the law. Romans 15 and verse 8 says: ". . . Jesus Christ was a minister for the circumcision for the truth of God,

to confirm the promises made unto the fathers" (Romans 15:8).

These promises, as we have seen, were of great national development, a great increase in numbers, blessings of the earth and of the sea, that God would be their God, and they would be His people.

After the death and resurrection of Jesus Christ, His disciples carried the good news to dispersed Israel in Europe, beginning what we know as the Christian era. For 1500 more years Israel remained in Europe, continuing to grow in numbers as God had promised their Fathers, Abraham, Isaac, and Jacob.

Then God began to give them inventions, one of which was the printing press, which made the Bible available to all of the people, bringing with it the Age of Enlightenment, the Reformation, and the Age of Discovery.

A new continent to the west, a New World, was discovered by Columbus and other explorers. Persecution of Christians in Europe began a migration to the New World, that began as a trickle and later became a flood.

2,500 years before that, while Israel was still in Palestine, God had told King David in 2 Samuel 7:10: "Moreover I will appoint a place for my people Israel, and will plant them; that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time."

The prophet Isaiah and others who had written of Israel's regathering made it plain Israel would be regathered into a new land as Christian believers. In Isaiah 11:12 we read, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Verses one through ten identify that Ensign as Jesus Christ, and verse 14 indicates their regathering would be toward the west. "But they shall fly upon the shoulders of the Philistines toward the west."

Psalms 72 and Zechariah 9 describe that land of Israel's regathering as a land between two seas, and one that would run to the ends of the earth.

In Hosea 2:14, God had prophesied to cast-off

Israel, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."

Our pilgrim fathers, who were Christian Israelites from Europe and knew God's promises, called this North American continent "The Wilderness" and "New Canaanland." They said they had come hither to establish the Kingdom of God.

God turned Israel from Antichrists in Europe, and God took them one of a city and two of a family, and He brought them to Zion. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding (Jeremiah 3:14,15). He gave them Christian pastors who fed them with knowledge and understanding. In the early histories, they called themselves, "this wandering race of Jacobites, "a vine out of Egypt." and "the seed of Abraham." They named their children with Israel names, and God blessed them above their fathers in Europe.

America is that new land, New Israel. America is the nation born in a day on July 4, 1776, exactly the prophesied 2520 years after Israel had gone into the Assyrian captivity. In America God made a little one a thousand, and a small a strong nation: A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time (Isaiah 60:22).

It is here that is fulfilled the promise to Joseph, "blessed of the Lord be his land . . ." (Deuteronomy 33:13). It is in America that the wilderness and the solitary place was glad for them, and the desert has rejoiced and blossomed as the rose (Isaiah 35:1). It is in the North American wilderness that waters have broken out, and streams in the desert (Isaiah 35:6). America is Hepzibah and Beulah land (Isaiah 62:4); America truly is God's Country.

The heathen look at America and say, "Certainly they are the seed which the Lord hath blessed" (Isaiah 49:6). America is the nation from which the light of God's Word has gone to the ends of the earth (Isaiah 49:6).

You who are descendants of the people we have

traced in the Bible and in history are Israelites, heirs according to the promise, and the Bible is about you and your race. Do not take what you have read lightly. True to His promise to our fathers, Abraham, Isaac, and Jacob, the God of Israel has redeemed us with His own blood. He has kept His Word to our fathers. He will most certainly keep His promise with us. their children, of the Kingdom of Christ upon the earth.

I believe the time has come when God is casting down all lies, exposing the false prophets, and revealing the Truth to His Israel people. The key to understanding the Bible is the truth that we are Israelites, redeemed by Jesus Christ, heirs of the promise. Abraham's children.

Addendum

Today the great Israel nation of America is surrounded and invaded by the socialist-Humanist Antichrist forces.

The wicked of the earth, who are the enemies of Jesus Christ, have grown strong and arrogant in our land. They have infiltrated our schools, the news media, even churches and government in their attempt to keep you in ignorance of your identity as Israelites. They are attempting to steal your heritage that they may conquer America and take rule over the whole earth.

But God Almighty has decreed the destruction of those who hate Jesus Christ and His true Israel People. In a last battle they shall be defeated, we shall be delivered, and the earth will be prepared for the return of Jesus Christ and the great Kingdom Age. Even so, come, Lord Jesus. Amen.

Heirs of the Promise is available as a video from:

America's Promise Ministries, P.O. Box 157, Sandpoint Idaho 83864. Write for price list and order form.

You may, also, visit their web site at:
<http://www.amprom.org>

Salvation Is Come To The Gentiles

This is a study guide for chapters 9, 10 and 11 of the **Book of Romans**. In many Bibles these chapters carry the heading, "**Salvation is Come to the Gentiles.**" As you read keep in mind that part of the definition of the word "gentiles" includes "a race," "a tribe," specifically "a non-Judean tribe." But notice this little important detail. In your Bible, the word "gentiles" is not "gentiles" but "**Gentiles.**" When the word Gentiles is capitalized it is not just any old other people, but a specific other people. So, a better title might be, **Salvation has Come to the Lost Sheep of Israel.**"

OLD TESTAMENT VERSES quoted by Paul

Genesis 21:12, And God **said unto** Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for **in Isaac shall thy seed be called.**

Genesis 18:10, And he said, I will certainly return unto thee according to the time of life; and, lo, **Sarah thy wife shall have a son.** And Sarah heard it in the tent door, which was behind him.

Genesis 25:23, And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; **and the elder shall serve the younger.**

Malachi 1:2-3, (2) I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, (3) **And I hated Esau**, and laid his mountains and his heritage waste for the dragons of the wilderness.

Exodus 33:19, And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; **and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.**

Exodus 9:16, And in very deed for this cause have I raised thee up, for to shew in thee my power, **and that my name may be declared throughout all the earth.**

Isaiah 45:9-12, (9) Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. **Shall the clay say to him that fashioneth it. What makest thou?** or thy work, He hath no hands?

(10) Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

(11) Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

(12) I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

ROMANS 9:1-33

(1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

(2) That I have great heaviness and continual sorrow in my heart.

(3) For I could wish that myself were accursed from Christ for my brethren, **my kinsmen according to the flesh:**

(4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

(5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

(7) Neither, because they are the seed of Abraham, are they all children: but, **In Isaac shall thy seed be called.**

(8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

(9) For this is the word of promise, **At this time will I come, and Sara shall have a son.**

(10) And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth:)

(12) It was said unto her, **The elder shall serve the younger.**

(13) As it is written, **Jacob have I loved, but Esau have I hated.**

(14) What shall we say then? Is there unrighteousness with God? God forbid.

(15) For he saith to Moses, I will have mercy on whom **I will have mercy, and I will have compassion on whom I will have compassion.**

(16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

(17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, **and that my name might be declared throughout all the earth.**

(18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

(20) Nay but, O man, who art thou that repliest against God? **Shall the thing formed say to him that formed it. Why hast thou made me thus?**

COMMENTS ON ROMANS 9

(3) i.e by race. These "Gentiles," Paul's brethren were all of his own race. (kinsmen according to the flesh)

(6) In Genesis 32:28 Jacob's name was changed to Israel. **Some of Jacob's descendants are not Israelites.** For example his brother Esau became the father of the Edomites. (Different people of the same race like Polish and English.)
(7) Abraham's is the father of many nations. Genesis 17:4 "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."

Abraham's 'seed' include nations such as Arabs and Edomites but Abraham's 'children' are the Israelites. In fulfillment of 'in Isaac' Isaac's 'children' are called 'Saxons.' Short for 'Issac's sons' or Saxons. The British flag is called the 'Union Jack' which is short for 'The union of Jacob.' The English people are just one of Abraham's many nations.

Question and Answer.

Like: Is God a racist? Is 'racism' bad?
Does God discriminate?
Is 'discrimination' bad?
Would Easu answer "YES!"?

COMMENTS

Jeremiah 18:2-10, (2) Arise, and go down to the potter's house, and there I will cause thee to hear my words.

(3) Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

(4) And the vessel that he made of clay was marred in the hand of the potter so he made it again another vessel, as seemed good to the potter to make it.

(5) Then the word of the Lord came to me, saying,

(6) **O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potters hand, so are ye in mine hand,** O house of Israel.

Hosea 2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and **I will say to them which were not my people.** Thou art my people; and they shall say, Thou art my God.

Isaiah 10:22-23 (22) **For though thy people Israel be as the sand of the sea,** yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

(23) For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

Isaiah 1:9 **Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.**

Isaiah 28:16 Therefore thus saith the Lord God, **Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.**

OLD TESTAMENT VERSES quoted by Paul

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: **which if a man do, he shall live in them:** I am the Lord.

Deuteronomy 30:12-13 (12) It is not in heaven, that thou shouldest say, **Who shall go up for us to heaven,** and bring it unto us, that we may hear it, and do it?

(13) **Neither is it beyond the sea,** that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Deuteronomy 30:14 **But the word is very nigh unto thee, in thy mouth, and in thy heart,** that thou mayest do it.

(21) **Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?**

(22) What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction:

(23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

(24) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

(25) As he saith also in Osee, **I will call them my people, which were not my people;** and her beloved, which was not beloved.

(26) And it shall come to pass, that in the place where it was said unto them, Ye are not my people; **there shall they be called the children of the living God.**

(27) Esaias also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:**

(28) For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

(29) And as Esaias said before, **Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.**

(30) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

(31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

(32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;

(33) As it is written, **Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.**

ROMANS 10:1-21

(1) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

(2) For I bear them record that they have a zeal of God, but not according to knowledge.

(3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

(4) For Christ is the end of the law for righteousness to every one that believeth.

(5) For Moses describeth the righteousness which is of the law, **That the man which doeth those things shall live by them.**

(6) But the righteousness which is of faith speaketh on this wise, **Say not in thine heart, Who shall ascend into heaven?** (that is, to bring Christ down from above:)

(7) Or, **Who shall descend into the deep?** (that is, to bring up Christ again from the dead.)

(8) But what saith it? **The word is nigh thee, even in thy mouth, and in thy heart:** that is, the word of faith, which we preach;

(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

(24) The house of Judah (Jews) and the house of Israel (Gentiles). Notice the word "Gentiles" is capitalized. What does that mean? It means that these "gentiles" are specific "gentiles," not just any "gentiles." The Greek word translated "gentiles" means "nations." So while "gentiles" is any other nation, Gentiles is specific other nations. These specific other nations are the Israel nations. So as a general rule, the capitalized word Gentiles means "the nations of Israel" whereas "Jews" means the people of Judea. "Jews" and "Gentiles" comprise all Israel. The Gentiles (lost tribes) in Europe and elsewhere were converted and become known as Christendom.

(25) The Christians are told, "You are not God's chosen people while being told, The Jews are God's chosen people." Most modern day Jews are not descendants of the Jews of old Palestine rather they are Edomites and Kahzars. For confirmation see the book **The 13th Tribe** or a Jewish Encyclopedia at your public library.

(26) Children of the living God, i.e., Christians or Christ's sons' who begin their prayers "Our Father . . ."

Isaiah 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their lace toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: **for they shall not be ashamed that wail for me.**

Joel 2:32 And it shall come to pass, that **whosoever shall call on the name of the Lord shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Isaiah 52:7 **How Beautiful upon the mountains are the feet of him that bringeth good tidings,** that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Isaiah 53:1 **Who hath believed our report?** and to whom is the arm of the Lord revealed?

Psalms 19:4 **Their line is gone out through all the earth,** and their words to the end of the world. In them hath he set a tabernacle for the sun,

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and **I will move them to Jealousy with those which are not a people;** I will provoke them to anger with a foolish nation.

Isaiah 65:1 I Am sought of them that asked not for me; **I am found of them that sought me not:** I said, Behold me, behold me, unto a nation that was not called by my name.

Isaiah 65:2 **I have spread out my hands all the day unto a rebellious people,** which walketh in a way that was not good, after their own thoughts;

OLD TESTAMENT VERSES quoted by Paul

1 Kings 19:10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, **and slain thy prophets** with the sword; and I, even I only, am left; and they seek my life, to take it away.

1 Kings 19:18 **Yet I have left me seven thousand in Israel,** all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Isaiah 29:10 **For the Lord hath poured out upon you the spirit of deep sleep,** and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Psalms 69:22-23 (22) **Let their table become a snare** before them: and that which should have been for their welfare, let it become a trap. (23) **Let their eyes be darkened,** that they see not; and make their loins continually to shake.

(10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(11) For the scripture saith, **Whosoever believeth on him shall not be ashamed,**

(12) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

(13) **For whosoever shall call upon the name of the Lord shall be saved.**

QUESTION:

(14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

(15) And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

(16) But they have not all obeyed the gospel. For Esaias saith, Lord, **who hath believed our report?**

(17) So then faith cometh by hearing, and hearing by the word of God.

ANSWER:

(18) But I say, Have they not heard? **Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

(19) But I say, Did not Israel know? First Moses saith, **I will provoke you to Jealousy by them that are no people, and by a foolish nation I will anger you.**

(20) But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.**

(21) But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

ROMANS 11

(1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

(2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

(3) **Lord, they have killed thy prophets,** and digged down thine altars; and I am left alone, and they seek my life.

(4) But what saith the answer of God unto him? **I have reserved to myself seven thousand men,** who have not bowed the knee to the image of Baal.

(5) Even so then at this present time also there is a remnant according to the election of grace.

(6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

(8)

(According as it is written, **God hath given them the spirit of slumber,** eyes that they should not see, and ears that they should not hear;) unto this day.

(9) And David saith, **Let their table be made a snare,** and a trap, and a stumblingblock, and a recompence unto them:

(10) **Let their eyes be darkened,** that they may not see, and bow down their back alway.

(11) I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

(12) These Greeks were also Israelites. There is no difference because both are of the very same race and both are now Christian.

(13) Many Christians quote Romans 10:13 without knowing that this is a quote from Joel 2:23. To understand the New Testament we must first understand the Old Testament.

(14-17) These are either the words of a questioner in the audience or a question that Paul asks and answers.

(18) For 2,000 years almost all evangelists and missionaries are of the White Christian Race. The 'children' of Abraham doing the works of Abraham. Look up "Europe" in an old dictionary. It means "Land of the White people."

COMMENTS ON ROMANS 11

(1) Paul was not a Jew! Paul was an Israelite of Benjamin. Paul was not of the tribe of Judah.

(2) The people which God foreknew were the "lost" ten tribes of Israel.

(7) What then? begins a question that somebody asked of Paul. Paul's answer begins in the same verse with "Israel hath . . ."

(11) Salvation has come to the 'lost' tribes of Israel. (The Gentiles)

(12) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

(13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

(14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.

(15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

(16) For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches.

(17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

(18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

(19) Thou wilt say then, The branches were broken off, that I might be grafted in.

(20) Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

(21) For if God spared not the natural branches, take heed lest he also spare not thee.

(22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

(23) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

(24) For it thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

(25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

(26) And so all Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer**, and shall turn away ungodliness from Jacob:

(27) For this is my covenant unto them, when I shall take away their sins.

(28) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

(29) For the gifts and calling of God are without repentance.

(30) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

(31) Even so have these also now not believed, that through your mercy they also may obtain mercy.

(32) For God hath concluded them all in unbelief, that he might have mercy upon all.

(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

(34) **For who hath known the mind of the Lord?** or who hath been his counsellor?

(35) Or who hath first given to him, and it shall be recompensed unto him again?

(36) For of him, and through him, **and to him, are all things:** to whom be glory for ever. Amen.

(13) Paul was an Apostle to the "lost" ten tribes of Israel, called the "Gentiles" (With a capital "G")

(17) The olive tree is a Bible symbol for the House of Israel. The Fig tree is a symbol for the House of Judah. (Look at the seal on the back of a One Dollar bill) That is why the Eagle on the Great Seal of the United States holds an Olive branch in its talon with the motto "E PLURIBUS UNUM." Meaning, not as the Liberals would have you believe, "out of many (races) one (multi-racial) nation, rather "Out of many (tribes) one (nation)"

(25) The White Christian Race is blind to its identity as Israel. North America is blind to the fact, that it, not Palestine, is the land of regathered Israel. Blind even to the knowledge that the very word America means Heavenly (Ameri) and kingdom (Rica). The word America means Kingdom of Heaven. America is the only nation founded upon Jesus Christ and the Bible. But we have forgotten our history and place in the world.

(27) Many call themselves, "New Covenant Christians."

America, the land of regathered Israel.

Isaiah 59:20-21 (20) **And the Redeemer shall come to Zion**, and unto them that turn from transgression in Jacob, saith the Lord.

(21) As for me, **this is my covenant with them**, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

Isaiah 40:13 **Who hath directed the spirit of the Lord**, or being his counsellor hath taught him?

Job 41:11 Who hath prevented me, that I should repay him? **whatsoever is under the whole heaven is mine.**

(21) Notice that, in the 90 verses of Romans 9,10, and 11, Paul quoted the Old Testament 35 times! 39% of Romans 9, 10 and 11 is from the Old Testament! In fact, Paul was EXPLAINING the Old Testament. So don't ever let a minister tell you;

- a. You can't understand the New Testament without the Old Testament.
- b. We don't need the Old Testament; we are New Testament Christians.

The Definition of the Greek word "Ethnos" translated "Gentiles" included the words; **A race, a.tribe, and a non-Judean tribe.**

(22) The "non-Judean" race or tribe(s) spoken of by Paul in Romans 9,10 and 11 are;

- a. The Negroes, Chinese and Indians.
- b. The House of Israel, i.e., Israelites.
- c. All the non-Jews.

(23) Lesson 2 began with Deuteronomy 1:1, "These are the words which Moses spake to all Israel . . .," Now we ask; **In today's world, who do you now believe is all Israel?**

In Lesson Six we studied the word "JEW" and found out that it should have been translated "JUDEA" or "JUDEAN". At the time of Christ many Judeans were converted and became disciples of Christ. Other Judeans were not converted. They persecuted Christ and killed Him. To clarify this apparent contradiction, we will make a comparison to today's America.

In Luke 23:38 we find the sign on Christ's cross in three languages; Greek, Latin and Hebrew. Just like, at your place of employment, government posters are frequently in two or more languages.

Americans are made up of Caucasians, Negroes, Mexicans and other races and mixed-races. Not all Americans are Caucasian. Some are Negro, Mexican or mixed-race. And so it was with the Judeans of Christ's time. Some were Israelites primarily of the tribes of Judah, Benjamin and Levi (The House of Judah). Others were Edomite like Herod. Some were Babylonians who had returned with the Judahites when they returned from Babylon several hundred years earlier (See Ezra 9 and 10). In other words, Judea (The Jews), of Christ's day was a multi-racial society just like America today. Here are a few verses revealing the different types of Judeans:

The "Jews" Who Followed Christ

(Jews meaning residents of Judea)

FIRST, there are those Judeans who followed Christ and who, for the last 2,000 years, they and their descendants have been called Christians (not called Jews).

(24) John 10:27, "**My sheep hear my voice, and I know them, and they follow;**"

- Judaism. Me (Jesus Christ and Christianity.)

SECOND, those in Judea who did not follow Christ:

The "Jews" Who Did Not Follow Christ (Jews meaning residents of Judea)

(25) John 10:26 "You believe Me not, because you are ___My sheep.

(26) In John 10:26, what did Jesus mean, what do you think?

() "Believe Me and you will become My sheep, or

() "You don't believe, because you are not My sheep".

(27) When does a sheep become a sheep?

(For you to think
(about. When did you
(become a Christian?)

() At conversion. () At birth.

It is common knowledge that the Israelites (Both The House of Israel and The House of Judah) were in bondage in Egypt, Babylon and Assyria. Keeping in mind that the Israelites had a history of being in bondage, read John 8:12-44 before continuing.

(28) John 8:33, "**They answered Him, We be Abraham's seed* and we were never in ___ to any man: how sayest Thou, Ye shall be made free?"**

* See Romans 9:7 "seed" vs "children".

(29) Look at the enclosed Genealogy charts. (Pages 23 & 24) Abraham was the father of many nations. Christ was talking to Edomites from Babylon who had some ancestry in Abraham. They were not Israelites descended from Jacob. The statement that they were not in bondage proves that they were not racial Israelites and therefore not Christ's sheep. That's why we read in John 8:43-44, "**Why do you not understand My speech?** Even because you ___ My word. You are of your father ___ and the lusts of your father you will do."

In verse 41 another Jew said, "**We be not born of fornication; we have one father, even God.**" Besides the mentioning of the non-Biblical doctrine of the "universal fatherhood of God" and the "brotherhood of man," the Jews accused Christ of being born "of fornication." These were "Shelah" Jews referring to Judah's fathering Phares of Tamar. Pharos was a ancestor of Christ born out of wedlock. (See the charts and Genesis 38)

(30) Here we have a group falsely claiming to be Abraham's children*. Jesus Christ said they were the children of the devil. These children of the devil were neither Israelites nor Judahites, i.e., House of Israel or House of Judah. They were people of other races or of mixed-race. John wrote about these people in Revelation 2:9, "**I know the blasphemy of those that say they are are ___ and are ___ but are the synagogue of _____.**"

* See Romans 9:8 "seed" vs "children."

In Jeremiah 24 you will find a prophesy about the Judeans that lived in the land of Palestine. The Fig tree is a Bible symbol for the House of Judah. (The Olive Tree represents the House of Israel.) Christ's sheep that followed Him are the good figs. The Judeans that did not follow Christ were the bad figs. Knowing this, the reading should be so clear as to need no explanation.

Jeremiah 24:1-10

(1) The Lord shewed me, and, behold, two baskets of figs {were} set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

(2) One basket {had} very good figs. {even} like the figs {that are} first ripe: and the other basket {had} very naughty figs, which could not be eaten, they were so bad.

(3) Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

(4) Again the word of the Lord came unto me, saying,

(5) Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for {their} good.

(6) For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull {them} down; and I will plant them, and not pluck {them} up.

(7) And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

(8) And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

(9) And I will deliver them to be removed into all the kingdoms of the earth for {their} hurt, {to be} a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

(10) And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

(31) Where in today's world would you expect to find the "good" figs?

In Christendom. In Jewry.

(32) Where in today's world would you expect to find the "bad" figs?

In Christendom. In Jewry.

Enclosed with this lesson is a Genealogy chart for the House of Judah. Examine it now. You will find a few new names on it such as Edomites and Kazhars. The descendants of Esau are in modern day Jewry along with the Kazhars who were converted to Judaism in 740 A.D.. You can find out more about these people in the Jewish Encyclopedia at your local library.

Several hundred years before Christ, between five and thirty million Israelites (including Judahites) migrated into Europe from Assyria and Babylon. They passed through the Caucasus Pass in the Caucasian Mountains. They therefore became known as "Caucasians." If you are of the White race then you have heard good news. You "Gentiles" are Israelites, Children of Abraham and Heirs to the promises. **You** and your **ancestors** became a part of Christendom 2,000 years ago are God's chosen people! You now know what happened to the millions of Israelites who were dispersed out of old Canaanland seven centuries before Christ, and who never returned. They migrated onto the continent of Europe and were the ancestors of the white European race. That is why these people of Europe became many great nations (Genesis 17:4-5). That is also why they are blessed by God above all other nations with fertile land and abundance from the seas, with arts, science, literature, inventions and discovery.

In the Old Testament they were called **The House of Judah** and **The House of Israel**. In New testament times they were called Jews and Gentiles (Judaens and Israelites). In the modern world their descendants are called by a new name "Christians." Galations 3:28 reminds us, "**There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus.**" No longer two classifications "Jews and Gentiles" but one classification called Christians.

God bestowed upon the White Christian Race of Israel almost every invention and discovery that has improved man's condition and lot upon the earth. Certainly, God has made these White Christian children of Abraham a blessing to all the families (other races) of the earth. For example, if it were not for the American farmer, at least two hundred million of the other races in other nations would starve to death. (Genesis 12:3) That is why, of all the people on earth, it has been only the White Caucasian Race, these so called "Gentiles," who have claimed Jesus Christ as their God, and have taken the Bible as the foundation of their religion!

The truth which is avoided and even denied by the clergy is simple. The White or Caucasian Race is Israel, the **children** of Abraham, God's Chosen People.

Why Lessons Six And Seven ?

A. Deuteronomy 1:1 reads, **“These which are the words which Moses spake to all Israel.”** In addition, in this lesson we point out Romans 9:4, “Who are Israelites; to whom pertaineth the adoption (as Children of God), and the glory, and the covenants (including the New Covenant), and the giving of the law, and the service of God (preaching, teaching, missionary work, etc.) and the promises.”

To fully understand god’s law, you must know to whom it was given. That is the purpose of Lessons Six and Seven. It should be clear by now that the Caucasians are true Israel. At the time we first quoted Deuteronomy 1:1, we remained silent on this point. If we had spoken out, many would not have believed and dropped the course.

B. Now, if you are of the White Race, and if you now believe that you are an Israelite, then you are much more likely to accept God's health and National Holiday laws as yours rather than believing that they are "Jewish" and therefore not for you. In fact, when you review these lessons and the Book of Deuteronomy they take on a new meaning because you now realize that the Bible is about you, your nation and your ancestors.

The belief that today's Jews are Israel is accepted as the “approved” belief. People expressing this racist belief are never accused of being "haters," "racists," or "bigots." They are never accused of evil intentions.

On the other hand, people who state their belief that the White race is Israel are almost automatically accused of being "haters," "racists," "bigots" and are falsely accused of all manner of evil.

Anyone even suggesting that the Jews are not Israel is accused of the “unforgivable” sin of anti-semitism. The term "anti-semite" is even in error. The “Semites” are the descendants of Shem the son of Noah. The White Race and the Arabs are Semites, whereas most of today's Jews, the Askenazi, (Genesis 10:3) are the descendants of Japheth and therefore not Semites at all but rather Japhetites.

Isaiah and “The New World”



In 1502 Columbus wrote to King Ferdinand of Spain about his voyages, “Fully accomplished were the words of Isaiah.”

As a Christian and student of the Bible, he knew Isaiah had prophesied Israel was to spread north and west of Palestine to uninhabited lands. “Listen O Isles unto me, and hearken, ye people . . . I will preserve thee . . . to establish [develop] the earth to cause to inherit [own] the desolate [undeveloped] heritages. Behold these shall come from far: and lo, these from the north and from the west” (Isa. 49:1. 8. 12).

He also knew Israel’s future territory would be far away and in heathen lands. “Enlarge the place of thy tent. . . spare not, lengthen thy cords, and strengthen thy stakes; for thou shall break forth on the right hand and on the left; and thy seed [thy descendants] shall inherit the Gentiles [colonize the heathen], and make the desolate cities to be inhabited” (Isa. 54:2-3).

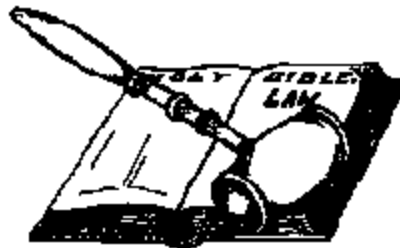
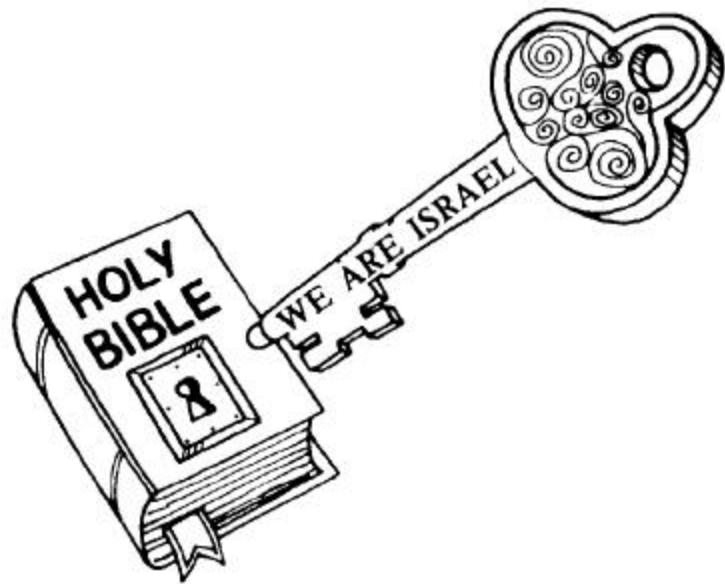
Even his sailing from Spain was prophesied: “Surely the isles [coastlands] shall wait for me, and the ships of Tarshish first, to bring thy sons from far...” Ancient maps call southern Spain “Tarshishr!” Halley's Bible Handbook says of Jonah’s flight to Tarshish (Jonah 1:3). “Tarshish is thought to have been Tartessus, in Spain!” (Excerpt above from “Who Are the Israelites?” by Sheldon Emry)

One point of view is the same as the other. The ONLY difference being the race under discussion. Which do you accept?

- A. The Jews are God's chosen people.
- B. The Caucasians are God's chosen people.

Think about this, the people expressing belief "B" are often labeled with the put-down buzz-word "white-supremacists," but the proponents of belief "A" are never called "Jew-supremacists." Are Rev. Jerry Falwell and other popular preachers "Jew-supremacists" because they believe "A" rather than "B?"

Some people like mushrooms. If you were to enter into the woods seeking mushrooms and bring back toadstools, that mistake in identification could be fatal.



Bible Law Course

Lesson Seven

Test Sheet

- 1.** () Nation. () Gentile. () Another.
() Heathen. () People. () Non-Jew.
- 2.** () Nation. () Gentile. () Another.
() Heathen. () People. () Non-Jew.
- 3.** () a.
() b.
- 4.** () A tribe.
() A race.
() A gentile.
() A non-Judean tribe
- 5.** () a.
() b.
() c.
- 6.** () Rome.
() Egypt.
() Judea.
- 7.** () Rome.
() Egypt.
() Judea.
- 8.** () a.
() b.
- 9.** () a.
() b.
() c.
- 10.** "Give non offense, neither to the Jews, nor the ___ ___ ___ ___ ___ , nor the Church of God."
- 11.** () Gentile.
() Greek.
- 12.** () a.
() b.
- 13.** "James, a servant of our Lord Jesus Christ, to the _____ which are scattered abroad, greetings."
- 14.** () a.
() b.
- 15.** () a.
() b.
- 16.** () a.
() b.
() c.
- 17.** () a.
() b.

Bible Law Course - Lesson Seven - Test Sheet Cont.

- 18.** () a. **19.** () a. **20.** () Yes. **21.** () a.
() b. () b. () No. () b.
- 22.** () a. **23.** _____
() b.
() c.
- 24.** () Judaism. **25.** “. . . . because you are ___ ___ ___ My sheep.
() Me (Christ)
- 26.** () “Believe Me and you will become My sheep.” or
() “You don’t believe, because you are not My sheep.”
- 27.** () At conversion. () At birth.
- 28.** “They answered Him, We be Abraham’s seed, and we were never in
___ ___ ___ ___ ___ ___ ___ to any man”
- 29.** “Why do you not understand My speech? Even because you
_____ _____ _____ My word. You are of your father _____
and the lusts of your father you will do.”
- 30.** I know the blasphemy of those that say they are _____
and are _____ but are the synagogue of _____ .
- 31.** () In Christendom **32.** () In Christendom.
() In Jewry () In Jewry.

Bible Law Course

Lesson Seven

Answer Sheet

1. () Nation. () Gentile. () Another.
() Heathen. () People. (X) Non-Jew.
2. () Nation. () Gentile. () Another.
() Heathen. () People. (X) Non-Jew.
3. () a. (X) b.
4. (X) A tribe. () A race. () A gentile. () A non-Judean tribe
5. (X) a. () b. () c.
6. () Rome. () Egypt. (X) Judea.
7. () Rome. () Egypt. (X) Judea.
8. (X) a. () b.
9. (X) a. () b. () c.
10. "Give non offense, neither to the Jews, nor the G R E E K S , nor the Church of God."
11. () Gentile. (X) Greek.
12. () a. (X) b.
13. "James, a servant of our Lord Jesus Christ, to the 12 TRIBES which are scattered abroad, greetings."
14. () a. (X) b.
15. () a. (X) b.
16. () a. () b. (X) c.
17. (X) a. () b.

Bible Law Course - Lesson Seven - Answer Sheet Cont.

- 18.** () a. **19.** () a. **20.** (X) Yes. **21.** () a.
 (X) b. (X) b. () No. (X) b.
- 22.** () a. **23. (Student Answers)** **50% White Race** **3% Jews**
 (X) b. **27% Christians** **12% Various**
 () c. **8% Americans** **other answers.**
- 24.** () Judaism. **25.** “. . . . because you are N O T My sheep.
 (X) Me (Christ)
- 26.** () “Believe Me and you will become My sheep.” or
 (X) “You don’t believe, because you are not My sheep.”
- 27.** () At conversion. (X) At birth.
- 28.** “They answered Him, We be Abraham’s seed, and we were never in
 B O N D A G E to any man”
- 29.** “Why do you not understand My speech? Even because you
 CAN NOT HEAR My word. You are of your father THE DEVIL
 and the lusts of your father you will do.”
- 30.** I know the blasphemy of those that say they are JEWS
 and are NOT but are the synagogue of SATAN .
- 31.** (X) In Christendom **32.** () In Christendom.
 () In Jewry (X) In Jewry.

The Ten Commandments

Bible Law Course

Moses' Second Speech Continued

Deuteronomy Chapter Nine

(1) Moses reminded the people that they were and still are, a “stiff-necked people.” He mentioned the many times they provoked God to such anger that He would have destroyed them save for one man. This happened in Noah’s day and almost in Moses lifetime. (Verse 14) Why didn’t God destroy Israel? (The answer is in Ezekiel 20, especially verses 9,14,22, and 44 where God talks about His holy name.)

Deuteronomy Chapter Ten

(Read before continuing.)

(2) Who wrote the Ten Commandments on the tablets of stone?

(3) In verse eight, God chose the tribe of Levi. The liberals tell us it is wrong to discriminate. God was discriminating against the other tribes of Israel, was He not?

Yes. No.

(4) In verse fifteen we are reminded that God chose our father Abraham and his seed after him. Was God discriminating against all other men on the face of the earth?

Yes. No.

(5) Verse 17 states that God “regardeth not persons?” (See also Acts 10:34) This means;

- a. All men are equally subject to His law.
- b. God doesn’t discriminate.
- c. The Bible contradicts itself.

dis-crim'i-nate, v.t.\ discriminated, pt., pp.; discriminating, ppr. [L. *discriminatus*, pp. of *discriminare*, to divide, distinguish, from *discrimen*, a division, distinction, interval, from *dis-*, apart, and *crimen*, verdict, judgment.]

1. to distinguish; to observe the difference between; to select from others.

When a prisoner first leaves his cell he is unable to *discriminate* colors or recognize faces. — Macaulay,

2. to constitute a difference between; to differentiate.

In outward fashion . . . *discriminated* from all the nations of the earth. — Hammond.

dis-crim'i-nate, v.i. 1. to see the difference (*between* things); distinguish.

2. to make distinctions in treatment; show partiality (*in favor of*) or prejudice (*against*).

dis-crim'i-nate, a. 1. distinguished; distinct. 2. involving discrimination; distinguishing carefully.

dis-crim'i-nate-ly, adv. distinctly; with careful distinction.

dis-crim'i-nate'ness, n. distinctness; marked difference.

dis-crim'i-na-ting, a 1. that discriminates; differentiating.

2. able to make or see fine distinctions; discerning.

3. treating differently; differential, as a tariff.

dis-crim'i-na-ting-ly, adv. in a discriminating manner.

dis-crim-i-na'tion, n. 1. the act of distinguishing; the act of making or observing a difference; distinction; as, the *discrimination* between right and wrong.

2. the ability to make or perceive distinctions; penetration; judgment; perception; discernment.

Their own desire of glory would . . . baffle their *discrimination*. — Milman.

3. the state of being discriminated, distinguished, or set apart; a showing of difference or favoritism in treatment. There is a reverence to be showed them on the account of their *discrimination* from other places.

— Stillingfleet.

4. that which discriminates; mark of distinction. Take heed of abetting any factions, or applying any public *discriminations* in matters of religion.

— Gauden.

Syn. — discernment, penetration, clearness. acuteness. acumen, judgment, distinction.



Deuteronomy Chapter Eleven

(Read before continuing.)

(6) In early American history you may recall that, one of the first things Christian explorers did when they set foot upon a new land was to claim that land in the name of their God and King. What verse of Deuteronomy might these Israelites have used as justification for this action?

Deuteronomy 11: _____

(7) When it comes to warfare conducted according to God's Law, by soldiers who keep God's Law, we have God's promise that;

(Deuteronomy 11:25)

Deuteronomy Chapter Twelve

(Read before continuing.)

(8) We hear much about "freedom of religion." In a Christian nation, does our God grant freedom of religion to the religions of other gods?

() Yes. () No.

In the **U.S. Supreme Court** case entitled Holy Trinity vs. United States we find these interesting words, "yet we find that in Updegraph v. the Commonwealth, 11S. & R. 394, 400, it was declared that, "Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania;... not Christianity with an established church, and tithes, and spiritual courts; but Christianity with a liberty of conscience to all men." And in The People vs. Ruggles, 8 Johns. 290, 294, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said;

DEUTERONOMY 11

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the lord drive out all these nations from before you. and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Eu-phra'tes. even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon. as he hath said unto you.

“The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as a rule of their faith and practice; and to scandalize **the author** of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations to society, a gross violation of decency and good order The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; **but to revile, with malicious and blasphemous contempt, the religion professed by the whole community, is an abuse of that right. Nor are we bound, by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks on the religion of Mohammed or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and that the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of these impostors.**”
(Emphasis and underlining added.)

GENESIS
9 AND God blessed Noah and his sons, and said unto them. Be fruitful, and multiply, and replenish the earth.
 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.
 5 And surely your blood or your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
 7 And you. be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

LEVITICUS 17
 10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.
 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.
 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

(9) Several times the Bible tells us not to eat blood. Food laws did not begin with the Levitical priesthood. In Genesis 9 we are told not to eat blood and that a murderer shall;

- () a. Repent in dust and ashes. () b. Be put to death.

(10) Are these two laws concerning food and murder part of a covenant God made with Noah and his descendants?

- () Yes. () No. (Genesis 9:1-17)

(11) Are you a descendant of Noah?

- () Yes. () No.

(12) Therefore, Noah and his descendants (you and I) are to keep the laws God gave at that time.

- () Agree. () Disagree.

(13) In Deuteronomy 12:23-25 we read. “Thou shalt not eat it;. . . and with thy children after thee, when shalt thou shalt do. . . .”

- () a. Whatsoever is right in your own eyes. (Verse 8)
 () b. That which is right in the sight of the Lord. (Verse 25)

(14) In Deuteronomy 7:15 we learned that, if we keep God's Laws, "He will take away from thee all sickness, and will put none of the diseases of Egypt ... upon thee." God has also said, "I am the Lord . . . who forgiveth all thine iniquities; who healeth all thy diseases," (Exodus 15:26 and Psalms 103:3). God gave us food laws. Bad food will make us sick. When we are sick, can we expect God to heal us if we refuse to keep His Laws of health and diet?

- No. Yes.

(15) Many branches of the Y.M.C.A. have a father-son activity wherein the children dress up like little Indians. Meetings are held around a Totem Pole. The children learn about Indian customs and use Indian names. Would you permit your children to take part in this "Christian" activity? (Deuteronomy 12:29-32)

- Yes. They are having a good time with their parents.
 No. God calls this an abomination.

Deuteronomy Chapter Thirteen

(16) From time to time false prophets arise and show signs and wonders. The false prophets' doctrine will:

- a. Be reasonable, logical and backed by quotations of scripture.
 b. Violate God's Law.
 c. Both a and b.

(17) In a Christian nation, what is to be done with a false prophet?

- Excommunication. Prison. Death penalty.

(18) What if a whole city turns from Christianity and follows other gods? What is to be done about it?

- Send missionaries.
 Send welfare.
 Send the army.

(19) Why such stern penalties? (Verse 11)

1 Samuel 2:12-35

(20) Certain men, the children of Belial, are found in 1 Samuel 2:12-35. Hophni and Phinehas were priests in Israel. In fact, they were the sons of Eli, the High Priest. These "children of Belial," when in the ministry have several characteristics;

- A. They ___ ___ ___ not ___ ___ ___ ___ ___ . (Verse 12)
B. They; a. are good business men.
 b. take more than their share of the tithe and offerings. (Verses 13-16).
C. In verse 17, they cause "men to abhor the offering of the Lord." Do you feel good about the way your church spends the congregations tithes and offerings? (No answer expected.)
D. They ___ ___ ___ ___ the ___ ___ ___ ___ of the congregation. (Verse 22)
E. They ___ ___ ___ ___ the ___ ___ ___ ___ ' ___ people to ___ ___ ___ ___ ___ ___ ___ ___ (God's Law). (Verse 24)
F. They are; a. not very successful and have small congregations. (Verse 35)
 b. not faithful priests..

DEUTERONOMY 28

15 But it shall come to pass, if thou wilt not hearken unto the voice of the lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cancer and Heart Attack

27 The lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The lord shall smite thee with madness, and blindness, and astonishment of heart:

Dietary Carcinogens and Anticarcinogens

Oxygen radicals and degenerative diseases

Bruce N. Ames

Comparison of data from different countries reveals wide differences in the rates of many types of cancer. This leads to hope that each major type of cancer may be largely avoidable, as is the case for cancers due to tobacco, which constitute 30 percent of the cancer deaths in the United States and the United Kingdom (1). Despite numerous suggestions to the contrary, there is no convincing evidence of any generalized increase in U.S. (or U.K.) cancer rates other than what could plausibly be ascribed to the delayed effects of previous increases in tobacco usage (1-3). Thus, whether or not any recent changes in life-style or pollution in industrialized countries will substantially affect future cancer risks, some important determinants of current risks remain to be discovered among long-established aspects of our way of life. Epidemiologic studies have indicated that dietary practices are the most promising area to explore (1, 4). These studies suggest that a general increase in consumption of fiber-rich cereals, vegetables, and fruits and decrease in consumption of fat-rich products and excessive alcohol would be prudent (1, 4). There is still a lack of definitive evidence about the dietary components that are critical for humans and about their mechanisms of action. Laboratory studies of natural foodstuffs and cooked food are beginning to uncover an extraordinary variety of mutagens and possible carcinogens and anticarcinogens. In this article I discuss dietary mutagens and carcinogens and anticarcinogens that seem of importance and speculate on relevant biochemical mechanisms, particularly the role of oxygen radicals and their inhibitors in the fat-cancer relationship, promotion, anticarcinogenesis, and aging.

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Natural Mutagens and Carcinogens in Food

Plant material. Plants in nature synthesize toxic chemicals in large amounts, apparently as a primary defense against the hordes of bacterial, fungal, and insect and other animal predators (5-40). Plants in the human diet are no exception. The variety of these toxic chemicals is so great that organic chemists have been characterizing them for over 100 years, and new plant chemicals are still being discovered (12, 24, 25). However, lexicological studies have been completed for only a very small percentage of them. Recent widespread use of short-term

Summary. The human diet contains a great variety of natural mutagens and carcinogens, as well as many natural antimutagens and anticarcinogens. Many of these mutagens and carcinogens may act through the generation of oxygen radicals. Oxygen radicals may also play a major role as endogenous initiators of degenerative processes, such as DNA damage and mutation (and promotion), that may be related to cancer, heart disease, and aging. Dietary intake of natural antioxidants could be an important aspect of the body's defense mechanism against these agents. Many antioxidants are being identified as anticarcinogens. Characterizing and optimizing such defense systems may be an important part of a strategy of minimizing cancer and other age-related diseases.

tests for detecting mutagens (41, 42) and the increased number of animal cancer tests on plant substances (6) have contributed to the identification of many natural mutagens, teratogens, and carcinogens in the human diet (5-40). Sixteen examples are discussed below. amounts of safrole and large amounts (close to 10 percent by weight) of the closely related compound piperine

LEVITICUS 6, 7

22 And the lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the lord, even the soul that eateth it shall be cut off from his people.

(26). Extracts of black pepper cause tumors in mice at a variety of sites at a dose of extract equivalent to 4 mg of dried pepper per day (about 160 mg/kg per day) for 3 months: an estimate of the average human intake of black pepper is over 140 mg per day (about 2 mg/kg per day) for life (26).

2) Most *hydrazines* that have been tested are carcinogens and mutagens, and large amounts of carcinogenic hydrazines are present in edible mushrooms. The widely eaten false morel (*Gyromitra esculenta*) contains 11 hydrazines, three of which are known carcinogens (28). One of these, *N-methyl-N-formylhydrazine*, is present at a concentration of 50 mg per 100 g and causes lung tumors in mice at the extremely low dietary level of 20 mg per mouse per day (28). The most common commercial mushroom, *Agaricus bisporus*, contains about 300 mg of *agaritine*, the glutamyl derivative of the mutagen 4-hydroxymethylphenylhydrazine, per 100 g of mushrooms, as well as smaller amounts of the closely related carcinogen *N*-acetyl-4-hydrox-

ymethylphenylhydrazine (28). Some agaritine is metabolized by the mushroom to a diazonium derivative which is a very potent carcinogen (a single dose of 400 mg/g gave 30 percent of mice stomach tumors) and which is also present in the mushroom in smaller amounts (28). Many hydrazine carcinogens may act by producing oxygen radicals (43).

GENESIS 1

29 I And God said. Behold. I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Deuteronomy Chapter Fourteen

(Read before continuing)

(21) Read verse 1 again, then read Leviticus 19:28. Suppose your son wants to have a “Jesus Loves You” tattoo placed on his arm. Should you approve?

- Yes. No.

(22) What does Deuteronomy 14:2 say? _____

(23) Genesis 1:29-30 records the first time God laid down a food law, **“And God said, Behold, I have given you every herb bearing seed, which is upon all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. . .I have given every green herb for meat.”** This verse is talking about plants found in the field or woods not yeast or other plants seen only with the help of a microscope. Which one of the following foods is without seed and therefore forbidden by Genesis 1:29? (See the enclosed article entitled, “What Food Can We Eat?”)

- Apples. Wheat. Mushrooms.
 Tomatoes. Blackberries. Walnuts.

The green color comes from chlorophyll which is used by the plant to turn sun light into food. Funguses are not green, have no seeds, leaves, or flowers. They belong to the world of rot. Mushrooms, and any other fungi for that matter, obtain their food, not by photosynthesis, but from other organic material, like manure, dead leaves and carcasses. As a general rule, the Bible reveals knowledge that a person would not normally discover on his own. God doesn't need to tell us that poison ivy is harmful. We can figure that one out for ourselves. Not so with many food items. How many know that there are hundreds of diseases associated with pork? One disease is Trichinosis. There is no specific treatment or cure and it can be fatal. Diagnosing the disease in man is extremely difficult since the symptoms are mistaken for at least forty other diseases. Thus its epidemic proportions are hidden!

(24) Deuteronomy 14:3 reads like one of the Ten Commandments, “Thou shalt not __ __ __ __ __ .”

(25) Examples of the kinds of animal life that we can eat are listed in Deuteronomy 14:4-6,9, and Leviticus 11:1-3,9,21-22,. See also the enclosed article entitled “Unclean Seafoods.” What is the “bottom line” reason to avoid eating any of the foods God calls abominable.

- To stay healthy.
- To go to heaven when we die.
- We don't have to avoid any “unclean” foods because my minister can quote numerous New Testament verses proving that's all been changed.
- Because God said so. All that the Lord has said, we will do. We do what is right in God's eyes.

(26) God's food laws most definitely are not “Jewish.” Many ministers will say something to the effect, “Oh, those food laws are Jewish.” in such a way as to infer that they are somehow not for you and that eating these foods is in some, unexplained way, the right thing to do. Deuteronomy 1:1 begins, “These are the words that Moses spake unto ALL Israel . . .” Now, if you are of the White Race, you are an Israelite. God knew today's

clergy would oppose to these teachings. Ezekiel 22:26 reads, “Her priests (House of Israel, verse 18) have violated My Law, and have profaned My holy things: they have put no difference between the holy and the profane, neither have they showed difference between the “_____ and the _____”

Christendom’s enemies are very anxious to have you eat unclean foods. Why? **Because our enemies have read Isaiah 65 and 66.** Notice Isaiah 65:3-4 which reads, “A people that provoketh Me to anger continually to My face which eat swine’s flesh, and the broth of abominable things (Mushroom soup and clam chowder) is in their vessels.” **They want Jesus Christ to get angry and destroy us.** This is “the doctrine of Baalam.” (See Lesson Three)

Very few Christians are aware “**that they provoketh God to anger to His face**” when they have a ham dinner on a high Christian holiday named in honor of the pagan goddess of sex, Ishtar (Easter). It’s in your dictionary.

Eas'ter, n [ME, *ester, aester*; AS, *aestre, eastre*, a paschal feast, originally a pagan festival in honor of the Goddess of Spring, *Eastre*, held in April.
 1. An annual Christian festival in commemoration of the resurrection of Jesus, held on the first Sunday after the date of the first full moon that occurs on or after March 21.

(27) In Isaiah 66:15-17 Jesus Christ returns with fire, and with chariots to render His anger with fury. Verse 16 says “the slain of the Lord shall be many.” Verse 17 says the slain will be those that;

- () Were not raptured.
- () Eat swine’s flesh.

1 Corinthians 3
 16 Know ye not that ye are the temple of God. and that the Spirit of God dwelleth in you?
 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

ISAIAH 65-66
65-1 I am sought of them that asked not for *for* me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.
 2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;
 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;
 4 Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels;
 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.
 6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom.
 7 Your iniquities, and the iniquities of your fathers together, saith the lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.
65-14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the lord shall be known toward his servants, and his indignation toward his enemies.
 15 For, behold, the lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.
 16 For by fire and by his sword will the lord plead with all flesh: and the slain of the lord shall be many.
 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the lord.
 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tu’bal, and Ja’van, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.
 20 And they shall bring all your brethren for an offering unto the lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the lord, as the children of Israel bring an offering in a clean vessel into the house of the lord.
 21 And I will also take of them for priests and for Levites, saith the lord.
 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the lord, so shall your seed and your name remain.
 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the lord.
 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.



Many of the food products in your supermarket are free from unclean foods. There are several “secret” marks used on the labels. These food products were prepared for Jews who obey God’s food laws. (We Christians pay higher prices for our food as a result of fees paid the Rabbi who inspects the food plant.) Here we reproduce a portion of a government publication entitled A Consumer’s Guide to Food Labels.

We Christians should be ashamed that we Christians do not have our own ministers supervising the production of our food to see to it that it is fit for Christian consumption!

(28) May we eat anything that “dieth of itself?” (Also Leviticus 17:15-16)

Yes. No.

(29) May we eat food that is torn of beasts? (Exodus 22:31, Leviticus 22:8, Ezekiel 4:14)

Yes. No.

(30) We should eat fresh foods. A common sense rule is found in the sacrificial laws. Concerning “leftovers” (not canned or frozen foods), how long can we keep “left overs”?
(Leviticus 19:5-8)

How many days? _____

Examples of “Kosher” symbols.



K



Symbols On Food Labels

The symbol “R” on a label signifies that the trademark used on the label is registered with the U.S. Patent Office.

The symbol “C” indicates that the literary and artistic content of the label is protected against infringement under the copyright laws of the United States. Copies of such labels have been filed with the Copyright Office of the Library of Congress.

The symbol that consists of the letter “U” inside the letter “O” is one whose use is authorized by the Union of Orthodox Jewish Congregations of America, more familiarly known as the Orthodox Union, for use on foods that comply with Jewish dietary laws. Detailed information regarding the significance and use of this symbol may be obtained from the headquarters of that organization at 45 W. 36th St., New York, N.Y. 10018.

The symbol that consists of the letter “K” inside the letter “O” is used to indicate that food is “Kosher” — that is, it complies with Jewish dietary laws and has been processed under the direction of a rabbi.

None of the symbols referred to above are required by or are under the authority of any of the laws enforced by the Food and Drug Administration.

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DEPARTMENT OF HEALTH AND HUMAN SERVICES.
Public Health Service
Food and Drug Administration
5600 Fishers Lane
Rockville, Md. 20857

(31) Leviticus 11:43-47 reads in part, “Ye shall not make yourselves _____ with any (unclean food). , [44] for I am the Lord your God: ye shall therefore sanctify your selves, (by avoiding unclean foods), and you shall be _____ ; for I am holy: neither shall ye defile yourselves with (any unclean food), . . . [46] _____ is the _____ of the beasts and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth on the earth: To make a difference between the unclean and the clean, and between the beast that may _____ and the beast that may _____ .

Here are some the scriptures quoted to “prove” that it is O.K. to eat unclean foods: 1 Timothy 4:4-5, Peter’s vision in Acts 10 & 11, Romans 14, Luke 11:41, and 1 Corinthians 10:25-27. Lesson 13 is entitled Doctrine And God’s Law. In Lesson 13 we will show how priests in Israel who have become “Children of Belial,” like Hopni and Phinehas “make the Lord’s people to transgress” by interpreting these verses unlawfully.

Let’s take another look at Question 26. Ezekiel prophesied about the priests of Israel saying, “neither have they (the priests of Israel) showed difference between the clean and the unclean” foods. You think about this: The priests of the Jewish religion, the Rabbis, have always put a difference between the clean and the unclean. Every supermarket shelf is proof that they still put a difference between the clean and unclean. But

Ezekiel said the priests of Israel would not “put a difference.” Is it not the Christian clergy, who fulfil prophecy by teaching there is no difference between the clean and unclean. Therefore, which is the true Israel priesthood, Jewish Rabbis or Christian clergy? And, who, therefore, are the true Israelites, Christians or Jews?

(Revelation 3:9)

Deuteronomy Chapter Fifteen

(Read before continuing)

(32) Here we find the origin of our statute of limitations laws. What are you to do about a debt that is over seven years old?

- () Hire an attorney.
- () Forget it.

I TIMOTHY 1

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.



(33) If the debtor can pay his debts but is using the statute of limitations to avoid payment, do you still forgive the debt?

- () Yes.
- () No. He is using the Law unlawfully.

(34) The seventh year is: (Deuteronomy 15:1)

- () a. Every seventh calendar year
- () b. The seventh year after the debt is incurred.

(35) What is a farmer to do with his field every seventh year? (Leviticus 25:1-7)

More About The New Covenant

In Lessons 6 and 7 students identified the House of Israel and Judah. On the Lesson 7 Answer Sheet most of the students said that "Israel" is the White Christian Race. With this new information we can gain a better understanding of the New Covenant. The New Covenant was prophesied in Jeremiah 31:31-34. Reread these verses before continuing.

(36) First, with whom was this New Covenant to be made?

- a. Everyone who gives his heart to the Lord.
- b. The House of Israel and the House of Judah.
- c. Gentiles (heathen) who become "spiritual" Jews.

(37) In today's world, who claims to be under the New Covenant that God promised to make with and fulfill in one specific people.

- a. Everyone who gives his heart to the Lord.
- b. Only the White Christian Race claims to be under the New Covenant.
- c. Gentiles who become "spiritual" Jews.

The word "spiritual:" This is a unique word that permits a person to believe two contradictory facts and accept both as true. For example, most Christians believe they are:

- (1) Under the New Covenant.
- (2) They are "Gentiles" not "Jews."
- (3) They also know that the New Covenant is to be made with Israelites, not the "gentiles."

(38) To resolve this apparent contradiction and set their minds at ease, Christians claim to be "spiritual" Jews. Does the fact that only one specific group, the White Christian Race, claims to be under the New Covenant tend to prove that they, collectively, are The whole House of Israel? (both Israel and Judah)

Salvation by race? The answer is, "No." The Israel people, the "children of Abraham," are given the job of leadership in this world. "A nation of kings and priests." (Revelation 1:6, 5:10 and 20:6) God expects more of us. When we do not accept our responsibility, the wicked take control.

Concerning salvation; many verses make room for non-Israelites. For example, John 6:37, "All that the Father giveth me; and him that cometh to me I will in no wise cast out." This and other passages show the scriptural principle that non-Israelites can come under the bond of the New Covenant and become Christians by faith in the Lord Jesus Christ. But they are not called "children of Abraham," but simply believers or Christians.

Being a "child of Abraham" does not guarantee salvation as verified by verses such as Matthew 8:10-12, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you (the Roman centurion), that many (non-Israelites) shall come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the (faithless) children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

JEREMIAH 31

27 1 Behold, the days come, saith the lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the lord.

29 In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 1 Behold, the days come, saith the lord, that I will make a new covenant with the house of Israel, and with the house or Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the lord:

33 But this shall be the covenant that I will make with the house of Israel: After those days, saith the lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the lord: for they shall all know me, from the least of them unto the greatest of them, saith the lord: for I will forgive their iniquity, and I will remember their sin no more.

(Before continuing read Ezekiel 11:13-21, 18:25-32, and 36:24-38)

(39) What two new things will God put within the whole House of Israel?

A new H _ _ _ _ and a new S _ _ _ _ .

(40) Ezekiel 11:20 mentions the purpose of these “new” things?

That they may _____

(41) What does the “heart” of Genesis 6:5, 8:21 and Deuteronomy 5:29 do? (Lesson 4)

- a. It thinks thoughts and has an imagination.
- b. It pumps blood throughout the body.

(42) In the Bible, the word “heart” can refer to: (Lesson 4)

- a. A man’s mind or his “heart.”
- b. Only his heart.

(43) Romans 12:2 reads, “And be not conformed to this world: but be ye transformed by the renewing of your mind,” In Lesson 4 we discovered that, in the Bible, the word “heart” has to do with the thoughts or feelings of the mind. Psychologists tell us that we have both a sub-conscious and a conscious mind. In the Bible these are the “heart” and “mind.” So, what is taking place inside your heart and mind as you study this Course in Bible Law: (Read Ezekiel 11:19 and 36:26)

Actually, Prohibition Was Not Such a Terrible Flop

By **MARK H. MOORE**

CAMBRIDGE, Mass.

History has valuable lessons for policy-makers, but it reveals its lessons only grudgingly. Close analysis of the facts and their relevance is required lest policy-makers fall victim to the persuasive power of false analogies and are misled into imprudent judgments. Just such a danger is posed by those who casually invoke the "lessons of Prohibition" to argue for legalization of drugs.

What everyone "knows" about Prohibition is that it was a failure. It did not eliminate drinking; it did create a black market. That in turn spawned criminal syndicates and random violence. Corruption and widespread disrespect for law were incubated and, most tellingly, Prohibition was repealed only 14 years after it was enshrined in the Constitution.

The lesson drawn by commentators is that it is fruitless to allow moralists to use criminal law to control intoxicating substances. Many now say it is equally unwise to rely on the law to solve the nation's drug problem.

But the conventional view of Prohibition is not supported by the facts.

First, the regime created in 1919 by the 18th Amendment and the Volstead Act, which charged the Treasury Department with enforcement of the new restrictions, was far from all-embracing. The amendment prohibited the commercial manufacture and distribution of alcoholic beverages; it did not pro-

hibit use, nor production for one's own consumption. Moreover, the provisions did not take effect until a year after passage — plenty of time for people to stockpile supplies.

Second, alcohol consumption declined dramatically during Prohibition. Cirrhosis death rates for men were 29.5 per 100,000 in 1911 and 10.7 in 1929. Admissions to state mental hospitals for alcoholic psychosis declined from 10.1 per 100,000 in 1919 to 4.7 in 1928.

Arrests for public drunkenness and disorderly conduct declined 50% between 1916 and 1922. For the population as a whole, the best estimates are that consumption of alcohol declined by 30% to 50%.

Third, violent crime did not increase dramatically during Prohibition. Homicide rates rose dramatically from 1900 to 1910 but remained roughly constant during Prohibition's 14-year rule. Organized crime may have become more visible and lurid during Prohibition, but it existed before and after.

Fourth, after repeal of Prohibition, alcohol consumption increased. Today, alcohol is estimated to be the cause of more than 23,000 motor vehicle deaths and is implicated in more than half of the nation's 20,000 homicides. In contrast, drugs have not yet been persuasively linked to highway fatalities and are believed to account for 10% to 20% of homicides.

Prohibition did not end alcohol use. What is remarkable, however, is that a relatively narrow political movement, relying on a relatively

weak set of statutes, succeeded in reducing, by one-third, the consumption of a drug that had wide historical and popular sanction.

This is not to say that society was wrong to repeal Prohibition. A democratic society may decide that recreational drinking is worth the price in traffic fatalities and other consequences. But the common claim that laws backed by morally motivated political movements cannot reduce drug use is wrong.

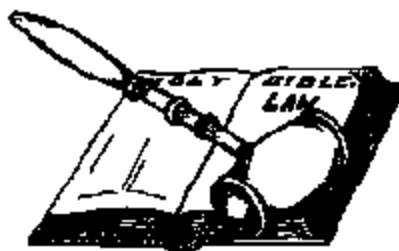
Not only are the facts of Prohibition misunderstood, but the lessons are misapplied to the current situation.

The United States is in the early to middle stages of a potentially widespread cocaine epidemic. If the line is held now, we can prevent new users and increasing casualties. So this is exactly not the time to be considering a liberalization of our laws on cocaine. We need a firm stand by society against cocaine use to extend and reinforce the messages that are being learned through painful personal experience and testimony.

The real lesson of Prohibition is that the society can, indeed, make a dent in the consumption of drugs through laws. There is a price to be paid for such restrictions, of course. But for drugs such as heroin and cocaine, which are dangerous but currently largely popular, that price is small relative to the benefits.

Moore is professor of criminal justice at Harvard's Kennedy School of Government.

NEW YORK TIMES



Bible Law Course

Lesson Eight

Test Sheet

1. _____

2. _____

3. () Yes. 4. () Yes. 5. () a.
() No. () No. () b.

6. Deuteronomy 11: _____ () c.

7. _____

8. () Yes. 9. () a. 10. () Yes. 11. () Yes. 12. () Agree
() No. () b. () No. () No. () Disagree

13. "Thou shalt not eat it; _____
_____ and thy children after thee,
when thou shalt do; () a. () b.

14. () No. 15. () No. 16. () a. () b. () c.
() Yes. () Yes.

17. () Excommunication. 18. () Send Missionaries.
() Prison. () Send Welfare.
() Death Penalty. () Send the Army.

19. _____

20. A. They _____ not _____ .
B. They; () a. () b.
C. They _____ the _____ . . . of the congregation.
D. They _____ the _____ ' _____ people to
_____ (God's Law).
E. They are; () a. () b.

21. () Yes. () No.

22. _____

Bible Law Course - Lesson Eight - Answer Sheet Cont.

23. () Apples. () Wheat (X) Mushrooms.
() Tomatoes. () Blackberries. () Walnuts.
24. THOU SHALT NOT E A T A N Y
A B O M I N A B L E T H I N G .
25. () To stay healthy.
() To go to heaven when we die.
() We don't have to avoid any "unclean" foods because my minister can quote numerous New Testament verses proving that's all been changed.
(X) Because god said so, that's why! All that the Lord has said, we will do.
26. Neither have they showed difference between the C L E A N
and the U N C L E A N"
27. The slain will be those that; () Were not raptured.
(X) Eat swine's flesh.
28. () Yes. 29. () Yes. 30. How many days? 2
(X) No. (X) No.
31. Leviticus 11:43-47 reads in part, "Ye shall not make yourselves ABOMINABLE
with any (unclean food) [44] for I am the Lord your God: ye shall therefore
S A N C T I F Y yourselves, (by avoiding unclean foods), and you shall
be H O L Y ; for I am holy: neither shall ye defile yourselves with (any)
unclean food, . . . [46] T H I S is the L A W of the beasts and of the fowl, and of
every living creature that moveth in the waters, and of every creature that creepeth
on the earth: [47] To make a difference between the unclean and the unclean, and
between the beast that may B E E A T E N and the beast
that may N O T B E E A T E N .
32. () Hire an attorney. 33. () Yes. 34. (X) a.
(X) Forget it. (X) No. () b.
35. L E T T H E L A N D R E S T
36. () a. 37. () a.
(X) b. (X) b. 38. Y E S
() c. () c.
39. A new H E A R T and a new S P I R I T .
40. T H A T T H E Y M A Y W A L K I N M Y S T A T U T E S , A N D K E E P M I N E O R D I N A N C E S ,
A N D D O T H E M : T H A T T H E Y M A Y B E M Y P E O P L E , A N D I W I L L
B E T H E I R G O D .
41. (X) a. () b. 42. (X) a. () b.
43. G O D I S R E M O V I N G Y O U R S T O N Y H E A R T , G I V I N G Y O U A N E W
H E A R T (m i n d) A N D A N E W S P I R I T (a t t i t u d e) T O C A U S E Y O U T O
W A L K I N H I S S T A T U T E S , A N D K E E P H I S J U D G E M E N T S A N D D O T H E M .

The Ten Commandments

Bible Law Course

Banking And The Mark Of The Beast

(1) Who is the first person in the Bible given credit for obeying God's commandments, statutes and laws? (Genesis 26:1-5)

Adam. Abraham. Jesus Christ. Moses.

(2) Was this before or after the Law was given at Mt. Sinai?

Before. After.

(3) Because he kept God's Law, what was his reward? (Genesis 17:4-6)

He was made _____ of many _____.

His descendants would be _____.

(4) One of these was King David. What did God promise to him?

David's throne was established _____. There shall _____
_____ thee a man upon the throne of:

The people called Jews, who claim and many believe,
are God's Chosen people. (2 Samuel 7 and 1 Kings 9:5)

Israel.

(5) In today's world the largest kingdom is called;

a. The United Kingdom ruled by Queen Elizabeth II.

b. Israeli ruled by King Begin.

(6) For the last thousand years, almost all Kings and Queens have been:

a. Jewish d. Negro.

b. Caucasian. e. Oriental.

c. All races are the same so it doesn't make any difference.

Elizabeth II, the Queen of England, (and other Kings and Queens of Europe) are a direct racial descendants of King David. Included in a later Lesson you will find two articles on this subject. What Jeremiah Planted and The Stone of Destiny. An excellent source for more information on this subject is New Beginnings, P.O. Box 228, Waynesville, N.C. 28786

(7) If we keep God's commandments, we have His promise that we, as a nation, will:

a. Be able to earn our way to heaven.

b. Be born again. (Exodus 15:26).

c. Be healthy.

b. Speak in tongues.

(8) The Ten Commandments were first given at Mt. Sinai in Exodus 20.

- True, and they are repeated in Deuteronomy 5.
- False, because in Exodus 16, before the exodus from Egypt, God says, "How long refuse ye to keep My commandments and My laws?" (Read Exodus 16)

(9) God shows _____ to those that keep His commandments.
(Exodus 20:6)

(10) Leviticus 26 lists a number of blessings for our nation **IF** we keep the commandments. Which blessing is **NOT** found in verses 4-13?

- a Abundant crops and good weather. (Implies that God has power over the weather.)
- b. Peace and safety.
- c. Going to heaven when you die.
- d. Militarily invincible.

(11) Beginning in Leviticus 26:4 God uses _____ verses to tell us the **BLESSINGS** for keeping His commandments and _____ verses to describe the **CURSES** He will bring upon us if we do not keep His commandments.

(12) Deuteronomy chapter _____ is a second witness to describe the blessings and cursings associated with the commandments. (It's Deuteronomy chapter 8, 18 or 28)

(13) We are to keep the commandments "That it may go _____ with thee and thy _____ after thee and that thou may: . . ."

- Be saved. Go to Heaven. Live a long life. (Deuteronomy 4:40)

(14) In Deuteronomy 5:29 God says, "O that there were such a heart in them, that they would fear Me, and _____ always, that it may be well with them and their: . . ."

- Immortal souls forever. Children forever.

(15) What are we to diligently teach our children?

- a. Sex education in school.
- b. All races are equal and Billy Graham approves of Inter-racial marriages. (Deuteronomy 6:7).
- c. Reading, writing and arithmetic.
- d. The commandments.

Our Choice, The Mark Of The Beast Or The Mark Of God

(16) The commandments are for a sign upon thine _____ and as frontlets:

- a On your wrist. b. Between your eyes. (Deuteronomy 6:8)

(17) What does Deuteronomy 11:18 say is to be in your heart?

- a. Christ is to be in my heart.
- b. Christ's words are to be in my heart.

(18) In Revelation 7:3, where are the servants of God sealed?

In their _____ .

(19) In Ezekiel 9:4 a _____ is set on the _____ . of the men who

(20) Who has sealed us? (2 Corinthians 1:22)

(21) In Ezekiel 9:6 this seal is called a mark. Revelation 13:16, states that the Beast caused

people to receive a mark. This mark is also in the right _____

or in the _____ .

(22) So, we have **The Mark of God** and **The Mark of the Beast**. The mark of God has to do with lawfulness and the keeping of the commandments. Likewise, the mark of the Beast has to do with:

- () a. Not working on Saturday and working on Sunday.
- () b. It's the Social Security Number.
- () c. A tattoo that will be placed on our forehead.
- () d. Lawlessness and violation of the commandments.

(23) God preserves alive those that are sealed and receive His mark. Deuteronomy 6:24-25 reads, "And the

Lord commanded us to do all these statutes, to fear the Lord, for our _____ , That

He might _____ as it is this day, and it shall be our righteousness, if we observe to

do all these _____ before the Lord our God, as He hath commanded us."

(24) In Ezekiel 9:4-6, everyone who did not have the Mark of God upon

his _____ was _____ .

God Tests Us

(25) From time to time God will test or prove us. The test is to see if we will _____

_____ or not.

(Deuteronomy 8:2)

(26) In Deuteronomy 8:5 God compares Himself to a loving father raising children. Read chapter 8 to find the answer to this question. Why does God prove us?

To do thee _____ at thy _____ .

(27) Why is America so wealthy?

(Deuteronomy 8:17-18)

(28) If other nations are poor, why are they poor?

(29) If our nation has drought, floods and other weather problems, what is the very probable cause?

_____ (Deuteronomy 11:13-18)

(30) If we as a nation keep God's commandments, and our soldiers "keep from every wicked thing" (Deuteronomy 23:9), what does God say about our army?

_____ (Deuteronomy 11:25 and 7:16)

(31) If there arises a preacher who claims visions, and does great signs and wonders, even predicting the future accurately and that preacher teaches "the Law is done away," is he a minister of Jesus Christ or not?

No. God is testing us.

Yes. Only God can predict the future. (Deuteronomy 13:1-5).

(32) What is a civil ruler to do all the days of his life? Deuteronomy 17:18-20

Eat drink and be merry. Study God's Law.

(33) Why did God reject Saul as King over Israel?

_____ (1 Samuel 15:1-23)

(34) What command did Saul violate?

_____ (Deuteronomy 7:2,16 and 20:16-17, Luke 19:27)

(35) The king of Assyria conquered Israel and carried them away into captivity. Why? (2 Kings 18:12-20)

a They were outnumbered in battle.

b. The Assyrians had better weapons.

c. Israel transgressed the covenant and broke the commandments.

(36) In America we are taught that any child could grow up to be President. Psalms 78:1-8 tells us to teach God's Law to our _____ .

Why not sit down with your children and study the Book of Deuteronomy. Or, perhaps, enroll them in this Bible Law Course. You do not have to ask them if they want to take the course. Just sit them down and make them take it. In the Public School system it is called compulsory education.

(37) How can we help our children be mighty upon the earth?

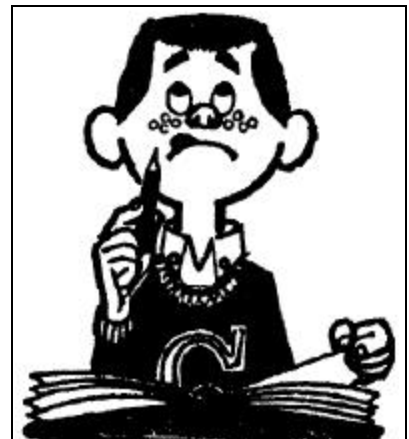
_____ (Psalms 112)

(38) What do the wise in heart receive?

_____ (Proverbs 10:8)

(39) What is the whole duty of man?

_____ (Ecclesiastes 12:13)



The Number Of The Beast

The Mark of the Beast had to do with lawlessness. Or more accurately, doing what is right in man's eyes rather than doing what is right in God's eyes. (Man's law versus God's Law)

In Revelation 13:18 the Greek word translated "beast," in the dictionary of Strong's Concordance is:

#2342 Therion: A dangerous animal.

The word Therion is based upon the word "thera" (#2339) which, in Romans 11:9 is translated "trap." So we have a dangerous animal that lays in wait or entraps its prey.

It is a common teaching that this beast is a person. This is based upon the use of the word "his" in the King James Translation. It is also correct to translate verse 16, "and its number is six hundred three score and six."

In this lesson we put forth the point of view that the "beast" of Revelation is not a literal animal or literal person but rather a device, system or thing in which God's people can become entrapped.

(40) The number 666 is found three times in the Old Testament. Ezra 2:13, 2 Chronicles 9:13 and 1 Kings 10:14. How much gold did Solomon take in each year?

In the New Testament the number 666 is apparently found only in Revelation 13:18. In the Greek, the words "six hundred, threescore and six" are simply the three letters of the Greek alphabet; Chi, Xi, and Sigma. (600, 60, 6 = 666)

A table of Greek letters is found in most large dictionaries. Look in the back under the heading Special Signs and Symbols. This numeration table shows that each Greek letter has a numerical value. Just as numbers can be turned into words, words can be turned into numbers. For example, to turn the word "Paul" into a number:

PAUL in Greek is "Paulos"

There are many words and names in the New Testament that add up to many different numbers. Many Christians know this secret of the Greek and Hebrew alphabet. Believing that the Beast is a man, they, therefore, looked for a name of a person whose name added up to 666. They felt that, if they found a name of a person adding up to 666, then they would have identified the Beast of Revelation 13.

But there is no name that adds up to 666. There is a word that does. In fact, it is the only word in the New Testament that does add up to 666. It is found in Acts 19:25 which reads, "**Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.**" In Strong's Concordance the Greek word translated "wealth" is listed as word #2142 - EUPORIA: meaning pecuniary resources.

REVELATION 13

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is Six hundred threescore *and* six.

ROMANS 11

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

P = Pi	=	80
a = Alpha	=	1
u = Upsilon	=	400
l = Lambda	=	30
o = Omicron	=	70
s = Sigma	=	6

Paulos (Paul)	=	587
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So, there we have it. The New Testament identifies the Beast with wealth. But not just riches or money, but much, much more! We have studied two words:

1. **The Beast.** A dangerous system or device that lays in wait or entraps its prey.
2. **Wealth.** Pecuniary resources.

“Permit me to issue and control the money of a nation, and I care not who makes the laws.”

Spoken in the year 1700 by Mayer A. Rothschild.

E = Epsilon	=	5
U = Upsilon	=	400
P = Pi	=	80
O = Omicron	=	70
R = Rho	=	100
I = Iota	=	10
A = Alpha	=	1
<hr/>		
EUPORIA (Wealth)		= 666

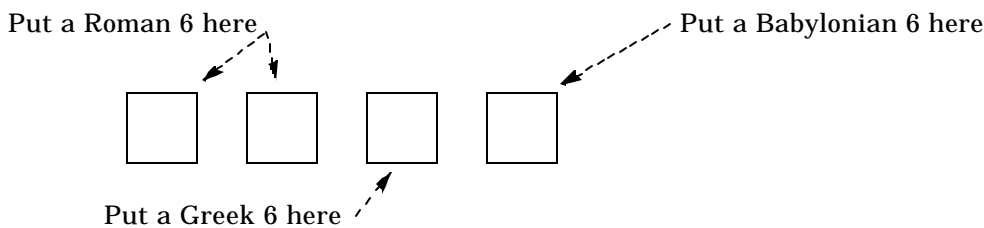
So, together with lawlessness, the “mark” of the Beast, we have a definition of the Beast. It is a lawless, dangerous system of pecuniary resources or devices that lays in wait or entraps its prey.

In this lesson we also put forth the point of view that the “beast” of Revelation is a not a literal animal or a person but rather an unlawful money wealth device, system or thing in which God’s people can become and are entrapped.

On the subject of the number 666, almost all literature in the Christian community has some money connection. For example, as reported in The Gospel Truth published by Southwest Radio Church in January 1984:

- The Roman numerals for 6 are V & I. (VI = 5+1 = 6)
- The Greek letter for 6 is the Sigma which is an “s.”
- In the Chaldean language of Babylon the letter “a” represents 6.

Now to put them all together:



(41) What popular Bank Charge Card is named above?

Better Than A Money Tree. Better Than A Goose That Lays Golden Eggs.

What would it be like if you had a way to create from nothing all the money you could imagine? What would it be like if you had “pecuniary resources” so powerful that you could, without concern, destroy any amount of money knowing that you could recreate it at will.

To illustrate: You have a room full of money. But guests are coming for the weekend. To make room for the guests you clear the room by simply burning the money in the fireplace!

After you say good-bye to your guests, with a simple motion of the hand, recreate all the money you destroyed a few days ago. It is simple to do if you are a system of commercial banks. Below, by quoting the banks own literature, we show you how the “beast,” through fraud and deception, creates or destroys wealth, at will and for whatsoever purpose it desires.

If you had this unlimited power to create and destroy money, you could set up trust accounts and invest in commerce and industry, oil and communications. You could buy newspapers, book publishers, radio, T.V. stations and national news wires. But not to make money, you would already have that.

You could set up Political Action Committees and make generous contributions to candidates who advocate your point of view and to promote more or less government regulation, especially less regulation of banks.

Meanwhile, you and your colleagues could meet secretly in organizations like the Federal Reserve Open Market Committee and the American Bankers Association. You could plan the nation's economic future. You could determine whether interest rates would be high or low. You could determine whether credit would expand or contract. You could determine whether industry flourished or floundered. You could control the employment rate through your manipulation of credit. You would have the power in your hands to ruin the life savings of millions of Americans. (The power to destroy money) You could easily cause thousands of people to lose their homes, lose their businesses and lose their farms for no good reason. They would tend to blame themselves. Perhaps your controlled media would tell them they made bad business decisions. And, because you hold the mortgage, at default, the homes, farms and businesses would all become yours. All you would need to do to create a depression would be to keep credit tight and interest rates high. The fate of industry, commerce, the factory worker, the farmer, the nations would be in your hands. You would rule the world!

Credit Unions, Savings & Loans And Commercial Banks

In lesson 2 we studied paper money and coins. In Lesson 5 we discovered that interest on money was a violation of God's Law. In this lesson we will take the mystery out of modern banking with an explanation of “check-book money.”

These are the two basic types of money:

1. **Currency:** Paper money and coins. Paper money is mostly Federal Reserve Notes. Basically, just a piece of paper. [Lesson 2](#)
2. **Demand Deposits:** Demand deposits are checking accounts in commercial banks. Deposits (checks) are merely bookkeeping entries. [Lesson 9](#)

The confusion (mystery) can start here with the word “deposit.” A “demand deposit” is a confusing term for a checking account balance. (**Demand deposit = checking account balance**) It is your deposit in a bank. You can **demand your deposit** at any time by writing a check. Therefore it is called “demand deposit.” Technically, coins and currency are the only true legal tender; but as a nation we have come to accept, and exchange, checks as money. The modern banking system depends upon:

1. Interest on money. (Theft - Lesson 5))
2. Confusing the issue by making the operation of the money system complex, mysterious, and difficult to understand. (Deception)

God's Law forbids interest on money. When Christians reject God's Law, God sees to it that they can not understand the deceptive and fraudulent nature of the modern banking system. Rejection of God's Law allows the bankers to confuse the issue by making economics a very difficult and mysterious subject. Today, God is keeping his word as found in Deuteronomy 28:43-44. Read all Deuteronomy 28 to notice the use of the words “the Lord shall.” This not “cause and effect” but rather a statement of what God says that He will do.



An accurate understanding of the money system is also hidden by the common belief that commercial banks are just like Credit Unions and Savings & Loans. When a Savings & Loan association, an insurance company, or a Credit Union makes a loan, it lends the very dollar that its customers have previously paid in. Here is how they do business. For example, in a credit union:

1. Members deposit their savings. The Credit Union pays interest on the savings.
2. The Credit Union loans out the member's savings at a higher rate of interest. Very simply, the difference between the rate paid and the rate charged is their gross profit.

SAVINGS of members:	LOANS to members:
\$25,000.	\$20,000. in loans
	\$5,000. cash on hand
Liabilities \$25,000.	Assets \$25,000.
(Owed to members)	(Vault cash and money owed to the credit Union)

If the above Credit Union charged 15% interest on the loans, they would collect \$3,000 in interest. If the above Credit Union pays 5% interest on savings then they would pay \$1,250 in interest to members. The Credit Union's gross profit would be \$1,750. ($\$3,000 - \$1,250 = \$1,750$) The \$5,000 cash on hand would be used as a reserve to pay any member wishing to make a withdrawal from his savings account.

Commercial Banks

(A bank does not loan money. A bank loans credit)

The general public assumes that a commercial bank works the same way. That is, they lend the depositor's money. But that is not so! A bank never lends its customer's deposits. When a bank makes a loan, it simply increases the borrower's checking account by the amount of the loan. The money is not taken from anyone else's deposit; it was not previously paid into the bank by anyone. It is new money, created by the bank for the borrower.

The above is quoted from, Page 6, *Mysteries of the Federal Reserve System* by Representative Jerry Voorhis. (Democrat from California serving 1936-46)

To clarify; the word "deposit" above underlined can mean:

- (1) Deposit: Money deposited in a savings account.
- (2) Deposit: Money or credit deposited in a checking account.
- (3) There are other definitions also.

Before we can see clearly how modern commercial banks operate, we must study history. On the next page we quote, word for word, from pages 116-118 of *Money & Banking* by David R. Kamerschen, Professor and head of the Department of Economics, University of Georgia, Published by South-Western Publishing Co.

THE GOLDSMITHS

(Quoting from Money & Banking)

"The first bankers in the modern sense were the goldsmiths who frequently accepted bullion and coins for storage. Individuals fortunate to possess money savings faced the problem of safeguarding them against loss. If they wished to hold them as money, they had only two alternatives - to hide or store the coins themselves, or to turn them over to someone else to store. Since the goldsmiths ordinarily possessed the strongest vaults, they soon became the principle warehouses of other people's gold and silver. Incidentally, during this same period in history. Europe's stock of gold and silver money was being swollen by the tons of bullion being carried from the New World in the Spanish treasure ships. Proper storage became more important than before..

When people store money, they need not receive back the same coins they surrendered earlier. The goldsmiths had only to agree to return the same number of coins they received. One result was that the goldsmiths temporarily could lend part of the gold left with them. If few customers would be likely to come in immediately and demand gold, the goldsmiths could take a chance. If they made only short-term, well-secured loans with properly spaced maturities, they

DEUTERONOMY 28

The blessings of obedience, curse of disobedience

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shall not lend to him: he shall be the head, and thou shall be the tail.

45 Moreover all these curses shall come upon thee. and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shall thou serve thine enemies which the lord shall send against thee, in hunger, and in thirst. and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

4 The Lord shall bring a nation against thee

could expect to have their loans constantly maturing. Every week gold would flow back into their vaults, with interest, as the loans were repaid. Here was something new! Until now Interest had been receivable, if at all, only on one's own funds. Here was a way to gain interest by using the funds of others."

NOTE ISSUE:

"These loans of their customers' gold were soon replaced by a revolutionary technique. To see how this worked, we look first at the notes the goldsmiths issued.

When people brought in gold, the goldsmiths gave them notes promising to pay that amount of gold on demand. The notes, first made payable to an individual, were changed later to bearer obligations. In the previous form, a note payable to the order of Harold Walt would be paid to no one else unless Walt had endorsed the note. This was a desirable feature if, as was normally assumed when goldsmiths first issued their notes. Walt intended to hold the note until he wanted gold. There would be little point in stealing it or in failing to return it to him if someone found it.

But notes were soon being used in an unforeseen way. The noteholders found that, when they wanted to buy something, they could use the note itself in payment more conveniently and let the other person go after the gold, which the person rarely did; As the note continued to circulate, perhaps for years after it was issued, the original purpose of the endorsement disappeared. Since it was no longer a desirable requirement, it was discontinued, and the notes were issued payable to the bearer.

The specie, then, tended to remain in the goldsmith's vaults. As long as there was no doubt about its security there the public found that the goldsmith's notes offered certain advantages over the gold and silver just as in more recent times, most people preferred to carry silver certificates rather than exchange them for the silver dollars with which they were.

The goldsmiths began to realize that they might profit handsomely by issuing somewhat more notes than the amount of specie they held. These notes issued as loans would be in every respect identical to notes issued to stores of specie. They would be a promise to pay, on demand, specified sums in gold or silver to the bearer. Once in the hands of the public most of them would likely continue to circulate, and there would be almost as much specie in storage as before. These additional notes would cost the goldsmiths nothing except the negligible cost of printing them, yet the notes provided the goldsmiths with funds to loan at interest.

The goldsmiths realized, of course, that if everyone who held their notes were to come in the same day and demand redemption, their stocks of specie would be exhausted and some noteholders would never be paid. Remember that the goldsmiths issued additional notes as loans. With what could borrowers repay the goldsmiths?

1. They might use the goldsmith's own notes. If not reissued, these particular notes could not be presented for redemption since they were already in the hands of the gold-

smith, not the public.

2. Or they might use the notes of other goldsmiths, in which case the goldsmiths receiving the notes could present them to the other firm, demand gold and use that gold to retire their own notes.

3 Or the loans might be repaid in gold or silver, and again the goldsmiths would then have specie to retire some more of their own notes."

LIMITS ON NOTE ISSUE

"So long as there are no loan losses, or as long as interest receipts offset the occasional bad loans, there really would be no limit to the amount of notes that might be issued on the basis of the specie held by the goldsmith. All could be repaid eventually.

However, no firm wants to liquidate to pay off a line of noteholders. The important thing was to see that no general demand for redemption took place. Nor was a run likely to begin as long as the public continued to have confidence in the firm. The best way to maintain that confidence was to manage affairs in such a way that the public would never doubt that all notes presented would be redeemed promptly. On that basis the lenders might continue indefinitely lending and relending the money they had printed themselves. And they were to find that the profitability of their lending operations would exceed the profit from their original trade. The goldsmiths became bankers as their interest in manufacture was replaced by their concern with credit policies and lending activities.

They discovered early that, although an unlimited note issue would be unwise, they could issue notes up to several times the specie they held. As long as credit was expanded gradually, the public could be counted upon to absorb the added notes and keep them in circulation."

Modern Money Mechanics

Published by the Federal Reserve Bank of Chicago

At the end of this lesson we have reprinted on pink paper pages 2, 3, 4, 14, 29, 30, and 31 of Modern Money Mechanics as published by The Federal Reserve Bank of Chicago.

(42) On the prior page, in the quote from Money & Banking, we found out that goldsmiths made loans merely by giving borrowers their promises to pay. In this way, goldsmiths began to create money.

True. False.

(43) In the past the goldsmith created a form of money by issuing notes for gold that he did not have. Today, where does money creation take place? (See pink page "b" the reprint of page 3, Modern Money Mechanics)

- a. In the Treasury Dept. of the U.S. Government.
 b. In commercial banks.

(44) On page 4 of Modern Money Mechanics we read, “bankers discovered that they could make loans by giving borrowers their promise to pay.” (A check is a promise to pay) “In this way, banks began to create money.” **Where did the banker “discover” how to create money?**

From the G ___ ___ ___ ___ ___ ___ ___ ___ (See pink page “b”)

Here is how the sleight of hand, rather sleight of pen, works. To illustrate we start with an oversimplified bank balance sheet as follows:

Savings Accounts	\$25,000.	Cash on hand	\$25,000.
Liabilities (Owed to Customers)	\$25,000.	Assets (vault cash customer savings)	\$25,000.

The “demand deposits” are the savings accounts. These savings accounts are a liability of the bank. At the same time, because the bank has the use of that same money, the savings account money is also an asset. On the bank’s books, assets equal liabilities. Now watch what happens when the above bank makes a home loan for \$25,000.

Savings Accounts	\$25,000.	Cash on hand	\$25,000.
Loan to customer by check	\$25,000.	Mortgage on home	\$25,000.
Liabilities (Owed to customers)	<u>\$50,000.</u>	Assets (vault cash + mortgage)	<u>\$50,000.</u>

Look what happened! After loaning the \$25,000 the bank still has the \$25,000! And the bank’s assets have doubled?

(45) Where did the \$25,000 come from that the bank loaned to the customer? (See Modern Money Mechanics, page 3 - pink page “b”)

- () a. The bank simply increased the borrower’s checking account by the amount of the loan.
- () b. The bank went to another bank and borrowed the money.

(46) Modern Money Mechanics mentions that “this unique attribute was discovered several centuries ago.” Who made this discovery several centuries ago?

The G ___ ___ ___ ___ ___ ___ ___ ___ (Pink page “b”)

This system is called “fractional reserve banking.” According to the bankers rules, a commercial bank may loan out several times its reserves. In the above example, the reserves are the \$25,000 cash deposited by customers. Quoting from page 4 of Modern Money Mechanics as published by the Federal Reserve Bank of Chicago, pink page “c,” “If reserves (customer savings) of 20% were required, demand deposits (check book loans) could expand only until they were five times as large as reserves. Ten million dollars of reserves (customer savings) would support \$50 million of deposits (loans).”

In a Credit Union, reserves are a portion of the customer’s deposits. In a bank reserves are all the customer’s deposits. Banks never lend the reserves.

Now watch what happens when the bank makes another loan. A loan that would bring its total loans to five times its reserves. This time a loan of \$100,000 to a business. (The bank loaned out five times more than it has.)

Savings Accounts	\$25,000.	Cash on hand	\$25,000.
Loan to 1st customer	\$25,000.	Mortgage on home	\$25,000.
Load to 2nd customer	\$100,000.	Mortgage on business	\$100,000.
Liabilities	<u>\$150,000.</u>	Assets	<u>\$150,000.</u>
(Owed to customers)		(vault cash + mortgages)	

At this point the bank has created \$125,000 in new money. (\$25,000 - \$100,000). The bank's gross profit is as follows:

Interest paid on savings.	5% x \$25,000.	\$1,250.00
Interest charged to customer	15% on \$125,000.	\$18,750.00
The Bank's gross profit	\$18,750. \$1,250.	\$17,500.00

The bank made \$17,500 on the customers savings (deposits) of only \$25,000! That is a 70% interest return on the customer's money!

(47) By the modern definition, usury is excessive interest. In your opinion, using the modern definition, is a 70% interest return usury?

() Yes. () No.

The bank can keep up this "sleight of hand" as long as people do their business with checks (or computers) rather than cash. Now watch what happens when the loans of credit are repaid.

Savings Accounts	\$25,000.	Cash on hand	\$25,000.
Loan to 1st customer	\$25,000.	Mortgage on home	\$25,000.
Load to 2nd customer	\$100,000.	Mortgage on business	\$100,000.
Liabilities	<u>\$25,000.</u>	Assets	<u>\$25,000.</u>
(Owed to customers)		(vault cash + mortgages)	

The payment of the loan principle covered the checks presented for payment.
The \$17,500.00 usury went into the banker's pocket.

“The important aspect of this process from an economic standpoint is that commercial banks create “money” by credit extensions to borrowers in the form of additions to checking accounts and, conversely, banks destroy “money” when borrowers later write down their accounts to pay the loans. commercial banks have the function in out economy of creating or wiping out checkbook money by increasing or decreasing loan volume.”

The above paragraph is quoted from “Your Bank” by David H. McKinley, Associate Dean and Professor of Banking, and George L. Leffler, Assistant Dean and Professor of Finance. Both are of Pennsylvania State University. Published by Pennsylvania Bankers Association, Harrisburg, PA.

Money Supply Charts are often seen in newspapers and magazines. When the money supply increases bankers are creating money. When the money supply decreases they are destroying money.

Comparing The Goldsmith And The Commercial Bank

(48A) Goldsmiths created credit to loan through a fraudulent process. They issued more notes payable in gold and silver than they had on deposit to back such notes. Thus creating bookkeeping entry deposits which were then transferred as money from one person to another.

True. False.

(49A) When making a loan, goldsmiths loaned a "promise to pay gold" in the form of a note which was backed by a bookkeeping entry.

True. False.

(50A) The goldsmith committed fraud when he issued a note backed by gold that did not exist knowing that all notes would not be presented at one time.

True. False.

(51A) The goldsmith collected interest on his notes which he created at no cost to himself thus unjustly enriching himself.

True. False.

(52A) The goldsmith loaned out gold beyond what its depositors had brought into the vault and in the process committed "fraud" for the purpose of gaining undeserved wealth.

True. False.

(53A) Did the goldsmith do something wrong when he issued more "notes" than he had gold or silver to back up these notes?

Yes. No

(48B) Banks create credit to loan through a process known as fractional reserve banking. This practice is based upon the fraudulent practices of the goldsmiths by writing checks for dollar values far in excess of cash reserves to back up such checks thus creating bookkeeping entry deposits which are then transferred by check from one account to another.

True. False.

(49B) When making a loan, banks loan a "promise to pay money" in the form of a check which is backed by a bookkeeping entry.

True. False.

(50B) The Bank commits fraud when it writes a check on money that does not exist knowing that all checks will not be presented for payment at one time.

True. False.

(51B) The Bank collects interest on its checks which it created at no cost to itself thus unjustly enriching itself.

True. False.

(52B) The bank loans out more money than its depositors bring into the bank and in the process commit "fraud" for the purpose of gaining undeserved wealth.

True. False.

(53B) Does the bank do something wrong when it writes more checks than it has deposited to back up these checks?

Yes. No.

Proclaim Liberty Throughout All The Land To All The Inhabitants Thereof

How do we proclaim liberty throughout all the land? God's Law calls for the cancelation of debt every seven years. Every fifty years lost or foreclosed real estate is returned to the original owner or his heir. This is called the Jubilee. The applicable verses are Leviticus 25:8 and Deuteronomy 15:1-6.

LEVITICUS 25

The year of the jubilee

1 And the lord spake unto Moses in mount Si'nai, saying,
 2 Speak unto the children of Israel, and say unto them. When ye come into the land which I give you, then shall the land keep a sabbath unto the lord.
 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the lord: thou shalt neither sow thy field, nor prune thy vineyard.
 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.
 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.
 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.
 8 I And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.
 9 Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.
 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
 12 For it is the jubilee: it shall be holy unto you: ye shall eat the increase thereof out of the field.
 13 In the year of this jubilee ye shall return every man unto his possession.
 14 And it thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:
 15 According to the number of years after the Jubilee thou shalt buy of thy neighbour, and

according unto the number of years of the fruits he shall sell unto thee:
 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.
 17 Ye shall not therefore oppress one another, but thou shalt fear thy God: for I am the lord your God.
 18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.
 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
 20 And if ye shall say. What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
 21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.
 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year, until her fruits come in ye shall eat of the old store.
 23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.
 24 And in all the land of your possession ye shall grant a redemption for the land.
 25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.
 26 And if the man have none to redeem it, and himself be able to redeem it;
 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
 28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.
 29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.
 30 And if it be not redeemed within the space of a full year, then the house that is in the walled

city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.
 31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.
 32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.
 33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.
 34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

DEUTERONOMY 15

1 At the end of every seven years thou shalt make a release.
 2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his' brother; because it is called the Lord's release.
 3 Of a foreigner thou mayest exact it again; but that which, is thine: with thy brother thine hand shall release;
 4 Save when there shall be no poor among you: for the lord shall greatly bless thee in the land which the lord thy God giveth thee for an inheritance to possess it:
 5 Only if thou carefully hearken unto the voice of the lord thy God. to observe to do all these commandments which I command thee this day.
 6 For the lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow and thou shalt reign over many nations, but they shall not reign over thee.
 7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

To illustrate how Real Estate laws of the Bible worked; let's assume that your grandfather had a family farm. If your grandfather wanted to sell, then Leviticus 25:14-16 operated. Today this is called a lease. Your grandfather could not sell but only lease the family homestead for the number of years remaining until the next Jubilee year. This could be, at most, 49 years.

(54) Could your grandfather, or near relative, redeem the family farm by buying back the leasehold?

() Yes.

() No.

(See Leviticus 25:23-27)

(55) But, what if your grandfather, for whatever reason, went into debt and lost his property. Perhaps, a banker foreclosed upon him. What then? (Leviticus 25:28)

- () A The banker would now own the farm and the farmer or his heirs have no interest at all.
- () B The banker must return the farm to your grandfather, or his heirs, in the year of Jubilee.

(56) How often are debts to be cancelled?

(Deuteronomy 15:1-2)

(57) Deuteronomy 15:4 reads, "Save when there shall be no poor among you, . . ." A better translation is, "To the end there be no poor among you." Many politicians are busy "fighting poverty." What is the Bible way to fight poverty?

- () a. Tax the workers to help the poor.
- () b. Cancel all debts over seven years old.

Compare Deuteronomy 15:6 and Deuteronomy 28:43-44.

DEUTERONOMY 15,16

5 Only if thou carefully hearken unto the voice of the lord thy God, to observe to do all these commandments which I command thee this day.

6 For the lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

DEUTERONOMY 28

15 But it shall come to pass, if thou wilt not hearken unto the voice of the lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake

43 The stranger that is within thee shall get up above thee very high; and thou shall come down very low.

44 He shall lend to thee, and thou shall not lend to him: he shall be the head, and thou shall be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep; his commandments and his statutes which he commanded thee:

Everyone has heard of the cycle of hard times. The regularity with which the panic and depression appear has long seemed to puzzle economists. They claim to have studied the situation from every angle.

The solution is simple. God, in effect is saying to his people in America, **"If you obey My laws you will be prosperous. In fact, so prosperous that you can take a vacation one year in seven, and two years every fifty. But then, if you will not have it my way, I will bring a recession upon you about every seven years and a depression every fifty years."** The great depression began in 1929. Our recent severe "recession" began 50 years later in 1979 and it lasted until 1984.

So the first step to the Biblical solution to our money problems is for Congress to apply Public Law 97-280 by, in Congress' own words, "our national need to study and apply the teachings of Holy Scriptures." (See Lesson One) Congress has the power and authority to cancel all debts and require the bankers to restore the wealth they have robbed from us through deception and extortion.

There are several ways to restore to America a Biblical, Constitutional honest money system. We have reprinted a letter showing how Senator Jack Metcalf would cancel part of the national debt by returning to the bankers exactly what they lent us. Nothing but paper and ink.

Others suggest that the stolen gold and silver be confiscated from the bankers and their agents by the police and military. The silver and gold could be coined into money. Rather than tax the people, Congress could, for many years, use this money to pay the cost of government. Wouldn't it be nice to have the government give rather than take?

What About Your Home?

(58) While an individual can only lend something he actually has, banks create substance to lend and hide behind a mountain of words and terms which only they understand so as to conceal their illegal “con game.” (See pink page “h”)

True. False.

(59) Unlike a Credit Union, the bank’s lending power depends primarily on the bank’s power to create money.

True. False.

(60) Commercial banks loan and collect interest on credit, not interest on legal tender money.

True. False.

(61) A bank materially misrepresents a fact and commits fraud when it loans “money” it doesn’t have.

True. False.



(62) What does the customer think that he receives from a bank when he borrows “money?”

a. Money. b. An I.O.U. (A promise to pay)

(63) What does the customer actually receive from a bank when he borrows “money?”

a. Money.
 b. The bank’s promise to pay money.

(64) When a bank loans money for a home-loan, the banking system creates its “money” by bookkeeping entry and obtains it without work for the cost of ink and paper. In contrast, the home-buyer has to work hard to earn “legal tender” money to make payments on that home loan.

True.
 False.

(65) Suppose that you purchased a home with the help of a \$47,000 - 30 year loan from a commercial bank. Over ten years you make payments of \$404 a month at 9.75% for ten years. That would amount to \$48,480. You still owe the bank \$42,818 on the principal. Now, due to hard times brought on by Federal Reserve Bank policies, you are out of work and a member bank is foreclosing on your home. What would you like to do if you could?

a. Give your home to the bank and have nothing. The Bank gets the home. The bank keeps your hard earned \$48,480 dollars. The bank pays nothing for the landscaping and other improvements that you added over the years.

b. Look into suing the bankers for fraud.

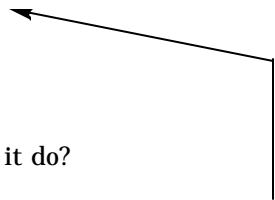
(66) Who has a greater interest in the home?

- () a. The bank that created out of nothing the \$47,000 credit loaned to you to help purchase the home. The bank that has also thus far received \$48,480 of your hard earned money.
- () b. You the home owner. The borrower owes what he borrowed, in this case, nothing.



THE BANK . . . Besides the Bank's money, the Bank holds the Title Deed cards and houses and hotels prior to purchase and use by the players. The Bank pays salaries and bonuses. It sells and auctions properties and hands out their proper Title Deed cards; it sells houses and hotels to the players and loans money when required on mortgages. The Bank collects all taxes, fines, loans and interest, and the price of all properties which it sells and auctions. The Bank never "goes broke." If the Bank runs out of money it may issue as much as may be needed by merely writing on any ordinary paper.

Monopoly Game Instructions



(67) In the popular game Monopoly, if the bank runs out of money, what does it do?

HONEST MONEY FOR AMERICA



EXCERPTS FROM SPEECH BY NATIONAL CHAIRMAN, SENATOR JACK METCALF
Debt Money Awareness Week Kickoff/Money Exchange
February 12, 1984

It is possible to:

Eliminate \$130 billion from the national debt

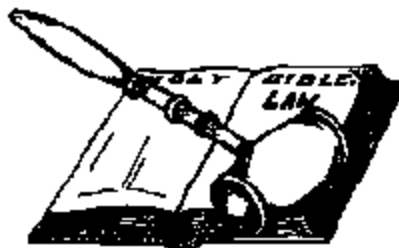
Reduce interest payments on the national debt by over \$10 billion a year

Slow the growth of the national debt and deficit:

This may sound like a fairy tale in this era of ever increasing budgets and deficits and a \$1.5 trillion national debt - but Congress could do all of the above quickly and easily by simply calling in all the Federal Reserve Notes now in circulation and issue, instead, United States Treasury currency on which no interest would be charged. In other words, our currency would be issued the same way our coins are issued.

The next very essential step would be to use the called in Federal Reserve Notes to buy back the bonds that created them, thus extinguishing both the bonds and the FRNS. By this action, we would reduce the national debt by \$130 billion and reduce interest payments by over \$10 billion a year.

This simple plan could become the basic start toward having a debt-free money system in our nation. There are other steps necessary to achieve the Honest Money system envisioned by our forefathers, but these 3 steps are simple and could be accomplished quickly.



MODERN MONEY MECHANICS

The purpose of this booklet is to describe the mechanical process of money creation in a "fractional reserve" banking system. The approach is to illustrate the changes in bank balance sheets that occur when commercial bank deposits change as a result of monetary action by the Federal Reserve System—the central bank of the United States. The relationships shown represent potentials based on simplifying assumptions. They should not be interpreted to imply a close and predictable relationship between a specific central bank transaction and the quantity of money.

The introductory pages contain a brief general description of the characteristics of money and how the U.S. money system works. The illustrations in the following section describe two processes—how bank deposits expand or contract in response to changes in the amount of reserves supplied by the central bank, and how those reserves are affected by both Federal Reserve actions and other factors. A final section deals with some of the leakages that modify, at least in the short run, the simple theoretical relationship between bank reserves and deposit money.

Money is such a routine part of everyday living that its existence and acceptance are ordinarily taken for granted. A user may sense that money must come into being either automatically as a result of economic activity or as an outgrowth of some government operation. But just how this happens all too often remains a mystery.

What is money?

If money is viewed simply, as a tool used to facilitate transactions, only those media that are readily accepted in exchange for goods, services, and other assets need to be considered. Many things—from stones to cigarettes—have served this monetary function through the ages. Today in the United States, there are only two kinds of money in use in significant amounts—currency (paper money and coins in the pockets and purses of the public) and demand deposits (checking accounts in commercial banks).¹ Since \$1 in currency and \$1 in demand deposits are freely convertible into each other at the option of a bank's customer, both are money to an equal degree.

¹This definition is consistent with the official "M₁" money stock series.

The stock, or supply of money, then, has two components: currency and demand deposits held by private businesses and individuals (the public). The distribution between these two components depends solely on the preferences of the public. When a depositor "cashes" a check at a commercial bank, he reduces the amount of deposits and increases the amount of currency in circulation. Conversely, when more currency is in circulation than is needed, some is returned to the banks in exchange for deposits. Vault cash held by banks is not considered a part of the stock of money available for spending by the nonbank public.

While currency is used for a great variety of small transactions, most of the money payments in our economy are made by check. More than 75 percent, or \$220 billion, of the \$290 billion total money stock at the end of 1974 was in the form of demand deposits.

What makes money valuable?

Neither paper currency nor deposits have value as commodities. Intrinsically, a dollar bill is just a piece of paper. Deposits are merely book entries. Coins do have some intrinsic value as metal, but far less than their face amount.

What, then, makes these instruments—checks, paper money, and coins—acceptable at face value in payment of all debts and for other monetary uses? Mainly, it is the confidence people have that they will be able to exchange such money for real goods and services whenever they choose to do so. This is partly a matter of law; currency has been designated "legal tender" by the government, and paper currency is a liability of the government. Demand deposits are liabilities of the commercial banks. The banks stand ready to convert such deposits into currency or transfer their ownership at the request of depositors. Confidence in these forms of money also seems to be tied in some way to the fact that assets exist on the books of the government and the banks equal to the amount of money outstanding, even though most of these assets themselves are no more than pieces of paper (such as customers' promissory notes), and it is well understood that money is not redeemable in them.

But the real source of money's value is neither its commodity content nor what people think stands behind it. Commodities or services are more or less valuable because there are more or less of them relative to the amounts people want. Money, like anything else, derives its value from its scarcity in relation to its usefulness. Money's usefulness is its unique ability to command other goods and services and to permit a holder to be constantly ready to do so. How much is demanded depends on three factors—the total volume of transactions in the economy at any given time, the payments habits of the society, and the amount of money that individuals and businesses want to keep on hand to take care of unexpected or future transactions.

Control of the quantity of money is essential if its value is to be kept stable. Money's value can be measured only in terms of what it will buy. Therefore, its value varies inversely with the general level of prices. Assuming a constant rate of use, if the volume of money grows more rapidly than the rate at which the output of real goods and services can be increased—because of the limitations of time and physical facilities—prices will rise.

This will happen because there will be more money than there will be goods to spend it on at prevailing prices. The increase in prices would reduce the value of money even though the monetary unit were "backed" by and redeemable in the soundest assets imaginable. But if, on the other hand/growth in the supply of money does not keep pace with the economy's current production, either prices will fall or, more likely, manpower, factories, and other production facilities will not be fully employed.

Just how large the stock of money needs to be in order to handle the transactions of the economy without exerting undue influence on the price level depends on how intensively money is being used. Every demand deposit balance and every dollar bill is a part of somebody's spendable funds at any given time, ready to move to other owners as transactions take place. Some holders spend money quickly after they get it, making these dollars available for other uses. Others, however, hold dollars for longer periods. Obviously, when some dollars remain idle, a larger total is needed to accomplish any given volume of transactions.

Who creates money?

Changes in the quantity of money may originate with actions of the Federal Reserve System (the central bank), the commercial banks, or the public, but the major control rests with the central bank.

The actual process of money creation takes place in commercial banks. As noted earlier, demand liabilities of commercial banks are money. These liabilities are customers' accounts. They increase when the customers deposit currency and checks and when the proceeds of loans made by the banks are credited to borrowers' accounts.

Banks can build up deposits by increasing loans and investments so long as they keep enough currency on hand to redeem whatever amounts the holders of deposits want to convert into currency. This unique attribute of the banking business was discovered several centuries ago. At one time, bankers were merely middlemen. They made a profit by accepting gold and coins brought to them for safekeeping and lending them to borrowers. But they soon found that the receipts they issued to depositors were being used as a means of payment. These receipts were acceptable as money since whoever held them could go to the banker and exchange them for metallic money.

Then, bankers discovered that they could make loans merely by giving borrowers their promises to pay (bank notes). In this way, banks began to create money. More notes could be issued than the gold and coin on hand because only a portion of the notes outstanding would be presented for payment at any one time. Enough metallic money had to be kept on hand, of course, to redeem whatever volume of notes was presented for payment.

Demand deposits are the modern counterpart of bank notes. It was a small step from printing notes to

Q43

Q45

Q46

Q44

making book entries to the credit of borrowers which the borrowers, in turn, could "spend" by writing checks.

What limits the amount of money banks can create?

If deposit money can be created so easily, what is to prevent banks from making too much—more than sufficient to keep the nation's productive resources fully employed without price inflation? Like its predecessor, the modern bank must keep available, to make payment on demand, a considerable amount of currency and funds on deposit with the central bank. The bank must be prepared to convert deposit money into currency for those depositors who request currency. It must make remittance on checks written by depositors and presented for payment by other banks (settle adverse clearings). Finally, a member bank² must maintain cash and/or balances at its Federal Reserve bank (legal reserves) equal to a prescribed percentage of its deposits.

The public's demand for currency varies greatly, but generally follows a seasonal pattern that is quite predictable. The effects on bank funds of these variations in the amount of currency held by the public are usually offset by the central bank, which replaces the reserves absorbed by currency withdrawals from commercial banks, (just how this is done will be explained later.) Moreover, for all banks taken together, there is no net drain of funds through clearings. A check drawn on one bank will normally be deposited to the credit of another account, if not in the same bank, then in some other bank.

These operating needs, therefore, are of relatively minor importance as a restraint on aggregate deposit expansion in the banking system. Such expansion cannot continue, however, beyond the point where the amount of reserves that all banks have is just sufficient to satisfy legal requirements under our "fractional reserve" system. For example, if reserves of 20 percent were required, demand deposits could expand only until they were five times as large as reserves. Ten million, dollars of reserves would support \$50 million of deposits. The lower the percentage requirement, the greater the deposit expansion that can be supported by each additional reserve dollar. Thus, the legal reserve ratio together with the dollar amount of bank reserves are the factors that set the upper limit to money creation.

²Throughout this booklet, for reasons of simplicity, all commercial banks are assumed to be members of the Federal Reserve System.

What are bank reserves?

Currency held in member bank vaults may be counted as legal reserves. The major part of member bank reserves, however, is in the form of deposits (reserve balances) at the Federal Reserve banks. Both are equally acceptable in satisfaction of reserve requirements. A bank can always obtain reserve balances by sending currency to the Reserve bank and can obtain currency by drawing on its reserve balance. Because either can be used to support a much larger volume of deposit liabilities of commercial banks, currency and, member bank reserve balances together are often referred to as "high-powered money," Reserve balances and vault cash in banks are not counted as part of the money stock held by the public.

For individual banks reserve balances also serve as clearing accounts. Member banks may increase their reserve balances by depositing checks as well as currency. Or they may draw down these balances by writing checks on them or by authorizing a debit to them in payment for currency or remittance for customers' checks.

Although reserve accounts are used as working balances, each bank must maintain, on the average for a seven-day period ending every Wednesday, deposit balances at the Reserve bank and vault cash which together are equal to its required reserves, as determined by the amount of its deposits.

Bank Reserves — How They Change

Money has been defined as the sum of demand deposits in commercial banks and currency in the hands of the public. Currency is something almost everyone uses every day. Therefore, when most people think of money, they think of currency. Contrary to this popular impression, however, demand deposits are the most significant part of the money stock. People keep enough currency on hand to effect small face-to-face transactions, but they write checks to cover most large expenditures. Most businesses probably hold even smaller amounts of currency in relation to their total transactions than do individuals.

Because the most important component of money is demand deposits, and because these deposits must be supported by reserves, the central bank's influence over money hinges on its control over the aggregate volume of reserves and the conditions under which banks can obtain them.

The preceding illustrations of the expansion and contraction processes have demonstrated how the central bank by purchasing and selling government securities, can deliberately change bank reserves in order to affect deposits. But open market operations are only one of a number of kinds of transactions or developments that cause changes in reserves. Some changes originate from actions taken by the public, by the Treasury Department, or by foreign and international institutions. Other changes arise from the service functions and operating needs of the Reserve banks themselves.

The various factors that provide and absorb member bank reserve funds, together with symbols indicating the effects of these developments, are listed on the opposite page. This tabulation also indicates the nature of the balancing entries on the Federal Reserve's books. (To the extent that the impact is absorbed by changes in banks' vault cash, the Federal Reserve's books are unaffected.)

Independent factors versus policy action

It is apparent that member bank reserves are affected in several ways that are independent of the control of the central bank. Most of these "independent" elements are changing more or less continually. Sometimes their effects may last only a day or two before being reversed automatically. This happens, for instance, when bad weather slows up the check collection process, giving rise to an automatic increase in Federal Reserve credit in the form of "float." Other influences, such as changes in the public's currency holdings, may persist for longer periods of time.

Still other variations in bank reserves result solely from the mechanics of institutional arrangements among the Treasury, the Federal Reserve banks, and the commercial banks. The Treasury, for example, keeps part of its working balance on deposit with commercial banks, against which fractional reserve requirements apply. But disbursements are made only from its balance in the Reserve banks. The transfer of these deposits to the Reserve banks prior to expenditure by the Treasury causes a dollar-for-dollar drain on member bank reserves.

In contrast to these independent elements that affect reserves are the policy actions taken by the Federal Reserve System. The way System purchases and sales of securities affect reserves has already been described. In addition, there are two other ways in which the System can affect bank reserves and potential deposit volume directly; first, through loans to

member banks; and second, through changes in reserve requirements. A change in the required reserve ratio, of course, does not directly alter the total volume of reserves but does change the amount of deposits that a given amount of reserves can support.

Any reserve change has the same potential effect on deposits regardless of its origin. Therefore, in order to achieve the net reserve effects consistent with its cyclical and long-run monetary objectives, the Federal Reserve System continuously must take account of what the independent factors are doing to reserves and then, through its policy action, offset or supplement them as the situation may require.

Why the Reserve Multiplier Varies

The deposit expansion and contraction associated with a given change in bank reserves, as illustrated earlier in this booklet, assumed a fixed reserve-to-deposit multiplier. That multiplier was determined by the percentage reserve requirement specified for demand deposits. Such an assumption is an oversimplification of the actual relationship between changes in reserves and changes in money, especially in the short run. Because reserves are not always fully utilized and because reserves are required against certain bank liabilities other than private demand deposits, the quantity of reserves associated with a given quantity of demand deposit money is constantly changing.

One leakage affecting the reserve multiplier is variation in the amount of excess reserves. There are always some excess reserves in the banking system, reflecting frictions and lags as funds flow among thousands of individual commercial banks.

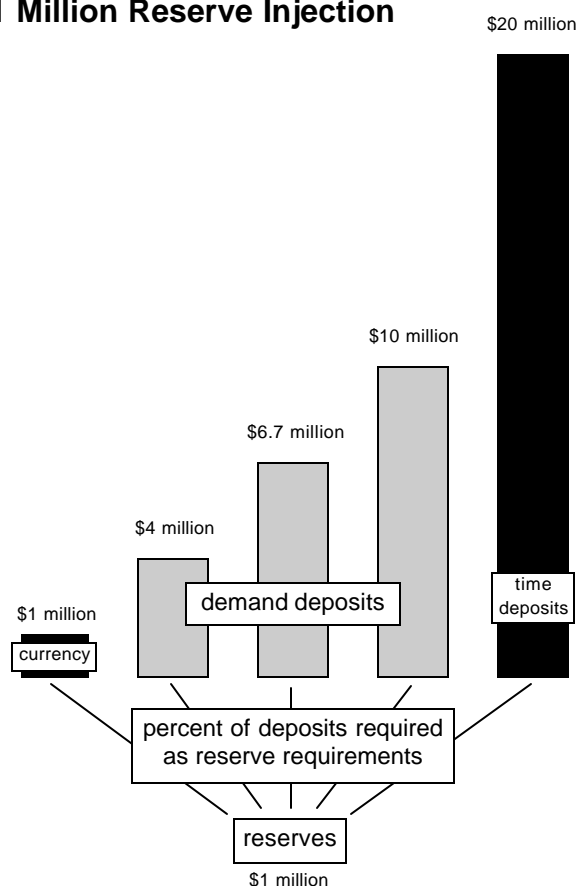
Excess reserves present a problem for monetary management only because the amount changes. To the extent that new reserves supplied are offset by rising excess reserves, actual money growth falls short of the theoretical maximum. Conversely, a reduction in excess reserves by the banking system has the same effect on monetary expansion as the injection of an equal amount of new reserves.

Even more important factors affecting the reserve multiplier are flows of funds between larger and smaller banks and between member and non-member banks, conversions of deposits into currency or vice versa, and shifts from demand deposits into any of the several other bank liabilities.

Because legal reserve requirements against demand deposits are higher for larger banks than for smaller banks, a net flow of funds through check payments from large bank customers to small bank customers increases the deposit expansion potential of a given volume of reserves.

Moreover, an injection of reserves will have widely different effects depending on how it is absorbed. Only a dollar-for-dollar increase in money supply would result if the new reserves were paid out in currency to the public, while expansion via demand deposits would vary depending on the percentage reserve requirement applicable. One dollar of new reserves would support \$20 of time deposits (at a 5 percent requirement), but none of this would count as an addition to the money stock as it has been defined here. See figure 1. Normally, an increase in reserves would be absorbed by some combination of currency and deposit changes.

Figure 1 —The Growth Potential of a \$1 Million Reserve Injection



Time deposits increased rapidly in the Sixties and early Seventies. As interest rates rose, the public chose to keep a smaller proportion of their liquid assets in demand deposits—on which the payment of interest is prohibited. Bankers actively sought to acquire deposits by offering investors new instruments, such as time deposit certificates. These deposits absorbed a large part of reserve growth during this period.

Time deposits are not the only bank liabilities that absorb reserves but do not count as money. Much smaller in amount, but often subject to wide short-run changes, are the deposits of other banks and of the U.S. Government. As explained earlier, the U.S. Government keeps part of its balances at commercial banks, transferring funds to the Federal Reserve banks as needed to make current expenditures. These balances, which by definition are excluded from the money stock, often rise sharply in periods of tax payments and Treasury borrowing, with corresponding shrinkage in private demand deposits. Several weeks may elapse before these funds get back into private deposits as government expenditures take place. Meanwhile, because reserve requirements are the same for all types of demand deposits, the level of private (money stock) deposits must decline unless additional reserves are provided to permit the commercial banks to restore it.

Finally, some part of the reserve base may be absorbed or released by changes in certain types of nondeposit liabilities. For example, funds borrowed by domestic banks from their foreign branches are subject to reserve requirements.

These factors are to some extent predictable and are taken into account along with the desired monetary expansion when reserves are supplied. They explain why short-run fluctuations in bank reserves often are disproportionate to, and some-times in the opposite direction from, changes in the deposit component of money. The relationship between changes in reserves and changes in deposit money is highly variable on a weekly basis, but is much more stable on a year-to-year basis. See figure 2. This reflects a tendency for temporary changes in deposits other than private demand accounts and shifts in funds between large and small banks—some of which are seasonal—to be reversed and to be mutually offsetting in the long run.

Money creation and reserve management

Another reason for short-run variation in the amount of reserves supplied is that credit extension—and thus deposit creation—is variable, reflecting

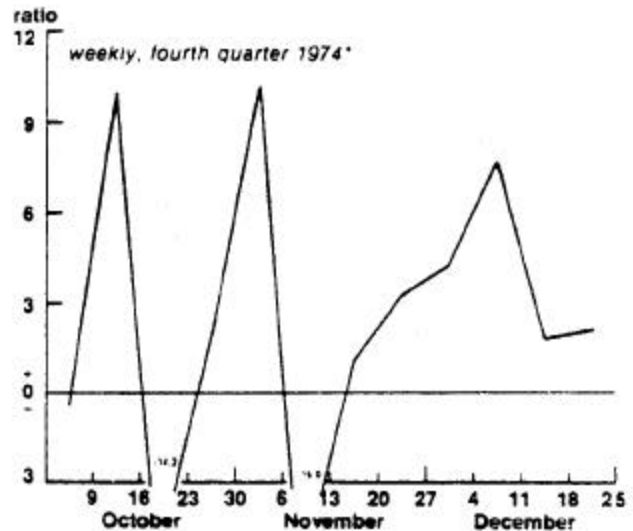
uneven timing of credit demands. Although commercial bank loan policies normally take account of the general availability of funds, the size and timing of loans and investments made under those policies depend largely on customers' credit needs.

In the real world a bank's lending is not normally constrained by the amount of excess reserves it has at any given moment. Rather, loans are made, or not made, depending on the bank's expectations about its ability to obtain the funds necessary to pay its customers' checks and maintain required reserves in a timely fashion, in fact, because Federal Reserve regulations specify that required reserves for a given week are based on deposit levels two weeks earlier, deposit creation actually precedes the provision of supporting reserves. The banker does not know today precisely what his reserve position will be at the time the proceeds of today's loans are paid out. Nor does he know when new reserves are being supplied to the banking system. Reserves are distributed among thousands of banks and the individual banker cannot distinguish between inflows originating from additions to reserves through Federal Reserve action and shifts of funds from other banks that occur in the normal course of business.

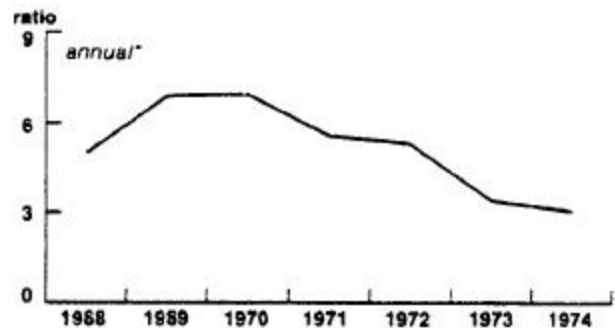
To equate short-run reserve needs with available funds, therefore, many banks turn to the money market—borrowing funds to cover deficits or lending temporary surpluses. When the demand for reserves is strong relative to the supply/ money market funds to cover deficits tend to become more expensive and harder to obtain, which, in turn, may induce banks to adopt more restrictive loan policies and thus slow the rate of deposit growth.

Federal Reserve open market operations exert control over the creation of deposits mainly through their impact on the availability and cost of funds in the money market. When the total amount of reserves supplied to the banking system through open market operations falls short of the amount required, some banks are forced to borrow at the Federal Reserve discount window. Because such borrowing is restricted to short periods, the need to repay it tends to induce restraint on further deposit expansion by the borrowing bank. Conversely, when there are excess reserves in the banking system/individual banks find it easy and relatively inexpensive to acquire reserves, and expansion in loans/investments, and deposits is encouraged.

Figure 2 — The Relationship of Demand Deposits to Bank Reserves Is Erratic in the Short Run . . .



. . . But More Stable in the Long Run



* Based on daily average for week or year

Putting It Simply . . . The Federal Reserve

Published by The Federal Reserve Bank of Boston

Now, the reason that the Federal Reserve can increase the money supply by buying government securities on the open market and decrease the money supply by selling government securities is because the Federal Reserve has a unique responsibility — it can literally create its own credit. Let me use an everyday example to make the point. If I were to buy a government bond from one of you, what that would mean is that I would give you a check for, say, \$10,000, and you would in return give me that government bond worth \$10,000. What left my checking account when I bought the bond entered your checking account when you sold it. The total volume of checking account money in the economy has not changed one penny. What has happened is a simple transfer of some of that money from one account to another. Put another way, I cannot, legally or morally, write a check payable to you unless I have at least that much in my checking account at the time I write the check.

The Federal Reserve is different. It is the central bank; it is a depository for all of the member banks, but it, itself, has no bank deposit anywhere in the country because it is the central bank for the entire country. When you or I write a check there must be sufficient funds in our account to cover that check, but when the Federal Reserve writes a check there is no bank deposit on which that check is drawn. When the Federal Reserve writes a checks it is creating money. That check, written by the Federal Reserve, is deposited in the account of one commercial bank. but is not deducted from the account of another commercial bank. Likewise, when the Federal Reserve sells a government security, the check paying for it is deducted from the account of the commercial bank on which it is drawn, but it is not deposited to the account of another commercial bank. Put another way, when the Federal Reserve buys government securities, it is by the mere stroke of a pen putting new money into the banking system . . .



Save Your Home

The following is reproduced from an article by Martin A. Larson
from the March 5, 1984 issue of "The Spotlight" newspaper

You will recall reading how Jerome Daly achieved widespread attention about 20 years ago when a trial held in the court of the justice of the peace in Credit River Township in Minnesota prevented a bank from seizing and selling his home because he was delinquent on some mortgage payments. (SPOTLIGHT, May 23, 1983.)

Daly's defense was that the bank had not lent him any actual money, but had simply created credit on its books by the technique of fractional reserve banking; and that, therefore, since nothing of value had been advanced by the bank, it was not entitled to seize an asset consisting of real estate as a forfeiture.

A jury of farmers sided with Daly, and he recovered, or rather retained, his property. The bank did not appeal. For years, the courts, the Fed and the politicians have kept this burning issue under wraps. But now that foreclosures have become quite common, especially among farmers, there is a concerted movement to prevent the seizure of property and the ouster of the owners therefrom.

An increasing number of citizens whose property has been sold at sheriffs' auctions are still occupying them, pending the outcome of lawsuits which have been filed against the banking institutions for fraud because of violations of the Truth-in-Lending Act and other very significant reasons.

We learn, for example, that as of November, 1983, Barbara Jasso of Lake Orion, Michigan, was still occu-

pying the property sold by the sheriff 14 months previously. Frank Verhoff's family in Alabama is still operating its farm which was auctioned in the same manner more than a year ago. Both have filed suits against the lending institutions and no eviction seems possible while these are pending. They are demanding jury trials and must, under the law, be given the benefit of these.

The banks fear such trials, which is not difficult to understand.

A FISTFUL OF DOLLARS

When the property of Chris Lampton was offered for sale in Franklin, Wisconsin, he offered 21 silver dollars containing 371 1/2 grains of pure metal. He is now suing the sheriff for refusing to obey the Constitution by turning down his bid and accepting another consisting of Federal Reserve notes.

Jerry Wright of Compo, Colorado, has filed a \$100-million suit against the bank and the Farmers Home Administration, charging them with fraud. As SPOTLIGHT readers know, Wright's property was sold at auction in February, 1983. But he is still operating it, pending the outcome of his litigation (SPOTLIGHT, Jan. 24 and 31, 1983).

Many other suits have been and are being filed. Not one has come to trial and no one who has taken such action has been evicted.

These are the principal charges being leveled against the banks:

- Since no real money has been lent, they are in violation of Art. 1, Sec. 10 of the U.S. Constitution;
- Federal Reserve notes are not dollars, and Congress has no authority to issue bills of credit; and
- Since the banks never lent any money at all, but merely advanced credit created out of nothing on their books, they are not entitled to seize the real estate.

The banks now have loans so created totaling at least \$2 trillion, on which they collect more than \$200 billion a year in interest. Thus we find that about 97 percent of all "money" in existence or circulation is only check-book or debt money.

Curiously enough, the courts, including the highest, have declared on numerous occasions that "credit" money is not lawful currency. And thereby hangs a momentous issue, which must sooner or later be resolved. I suggest everyone whose property has been foreclosed on take action similar to that described in this article. If thousands of such people obtain what is their right—jury trials—I predict that the monetary system in the United States will have to be drastically revised and restructured in order to meet Constitutional requirements.

**ON THE BACK OR THIS SHEET
WE HAVE REPRODUCED THE
FINAL COURT JUDGEMENT OF
FIRST NATIONAL BANK OF
MONTGOMERY VS. DALY.**

STATE OF MINNESOTA
COUNTY OF SCOTT

IN JUSTICE COURT
TOWNSHIP OF CREDIT RIVER
MARTIN V. MAHONEY, JUSTICE

First National Bank of Montgomery,

Plaintiff.
JUDGMENT AND DECREE

vs.

Jerome Daly,

Defendant.

The above entitled action came on before the Court and a Jury of 12 on December 7, 1968 at 10:00 a.m. Plaintiff appeared by its' President Lawrence V. Morgan and was represented by its Counsel Theodore R. Mellby. Defendant appeared on his own behalf

A Jury of Talesmen were called impaneled and sworn to try the issues in this Case. Lawrence V. Morgan was the only witness called for Plaintiff and Defendant testified as the only witness in his own behalf.

Plaintiff brought this as a Common Law action for the recovery of the possession of Lot 19, Fairview Beach, Scott County, Minn. Plaintiff claimed title to the Real Property in question by foreclosure of a Note and Mortgage Deed dated May 8, 1964 which Plaintiff claimed was in default at the time foreclosure proceedings were started.

Defendant appeared and answered that the Plaintiff created the money and credit upon its own books by bookkeeping entry as the consideration for the Note and Mortgage of May 8, 1964 and alleged failure of consideration for the Mortgage Deed and alleged that the Sheriff's sale passed no title to plaintiff.

The issues tried to the jury were whether there was a lawful consideration and whether Defendant had waived his rights to complain about the consideration having paid on the Note for almost 3 years.

Mr. Morgan admitted that all of the money or credit which was used as a consideration was created upon their books, that this was standard banking practice exercised by their bank in combination with the Federal Reserve Bank of Minneapolis, another private Bank, further that he knew of no United States Statute or Law that gave the Plaintiff the authority to do this. Plaintiff further claimed that Defendant by using the ledger book created credit and by paying on the Note and Mortgage waived any right to complain about the Consideration and that Defendant was estopped from doing so.

At 12:15 on December 7, 1968 the jury returned a unanimous verdict for the Defendant.

Now therefore, by virtue of the authority vested in me pursuant to the Declaration of Independence, the Northwest Ordinance of 1787, the Constitution of the United States and the Constitution and laws of the State of Minnesota not inconsistent therewith;

IT IS HEREBY ORDERED, ADJUDGED AND DECREED:

1. That Plaintiff is not entitled to recover the possession of Lot 19, fairview Beach. Scott County, Minnesota according to the Plat thereof on file in the Register of Deeds office.
2. That because of failure of a lawful consideration the Note and Mortgage dated May 8, 1964 are null and void.
3. That the Sheriff's sale of the above described premises held on June 26, 1967 is null and void, of no effect
4. That Plaintiff has no right, title or interest in said premises or lien thereon, as is above described.
5. That any provision in the Minnesota Constitution and any Minnesota Statute limiting the Jurisdiction of this Court is repugnant to the Constitution of the United States and to the Bill of Rights of the Minnesota Constitution and is null and void and that this Court has Jurisdiction to render complete Justice in this Cause.
6. That Defendant is awarded costs in the sum of \$75.00 and execution is

hereby issued therefore.

7. A 10 day stay is granted.

8. The following memorandum and any supplemental memorandum made and tiled by this Court in support of this Judgment is hereby made a part hereof by reference.

Dated December 9, 1968

BY THE COURT
MARTIN V. MAHONEY
Justice of the Peace
Credit River Township
Scott County, Minnesota

MEMORANDUM

The issues in this case were simple. There was no material dispute on the facts for the Jury to resolve.

Plaintiff admitted that it, in combination with the Federal Reserve Bank of Minneapolis which are for all practical purposes, because of their interlocking activity and practices, and both being Banking Institutions Incorporated under the Laws of the United States, are in the Law to be treated as one and the same Bank, did create the entire \$14,000.00 in money or credit upon its own books by bookkeeping entry. That this was the Consideration used to support the Note dated May 8, 1964 and the Mortgage of the same date. The money and credit first came into existence when they created it. Mr. Morgan admitted that no United States Law or Statute existed which gave him the right to do this. A lawful consideration must exist and be tendered to support the Note. See Anheuser-Busch Brewing Co. v. Emma Mason, 44 Minn. 318, 46 N.W. 558. The Jury found there was no lawful consideration and I agree. Only God can create something of value out of nothing.

Even if Defendant could be charged with waiver or estoppel as a matter of Law this is no defense to the Plaintiff. The Law leaves wrongdoers where it finds them. See sections 50, 51 and 52 of Am Jur 2d "Actions" on page 584 — "no action will lie to recover on a claim based upon, or in any manner depending upon, a fraudulent, illegal, or immoral transaction or contract to which Plaintiff was a party.

Plaintiff's act of creating credit is not authorized by the Constitution and Laws of the United States, is unconstitutional and void, and is not a lawful consideration in the eyes of the Law to support any thing or upon which any lawful rights can be built.

Nothing in the Constitution of the United States limits the Jurisdiction of this Court, which is one of original Jurisdiction with right of trial by Jury guaranteed. This is a Common Law Action. Minnesota cannot limit or impair the power of this Court to render Complete Justice between the parties. Any provisions in the Constitution and laws of Minnesota which attempt to do so is repugnant to the Constitution of the United States and void. No question as to the Jurisdiction of this Court was raised by either party at the trial. Both parties were given complete liberty to submit any and all facts and law to the Jury, at least in so far as they saw fit.

No complaint was made by Plaintiff that Plaintiff did not receive a fair trial. From the admissions made by Mr. Morgan the path of duty was made direct and clear for the Jury. Their Verdict could not reasonably have been otherwise. Justice was rendered completely and without denial, promptly and without delay, freely and without purchase, conformable to the laws in this Court on December 7, 1968.

December 9, 1966

BY THE COURT
MARTIN V. MAHONEY
Justice of the Peace
Credit River Township
Scott County, Minnesota

Note: It has never been doubted that a Note given on a Consideration which is prohibited by law is void. It has been determined, independent of Acts of congress, that sailing under the license of an enemy is illegal. The emission of Bills of Credit upon the books of these private Corporations for the purposes of private gain is not warranted by the Constitution of the United States and is unlawful. See Craig v. Mo. 4 Peters Reports 912. This Court can tread only that path which is marked out by duty.

M V M

Bible Law Course

Lesson Nine

Test Sheet

1. Adam. Abraham. Christ. Judas. Moses.
2. Before. After.
3. He was made _____ of many _____.
His descendants would be _____.
4. One of these _____ was King David.
David's throne was established _____ . There shall _____
thee a man upon the throne of; The people called Jews. Israel.
5. a. **6.** a. d. **7.** a. c. **8.** True.
 b. b. e. b. d. False.
 c.
9. God shows _____ to those that keep His commandments.
10. a. c. **11.** _____ verses to tell the BLESSINGS.
 b. d. _____ verses to tell the CURSES.
12. Deuteronomy chapter _____ is a second witness.
13. "That it may go _____ with thee and thy _____
 Be saved. Go to Heaven Live a long life.
14. "O that there were such a heart in them, that they would fear ". . . and _____
_____ always, that it may be well with them and their;
 Immortal souls forever. Children forever.
15. a. c. **16.** For a sign upon thine _____ and as frontlets;
 b. d. On your wrist. Between your eyes.
17. a. **18.** In their _____ .
 b.
19. In Ezekiel 9:4 a _____ is set on the _____
of the men that _____
_____.
20. Who has sealed us? **21.** In the right _____
_____ or in the _____
22. a. **23.** And the Lord commanded us to do all these statutes, to fear the Lord, for our
 b. _____ , That He might _____,
 c. as it is this day, and it shall be our righteousness, if we observe to do all these
 d. _____ before the Lord our god, as He hath commanded us."

Bible Law Course - Lesson Nine - Test Sheet Cont.

24. In Ezekiel 9:4-6, everyone that did NOT have the MARK OF GOD upon their _____ was _____ .

25. The test is to see if we will _____ or not.

26. To do thee _____ at thy _____ .

27. _____

28. _____

29. _____ **30.** _____

31. () No. **32.** () Eat, drink and be merry.
() Yes. () Study God's Law.

33. _____ **34.** _____

35. () a. () b. () c. **36.** to our _____

37. _____ **38.** _____

39. _____

40. _____ **41.** _____

42. () True. **43.** () a. **44.** _____
() False. () b.

45. () a. **46.** _____ **47.** () Yes.
() b. () No.

48-A () True.	() False.	48-B () True.	() False.
49-A () True.	() False.	49-B () True.	() False.
50-A () True	() False.	50-B () True.	() False.
51-A () True	() False.	51-B () True	() False.
52-A () True	() False.	52-B () True	() False.
53-A () True	() False.	53-B () True	() False.

54. () Yes. **55.** () a. **56.** _____ **57.** () a.
() No. () b. () b.

58. () True. **59.** () True. **60.** () True. **61.** () true. **62.** () a.
() False. () False. () False. () False. () b.

63. () a. **64.** () True. **65.** () a. **66.** () a.
() b. () False. () b. () b.

67. _____

Bible Law Course

Lesson Nine

Answer Sheet

1. () Adam. (X) Abraham. () Christ. () Judas. () Moses.
2. (X) Before. () After.
3. He was made FATHER of many NATIONS .
His descendants would be KINGS .
4. One of these KINGS was King David.
David's throne was established FOR EVER . There shall NOT FAIL
thee a man upon the throne of; () The people called Jews. (X) Israel.
5. (X) a. () b. 6. () a. () d. (X) b. () e. 7. () a. (X) c. () b. () d. 8. () True. (X) False. () c.
9. God shows MERCY to those that keep His commandments.
10. () a. (X) c. 11. 7 verses to tell the BLESSINGS.
() b. () d. 27 verses to tell the CURSES.
12. Deuteronomy chapter 28 is a second witness.
13. "That it may go WELL with thee and thy CHILDREN
() Be saved. () Go to Heaven (X) Live a long life.
14. "O that there were such a heart in them, that they would fear ". . . and KEEP ALL
MY COMMANDMENTS always, that it may be well with them and their;
() Immortal souls forever. (X) Children forever.
15. () a. () c. 16. For a sign upon thine HAND and as frontlets;
() b. (X) d. () On your wrist. (X) Between your eyes.
17. () a. 18. In their FOREHEADS .
(X) b.
19. In Ezekiel 9:4 a MARK is set on the FOREHEADS
of the men that CRY FOR ALL THE ABOMINATIONS THAT ARE
DONE IN THE MIDST THEREOF .
20. Who has sealed us? JESUS CHRIST
21. In the right HAND
or in the FOREHEAD
22. () a. 23. And the Lord commanded us to do all these statutes, to fear the Lord, for our
() b. GOOD ALWAYS , That He might PRESERVE US ALIVE ,
() c. as it is this day, and it shall be our righteousness, if we observe to do all these
(X) d. COMMANDMENTS before the Lord our god, as He hath commanded us."

