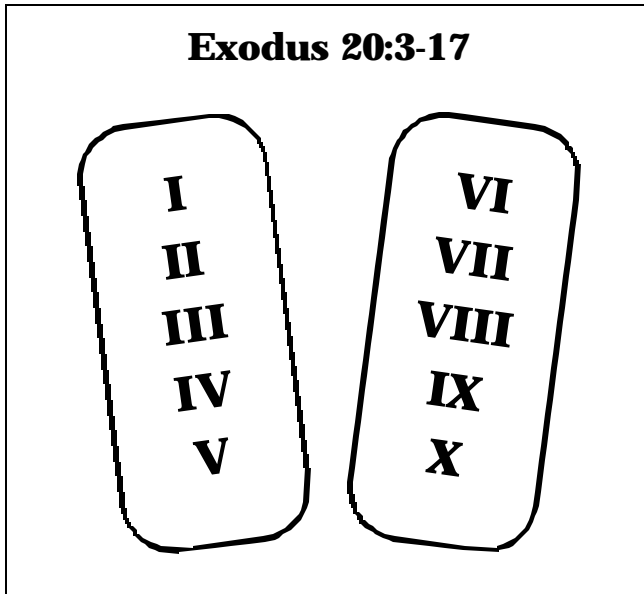


The Ten Commandments

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 bounded 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 it 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.

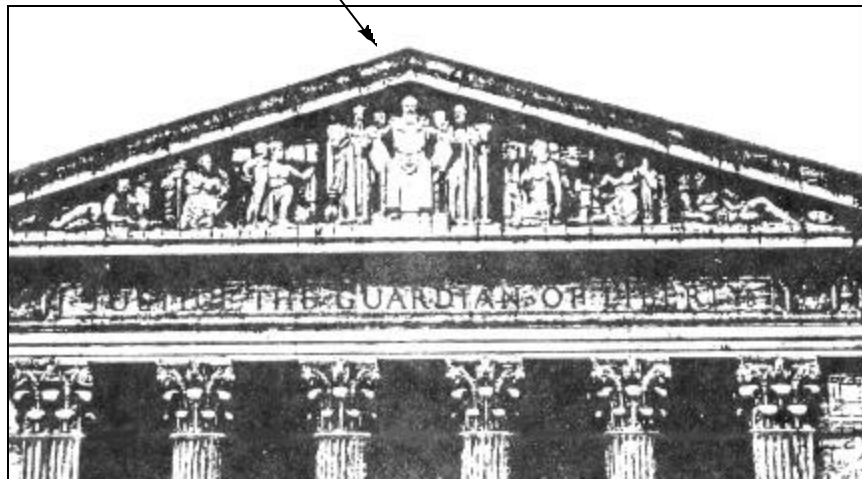
Revisions to this course follow suggestions, criticisms, or new information provided by students. If any student suspects that something in this course is not 100% correct, or if you have something to add to the course, then it would be appreciated if you would share it with us. In a manner of speaking, 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

143 U.S.

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; *Wilburv. 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.

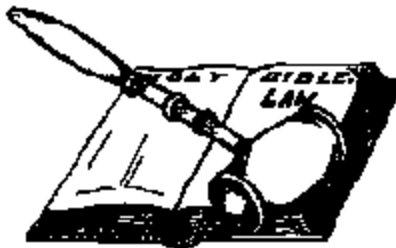
When funding became insufficient to keep these lessons in print, it had to be shut down. Well, thanks to computer technology and the internet, we are now able to present this course in a manner that the individual can download and print it out for themselves.

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

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- b. To understand the New Testament verse, we must study the part of the Old Testament containing the quoted verse.
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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?"
- 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

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- 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?

ONLY GOVERNMENT HAS THE POWER TO ENFORCE MORALITY

Bible Law Course - Lesson One - Answer Sheet Cont.

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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.