

The Ten Commandments

Bible Law Course

The Commandments In The New Testament

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

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

Matthew 19:16-22 KJV

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

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

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

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

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

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

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

Romans 13:8-14 KJV

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

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

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

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

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

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



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

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

(Matthew 22:37-38)

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

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

The Law of God

OLD TESTAMENT

I

Thou shalt have no other gods before Me.

II

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

III

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

IV

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

V

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

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

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

—See Exodus 20:1-18.

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

See Psalms 89:34

The Law of God

NEW TESTAMENT

I

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

II

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

III

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

IV

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

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

V

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

VI

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

VII

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

VIII

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

IX

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

X

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

AFTER HIS DEATH

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

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

SABBATH IN THE NEW EARTH

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

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

_____ (Matthew 22:39)

(4) This is also written in:

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

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

Who Is Your Neighbor ?

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

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

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

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

(7) Therefore, are all men our neighbors?

() Yes. () No.

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

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

“Whosoever _____

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

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

The Church of the Holy Trinity vs. The United States

(143 US 457 - 1892)

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

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

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

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

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

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

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

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

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

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

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

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

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

(10) What does the Bible say? _____

(Jeremiah 10:2 and 12:16)

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

Yes. No.

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

Yes. They care about the American worker.

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

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

Agree. Disagree.

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

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

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

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

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

Yes. No.

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

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

Yes. No.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Shouldest thou _____

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

Yes. No.

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

(2 Chronicles 19:2)

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

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

Yes. She lied to the king of Jericho.

No. She bore false witness against an enemy.

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

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

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

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

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

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

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

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

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

The _____

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

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

Matthew 24:23-26

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

Luke 21:8

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

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

He that hath My _____ and _____ them.

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

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

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

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

“And whatsoever we ask, _____
and do _____

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

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

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

“Blessed are _____

The Sabbath and The United States Supreme Court

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



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

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

Below are a few quotations from this Supreme Court decision.

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

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

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

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

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

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

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

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

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

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

True. False.

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

Yes. No.

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

Yes. No.

Continuing with the Supreme Court's decision.

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

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

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

One Day In Seven Or The Seventh Day?

(Continuing in McGowen vs. Maryland)

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

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

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

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

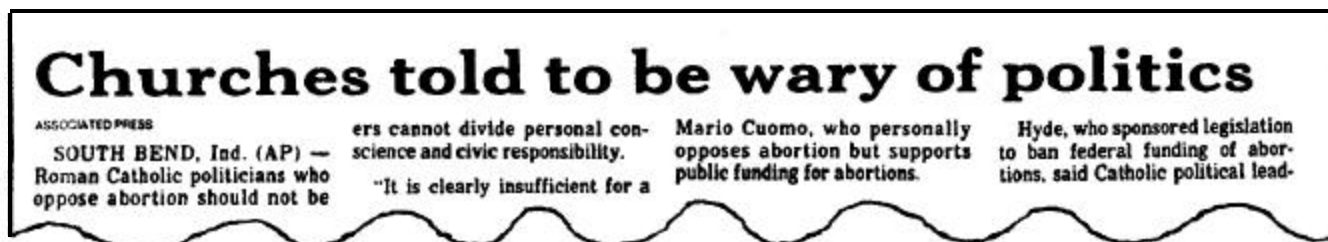
Exceptions: The basic exception is usually “**except works of necessity and charity.**” In footnote #86 we find a Massachusetts law forbidding Sunday work in commerce and industry. Section 51 is quoted, “Before operating on Sunday, every employer subject to section 48 ... shall post in a conspicuous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

Conclusion of McGowen vs. Maryland.

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

Thomas Jefferson

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



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

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

- True. False.

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

Civil Sabbath Legislation In The Old Testament

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

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

(Nehemiah 1:11)

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

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

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

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

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

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

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

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

Freedom vs. Tyranny

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

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

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

() Yes. () No.

Romans 13

1 Peter 5:1-4 KJV

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

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

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

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

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

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

The Government Of The United States

Then and Now

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

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

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

() a. The elected representatives obey “we the people” and “we the people” obey God.”

() b. “We the people” obey our elected rulers and our elected rulers obey God.

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

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

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



We vs. They

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

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

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

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

Is that logic any different that a modern politician saying,

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



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

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

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



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

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

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

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

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

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

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



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

- () Yes. () No.

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

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

The Sabbath In The New Testament

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

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



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

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

(54) Who was watching?

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

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

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

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

- Church. State.

Healing The Man With The Withered Hand

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

(57) Why did they ask Him?

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

(58) What did they want?

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

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

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

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

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

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

- () True. () False.

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

- () Yes. () No.

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

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



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

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

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

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

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

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

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

(Psalms 37:32)

Healing The Lame Man

John 5:1-18 KJV

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

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

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

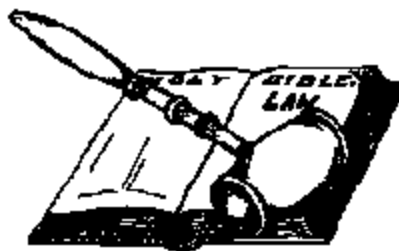
In Lesson 10, on Page 4, we said, “Paul’s writings on the law are often misunderstood because the word “law” can have several different meanings.” We listed several definitions of “The Law.” We left #7 a mystery. Before asking you to solve this mystery read what Paul said about Jesus Christ and law in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

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

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

continued on next page

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



Bible Law Course - Lesson Eleven - Test Sheet Cont.

29. He that hath My _____
and _____ them.

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

31. _____

32. _____ and do _____

33. _____

34. The saints are they that _____

35. _____

36. () True.
() False.

37. () Yes.
() No.

38. () Yes.
() No.

39. _____

40. () a.
() b.

41. () True.
() False.

42. _____

43. _____

44. () a.
() b.

45. () a.
() b.

46. () a.
() b.

47. () Yes.
() No.

48. () a.
() b.

49. () a.
() b.

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

51. () Yes.
() No.

52. () a.
() b.

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

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

55. () a.
() b.

56. () Church.
() State.

57. () a.
() b.

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

59. () a.
() b.

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

61. () True.
() False.

62. () Yes.
() No.

63. () a.
() b.

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

65. () a.
() b.

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

67. _____

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

Bible Law Course

Lesson Eleven

Answer Sheet

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

Bible Law Course - Lesson Eleven - Answer Sheet Cont.

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