

A Comprehensive Outline of THE WILL OF GOD

(a/k/a A Biblical Worldview Primer)

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Ver. 2.5

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GOD'S REVELATION

(Broad Outline of what follows)

God's Work (General Revelation)

1. **The creation** (laws of nature)
 - God's will impressed upon the creation
Ps. 19:1-4; Rom. 1:18-20
 - the Unwritten Law a/k/a the *Lex Non Scripta*
2. **Human conscience** (moral awareness)
 - Rom. 2:14-15 [Future - Jer. 31:31-34]
 - God's laws written on our hearts

God's Word (Special Revelation)

3. **Jesus Christ** (the living word)
 - God's personal revelation of His will
Heb. 1:2 [Future - Mic. 4:1-2]
 - Plus: Christology 101 - Who is Jesus?
4. **The Bible** (the written word)
 - God's verbal revelation of His will
2 Tim. 3:16; Eph. 3:4-5
 - A. Law
 - The Divine Covenants; The Laws of Nature's God
 - The Revealed Law (The Divine Law)
 - B. Government
 - The Four Great Commands
 - God's Laws of Authority
 - The Structure of Society

Plus: **A Biblical Worldview** (Putting It All Together)

CONTENT OF GOD'S WILL

Specific Will (orders and commands)

Abraham - "go to the place I will show you"

Samuel - "anoint David as the next king"

Hosea - "marry this person"

"Go here, do that, etc."

General Will

1. Creation laws (laws of nature)

- fixed, uniform and universal (applies to all people at all times in all places)

2. O.T. Divine Covenants

- Adam, Noah, Abraham, Moses & David

- applies to the original parties and their biological descendants only, in perpetuity

- strictly speaking, none are based on faith, but on ancestry alone

3. New Covenant in Christ (*i.e.*, Church)

- applies only to those who believe/consent

- covenant is based on faith alone

God's General Will for all people is the same as "God's laws."

PART 1:

CREATION LAWS

a/k/a The Laws of Nature

a/k/a The Unwritten Laws

a/k/a The *Lex Non Scripta*

GETTING STARTED ON THE RIGHT FOOT

NATURE AS TEACHER

The Bible embraces the idea that people can observe nature and thereby discern rules of human behavior as a result:

“Go to the ant, O sluggard; consider her ways, and be wise.” Prv. 6:6.
[Animals sometimes can be examples for people]

"When the people have a dispute, they come to me and I make them know the statutes of God and his laws." Exo. 18:15-16. [Consider: What statutes existed before the Ten Commandments were given?]

“Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory?” 1 Cor. 11:14-15. [Nature contains an inherent authority structure]

Is Paul here appealing to a cultural argument (limited to certain places, times, or people), or is he observing the created order so he can formulate a universal rule of human behavior?

This is not an exhaustive list, but merely illustrative. And it has nothing to do with extracting moral rules from “rocks & trees” as critics claim.

For people who have never read the scriptures, how long is a week? How do they know this? How long have people known this? Has anyone - ever - known differently? Who invented the week - God (nature) or man?

Who invented the family? Or first decided to have children? Is a knowledge of scripture necessary to either of these?

Is the difference between men and animals only learned from scripture, or is it evident (as an inviolable rule) merely from observing the creation?

Did ancient heathens have the scriptures? Did they know men have souls? How did they know this? Who told them? There are many such “self-evident truths,” *i.e.*, knowledge God embedded in the creation.

THEY TOOK IT TOO FAR

“The Scriptures are the only organs through which God conveys to us a knowledge of his will about what we are to believe concerning himself, and what duties he requires of us.” A. A. Hodge. - **Ouch!**

Look, I get it. The Reformers wanted to make a strong statement against the position of the Papacy and the Magisterium that the edicts of men were on a par with Scripture. All they had to say was, “we reject human edicts as being on par with God’s Word.”

But instead, they rejected everything not part of the verbal revelation of God, thereby casting off the laws of creation / laws of nature along with human edicts. **In other words, the Reformers threw out the baby with the bath water.**

“The revealed or divine law are to be found only in the holy scriptures. These precepts, when revealed, are found upon comparison to be really a part of the original law of nature. ... Yet undoubtedly the revealed law is of infinitely more authenticity than the natural law. Because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law.” Wm. Blackstone, 1765.

But note, this does not lead Blackstone to reject the law of nature. Rather, **“Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these.”**

This is the better path than “the Bible is our one rule of faith and practice.” Observe nature, use reason, and do the best we can. Then check that analysis against the scriptures. But the scriptures don’t contain everything God has said. Nature is broader in scope than the scriptures.

ALL THAT IS REQUIRED IS THAT OBSERVATIONS OF NATURE BE CONSISTENT WITH THE SCRIPTURES, NOT THAT THEY ARE LIMITED TO THE SCRIPTURES.
God gave us our minds for a reason. Let us use them!

CREATION LAWS

Principle: A rule or commandment is part of the law of nature if it originates in (or can be traced to) the biblical account of creation

The Ten Commandments (as easy examples)

1. Have no false gods (God as exclusive Creator)
2. Make no idols (God as uncreated Creator)
3. Don't say God's name in vain (only the Creator can name Himself, thus it is holy)
4. Keep the Sabbath holy (nature of the creation week)
5. Honor your father and mother (family originated with the creation of man)
6. Do not murder (right to life from the beginning)
7. Do not commit adultery (sanctity of marriage originated in the creation week)
8. Do not steal (private property originated in the Dominion Mandate)
9. Do not bear false witness (the first lie traces back to creation)
10. Do not covet (individual moral responsibility)

In other words, none of the Ten Commandments originated at Mt. Sinai or were disclosed for the very first time to the ancient Jews.

Each and every one of them ultimately traces back to the creation account (logically), and can be said to have been disclosed to all men by the very nature of the way the universe was formed - carrying the Will of God in its very substance.

A CLOSER LOOK AT THE SABBATH (as an example of creation laws)

1. God rested on the seventh day and blessed it. (Gen 2:2-3).
2. God's verbal rationale for the Sabbath. (Exo 20:8-11).
3. The Sabbath made a covenant sign for the Jews only forever. Death penalty for violations (Israel only). (Exo. 31:12-17).
4. The Son of Man is lord of the Sabbath. (Mt. 12:1-8).
5. Let no one pass judgment on you in questions of the Sabbath. (Col. 2:16).
6. There remains a Sabbath rest for the people of God. (Heb. 4:9-10).
7. Is the conclusion not obvious?

- In Christ, we are not under the covenant sign of the Jewish Sabbath

- In Christ, there is a special spiritual rest

- None of which alters or affects the fact that as descendants of Adam, the general principle of the Sabbath (one day of rest per week) still applies per the law of nature. And, the one day of rest is on the last day of the week, not the first (Jesus never changed the Sabbath).

- But in observing this, we have liberty and are free from the judgment of others as well as any penalties for "violations."

- **Hooray for the freedom that the law of nature brings, we are free from the curse of the Jewish law!**

- See how the law of nature and revealed law mesh with each other, ultimately cooperate (not conflict) with each other, and together give the complete picture of what God wants us to see.

CREATION AS PROCLAMATION

The heavens declare the glory of God, and the sky above proclaims his handiwork. Their measuring line goes out through all the earth, and their words to the end of the world. (Ps. 19:1-4).

The law of the Lord is perfect, reviving the soul; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the rules of the Lord are true, and righteous. (Ps. 19:7-9).

More to be desired are they than gold; by them is your servant warned; in keeping them there is great reward. (Ps. 19:10-11).

Three principal lessons from Ps. 19:

1. Creation speaks: a) knowledge; and b) laws
2. Revelation in the stars
3. This knowledge is valuable
- (4. Ps. 19 is also quoted in Romans 10)

Wrath and Redemption in the *Lex Non Scripta*

WRATH - (Rom. 1:18-32).

What can be known from creation/heaven and by whom?

- invisible attributes of God
- wrongfulness of idolatry
- all ungodliness and unrighteousness, including envy, murder, malice, deceit, slander, hate, heartlessness and faithlessness
- and that all such things deserve to be punished by death

If creation speaks a knowledge of sin, then by definition creation must speak the laws of God, since sin is defined as a violation of God's law

If all have sinned and all are without excuse, then the creation speaks condemnation and wrath to all

- and all men are without excuse
- "Ignorance of the law is no excuse."

REDEMPTION - The plan of redemption is **also** revealed in the creation.

“So faith comes from hearing, and hearing through the word of Christ. But I ask, have they not heard [the gospel]? Indeed they have, for ‘Their voice has gone out to all the earth, and their words to the ends of the world.’ [quoting Ps. 19:4] ... Then Isaiah is so bold as to say, ‘I have been found by those who did not seek me; I have shown myself to those who did not ask for me.’” (Rom. 10:17-20). **In other words, Ps. 19:4 is to be understood as the word of Christ going out to all the world.**

But, how to reconcile with -

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me." (Jn. 14:6)

When Abraham had faith, what did He actually believe in? (Gen. 12:1-4; 15:4-6)

When God spoke to Abraham, who was actually doing the speaking?

When the creation speaks, who is actually doing the speaking? Who is the Creator (*i.e.*, what is his name)? (Col. 1:16). **In other words, Jesus is the Creator, Jesus speaks for God, and when the creation speaks, it is Jesus who is speaking.**

Is there any actual conflict here? **NO.**

THE GOSPEL WRITTEN IN THE STARS

The **heavens proclaim his righteousness**, and all the peoples see his glory. (Ps. 97:6). Forever, O LORD, **your word is firmly fixed in the heavens**. (Ps. 119:89). And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And **let them be for signs** and for seasons, and for days and years. (Gen. 1:14).

The twelve Zodiac constellations have been observed and recognized by every human civilization in history. Isn't it possible that they are part of God's design in the heavens, and not merely the invention of men?

1. **Virgo, the Virgin** - Promised Seed of the Woman
2. **Libra, the Balances** - Scales of divine justice
3. **Scorpio, the Scorpion** - Sting to be inflicted on the promised Seed
4. **Sagittarius, the Archer** - Corruption of the human race
5. **Capricornus; the Goat-Fish** - Utter wickedness of mankind
6. **Aquarius, the Water Pourer** - Destruction of the world by water
7. **Pisces, the Fishes** - Emergence of the true people of God
8. **Aries, the Ram** - Sacrifice of an innocent Substitute for sins
9. **Taurus, the Bull** - Resurrection of the slain Ram as the mighty Bull
10. **Gemini, the Twins** - The dual nature of the reigning King
11. **Cancer, the Crab** - Ingathering of the redeemed from all ages
12. **Leo, the Lion** - Destruction of the fleeing serpent by the great King

[As suggested by Henry M Morris in The Biblical Basis for Modern Science (1984).]

Self-Evident Sins - THE BIG THREE

IDOLATRY (a violation of the Creator / Creation distinction)

1. A universal wrong (Ex 20:3-5).
 - Particularly odious idolatry - worship of the Queen of Heaven and other female deities
 - In Catholicism, Mary is the "Queen of Heaven"
 - Also odious is worship of the Host of Heaven (whether angels / stars, or the sun or moon)
 - What is the search for aliens really all about?
2. The link between idolatry and immorality (Rom. 1:21-26).
3. The link between idolatry and bloodshed (Ps 106:34-39). See also, Jer. 18:15-16.
4. What is the difference between idolatry and false gods? - Idolatry requires a physical image
5. God's judgment will be universal. (Jer. 25:30-31; Rev. 21:8).
6. The end of idolatry is foretold. (Isa. 2:12, 17-18, 20-22).
7. One day the world will wake up. (Jer. 16:19-21). [What day?](#)

IMMORALITY (Lev. 18) - a violation of the nature of the family and marriage

1. Sexual immorality is tied to the law of nature. (Rom. 1:18,24-28, 32).
2. The laws of sexual immorality are universal.
3. Sexual immorality is tied to the Law of the Land. (Lev. 18:24-28). [See below]
4. Specific offenses: Incest (improper relation - uncovering nakedness), lewdness (double dealing - depravity), menstrual sex, adultery, homosexuality, bestiality, (but not fornication)
5. Temporal judgment of immorality (Deut 9:5). What does it mean, in practical terms, to be vomited out of any particular land?
 - Are sexual offenses "victimless crimes"?
6. Eternal judgment of immorality. 2 Pet 2:4-19
7. Sexual immorality hearkens back to the angelic rebellion before human history
 - The link between defiling passions and despising authority

VIOLENCE (murder, rape, kidnapping, slavery, etc.) - a violation of the right to life.

Now the earth was corrupt in God's sight, and the earth was filled with violence. ... And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth." (Gen. 6:11,13).

The LORD tests the righteous, but his soul hates the wicked and the one who loves violence. (Ps. 11:5).

Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death. (Ex. 21:16).

Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. (Gen. 9:6).

CREATION LAWS MOST PEOPLE KNOW NOTHING ABOUT

PUNISHMENTS for moral offenses are never part of the law of nature. All authority to punish wrongs come via divine covenant, not the law of nature, *e.g.*, capital punishment. [Cain and Abel, as an example](#):

And when they were in the field, Cain rose up against his brother Abel and killed him. ... And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand." ... Cain said to the LORD, "My punishment is greater than I can bear ... and whoever finds me will kill me." Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him. (Gen. 4:8-15).

What was Cain's offense? **Murder**. It was an offense against the laws of nature, even though no verbal law of murder had been announced.

What was the evidence against Cain? [The witness of the ground](#), *i.e.*, the creation. (See the [Law of the Land](#), below).

The [Two Questions](#) that must be asked before punishing any crime: (No one ever asks the second one):

1. Has a crime been committed (as defined by God's laws)?
2. Have I been given the authority or right to punish this crime?

Why did God protect Cain, a murderer? No one had yet been given the right to punish murder. When was that authority finally granted?

How important are God's laws of authority? What does "sevenfold" imply?

This is but one example of the **law of jurisdiction**, *i.e.*, that all authority comes from God, and He alone decides what authority each of us has. See ["God's Laws of Authority," *infra*](#).

LAW OF INHERITANCE

Principle: (law of genetics = father 50%, mother 50%; law of inheritance = father 100%, mother 0%). [How to test the rule?](#)

1. [In Re Estate of Zelophehad](#) (Num. 27:1,3-4)

- Only sons inherit, not daughters
- Daughters only inherit if there are no sons (Num. 27:6-11).

2. [All biblical genealogies are father-son only](#)

- Women in the genealogies do not alter the trajectory or inheritance of the genealogies
- Non-Jewish women - Tamar, Rahab, Ruth, Bathsheba - do not 'taint' the genealogy of Jesus in Mat. 1:1-16.
- What would be the result if the law of genetics applied (*i.e.*, women counted for 50%)? (Jesus would be less than fully Jewish.)

3. [Nationality and Ethnicity](#)

- The national identity of ancient Israel was defined as "the sons of Israel." (Ex. 1:1). Also, the census was limited to males. (Num. 1:2).
- Israel was not unique - see the Table of Nations (Gen. 10:5, 20, 31)

4. [The Fall of Mankind](#)

- Limited to the descendants (*i.e.*, inheritors) of Adam - "sin came into the world through one man," (Rom. 5:12).
- "by a man came death" - "in Adam all die" (1 Cor. 15:21-22).
- And yet, Eve was the one deceived and sinned first. 1 Tim. 2:14. But she doesn't count.

5. [Implications for the Virgin Birth of Jesus](#)

- Who carried the sin nature (original sin)?
- If both (or equally) Joseph and Mary, then the virgin birth did nothing
- But if Joseph carried Adam's curse, and Mary did not, then Aha! - Jesus "knew no sin"

6. [Spiritual Adoption](#)

- Christians are adopted as sons of God. (Gal. 3:26). Only sons are fellow-heirs with Christ. (Rom. 8:14-17).

7. [The Sons of God and Daughters of Man](#) (Gen. 6:1-4).

- Who was the direct parent of Adam (and therefore, all men)?
- Who was the direct parent of Eve (and therefore, all women)?
- What is the Hebrew word for "man" in Gen. 6:2? **Adam**. Adam = Man.
- Sons of God and Daughters of Man = just regular men and women
- It is simply a matter of **who is the ultimate parent?**

LAW OF THE LAND (the land/earth reflects the sin condition or righteousness of its inhabitants)

1. "Cursed is the ground because of you." Gen 3:17-18.

- Is man cursed because something is wrong with the ground, or is the ground cursed because there is something wrong with man?

- Which is the initiator, which is the responder?

See, Gen. 4:9-12.

2. Sin leads to curses above and beyond the original Fall. (Deut. 28:15, 21-24, 38-42).

3. Blood (murder) pollutes the land (Num. 35:33). Sexual immorality pollutes the land. (Lev. 18:24-28). And idolatry leads to both of these.

4. Righteousness has the opposite effect (Dt 28:1, 3-4; Isa. 55:12). Also, Lk. 19:37-40.

5. One of the main purposes of punishing crimes is to bring healing or atonement to the land. (Dt. 21:1-9).

6. What is the root cause of global warming, hurricanes, tsunamis, floods & earthquakes, mud slides, tornadoes, forest fires, drought? **Too much dominion, or too much sin?**

7. Healing and restoration of the land is a reward for obedience. 2 Ch 7:14; Eze 47:8-9, 12. One day, God will heal the whole earth.

The earth's accumulated **SIN DEBT**. The defilement of the earth from sin has been piling up over time. Eventually, it will need to be expunged.

"The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant." (Isa. 24:4-5).

"The whole creation has been groaning together in the pains of childbirth until now." (Rom. 8:22-23). Why? What is coming?

God will destroy the earth **three** times. What are they?

1. Global flood. (Gen. 6:17).

3. Destruction of the earth by fire. (2 Pet. 3:11-12).

2. Global earthquake. (Isa. 24:1,19; Rev. 6:12-14; 16:18-20).

WHO IS IN CHARGE?



THE NATURE OF THE CALENDAR

Is the calendar, or is it not, self-evident from an observation of the created order? Is the calendar a law of nature? [Then why don't we use it?](#)

<u>God Defined</u>		<u>Man Defined</u>
From sunset to sunset	DAY	From midnight to midnight
7 days beginning Sat. sunset 6 days labor, 1 day of rest	WEEK	7 days beginning Sat. midnight 5 days labor, 2 day weekend
From new moon to new moon Always 29 or 30 days	MONTH	Divorced from lunar cycle Anywhere from 28 to 31 days
Either 12 or 13 lunar months Divorced from solar cycle	YEAR	Always 12 non-lunar months Locked to solar cycle

Who invented the calendar anyway, God or man? Where or when exactly did God give man the authority to alter the calendar? (No, I can't find it either).

Does God know how to tell time? When God measures time in the Bible, is He using our modern calendar, or the one He originally created?

PART 2:
THE CONSCIENCE
(God's Laws Written On Our Hearts)

THE CONSCIENCE

What is the conscience?

- the law of our understanding? - a habit of the mind?
- the judgment of reason?

None of these.

The conscience is the laws of God (partially) written on our hearts.

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom. 2:14-16).

Is this rule limited to Gentiles? No.

The Aim of A Good Conscience

- love and a pure heart (1 Tim. 1:5,19; 3:9)
- ultimately, to better know right from wrong

Our Consciences Can Be Corrupted - Rom. 1:28; 1 Tim. 4:2; Tit. 1:15

Our Consciences Can Be Trained - Rom. 12:2; 2 Tim. 3:16; Heb. 5:14

Our Consciences Will Be Judged - Jer. 11:20a; Ps. 139:23; Rev. 2:23

The 10,000 Small Steps

- How does one sear the conscience?
- How does one become an atheist?
- How does one become reprobate?
- How do we prevent such things?
- "Eternal vigilance is the price of liberty."

Eternal vigilance is the price of a clear conscience.

A WHOLESALE CHANGE OF CONSCIENCE

"I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." (Heb. 8:8-12). [Quoting Jer. 31:31-34.]

A partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And ... **all Israel will be saved**, as it is written, "The Deliverer will come from Zion, **he will banish ungodliness from Jacob**"; and this will be my covenant with them when I take away their sins." ... For the gifts and the calling of God are irrevocable. (Rom. 11:25-29).

When will these scriptures be fulfilled? - at Second Coming

"Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her children. Shall I bring to the point of birth and not cause to bring forth?" says the LORD; "shall I, who cause to bring forth, shut the womb?" says your God. (Isa. 66:8-9).

Whom does it apply to? [**Israel ONLY**]

- Does this mean people will become sinless?
- What law governs the Jewish conscience now?

GUILT-TRIPPING THE CONSCIENCE

Principles of Conscience

1. The laws of God written on our hearts (the voice of God speaking to our minds?)
2. Each person is responsible for his own conscience (no one else for you, and you for no one else)
3. The conscience is sacred and inviolable (to violate one's own conscience is sin); and
4. Everyone's conscience is free (freedom or liberty of conscience)

The Liberty of Conscience

1. See 1 Cor. 10:25-29.
 - Basic principle affirmed: Each person is responsible for his own conscience
2. See Rom. 14:1-4.
 - Basic principle affirmed: Each person is free to choose according to the dictates of his own conscience
3. See also Rom. 14:5,10,12.

Fundamental Assumption of Rom. 14: Matters at issue are indifferent in themselves (*i.e.*, not outright prohibited by God's laws)

In essentials, unity; In non-essentials, liberty; In all things, charity.

In other words, eating meat & observing days are non-essentials - hence, liberty prevails

Now for the wrinkle: What is a stumbling block? - See Rom. 14:13-17.

Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. ... The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. Rom. 14:20-23.

How to interpret?

Option 1: Don't cause others to stumble by flaunting your liberty.

Generally it's good to follow your conscience, except when it offends someone else. The weaker brother is the one who hasn't yet figured out that all this stuff he thinks is essential, is really non-essential. What makes me guilty is my refusal to yield my conscience.

Problem: this interpretation conflicts with the basic principles of conscience earlier proved, namely, that

- Each person is responsible for his own conscience (no one else for you, and you for no one else)
- The conscience is sacred and inviolable (to violate one's own conscience is sin); and
- Everyone's conscience is free (freedom or liberty of conscience)

Therefore, this interpretation cannot be right.

1. "Option 1" treats the voice of God speaking to my mind as a mere suggestion, and not as a law.
2. It makes me responsible for someone else's conscience above my own.
3. It makes me violate my own conscience in order to show love and honor God.
4. My conscience is no longer free before God, but constrained by others.

There must be a way to interpret this text consistent with the rest of scripture.

A BETTER SOLUTION

Option 2: I cannot force / pressure / berate another person to conform his behavior to the behavior my conscience believes is right. In other words, I cannot do something to make another person violate his own conscience. Here, the weaker brother is the one whom I can bend to my will. What makes me guilty is that I make something indifferent to be essential to someone else, but not for myself.

With this interpretation, I and my brother both do as our own consciences dictate - no one violates conscience, and the basic principles of conscience are affirmed.

PART 3:

JESUS THE LIVING WORD
(Has He Nothing More To Say?)

Plus: CHRISTOLOGY 101

JESUS THE LIVING WORD

Jesus is the Word

- the Word was/is God. Jn. 1:1-4
- the Word became flesh. Jn 1:14,16-18

Who Jesus Is

- the Father has sent Him; and
- the scriptures bear witness of Him. Jn 5:36-39

When Jehovah Speaks

- Creation. Gen. 1
- To Hagar, Gen. 16:9-10 (as Angel of the Lord)
- To Abraham, Gen 22:11 (again as theophany)

Jesus Is Jehovah

- "I AM WHO I AM." Ex 3:2-6,14.
- "Before Abraham was, I am." Jn. 8:57-58.

Therefore, every time Jehovah speaks, it is Jesus speaking.

- The Ten Commandments (Ex. 20).
- The Abrahamic and Davidic covenants (Gen. 15, 17; 2 Sam. 7).

The Great Commission authorizes the Church to teach everything Christ has commanded. **What things has Christ commanded?**

- only the Bible verses in **red letters**?
- only the Gospel books (Mat., Mk., Lk. & Jn.)?
- or, **all of God's commandments and covenants in scripture?**

THE WORD OF JUDGMENT

At the coming of the Lord, Jesus will descend from heaven with a shout. 1 Thes. 4:16.

And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. 2 Thes. 2:8.

And he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Isa. 11:4.

IS JESUS DONE SPEAKING?

In these last days he has spoken to us by his Son, ... the heir of all things, through whom also he created the world. Heb. 1:1-3a.

So faith comes from hearing, and hearing through the word of Christ. But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." (Rom. 10:17-18, quoting Ps. 19:4).

- whose voice has gone out to all the earth? THE WORD OF CHRIST.

Jesus Will Speak in the Future

- For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Mic. 4:1-2.

Verbal Gifts of the Spirit

- For to one is given the word of wisdom ... and to another the word of knowledge ... and to another prophecy (*i.e.*, words), and to another ... various kinds of tongues, and to another the interpretation of tongues (words and more words). 1 Co 12:7-11 NASB.

Gosh, where are all these words coming from?

- Notwithstanding "gifts of the Spirit," who speaks for God? **JESUS**.

Is Prophecy Dead?

- Earnestly desire the spiritual gifts, especially that you may prophesy. ... Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues ... so that the church may be built up. 1 Cor. 14:1-5.

Why would Paul say this, if prophecy ended with Christ's First Advent years earlier?

WHAT ABOUT PERSONAL EXPERIENCES?

What about words of knowledge and words of wisdom? (1 Cor. 12:8)
Of what validity are they?

Therefore, my beloved, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. (Php 2:12-13).

CHRISTOLOGY 101

THE SEVEN "I AM'S" IN JOHN

1. I AM the bread of life. (Jn. 6:48).
2. I AM the light of the world. (Jn. 8:12).
3. I AM the door. (Jn. 10:9).
4. I AM the good shepherd. (Jn. 10:11).
5. I AM the resurrection and the life. Jn. 11:25.
6. I AM the way, and the truth, and the life. (Jn. 14:6).
7. I AM the vine. (Jn. 15:5).

JEHOVAH FOR THE JEWS

1. Bread of life => Manna from heaven (Jn 6:48-51)
2. Light of the world => Israel a light to the nations (Isa 49:6)
3. Door of the sheepfold / Good shepherd of the sheep
- Jews are the sheep; David is the great shepherd (Ezek 34:23; 37:24; Mat. 15:24)
4. Resurrection => taught by Pharisees (Act 23:6-8)
5. Way, truth, life (Ps 86:11; 119:37, 105-107)
6. Vine => Israel was planted as a vine (Ps 80:8, 14)

JESUS IS THE ROCK

1. The rock at Horeb. Exo. 17:6.
2. The spiritual Rock was Christ. 1 Cor. 10:4.
3. Living waters flow from the Rock. Jn 4:14.
4. Living waters shall flow out from the Rock which will be in Jerusalem. Zech. 14:8.
5. Jesus is the cleft in the Rock and our refuge. Ex. 33:21-22; Ps. 61:2; Ps. 94:22
6. The Rock, his work is perfect, for all his ways are justice. Deut. 32:4.
7. The Rock of Salvation. Deut. 32:15,18; 1 Sam. 22:47.
8. Simon Peter replied, "You are the Christ, the Son of the living God." ... And I tell you, you are Peter, and on this rock I will build my church. (Mt 16:16, 18). [Who is the rock?](#)

THE ROCK IS ALWAYS CHRIST

A STONE OF STUMBLING AND ROCK OF OFFENSE

1. a stone of offense and a rock of stumbling to both houses of Israel. Isa. 8:14; Rom. 9:33.
2. "I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation." Isa. 28:16.
3. The stone that the builders rejected has become the cornerstone. (Ps 118:22).
4. We ourselves like living stones are being built up as a spiritual house. (1 Pe 2:4-8).

THE STONE & THE MOUNTAIN

1. But the stone (cut out by no human hand) that struck the image became a great mountain and filled the whole earth. (Dan. 2:34-35).
2. The God of heaven will set up a kingdom that shall never be destroyed ... It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the [entire statue]. (Dan. 2:44-45).

JESUS IS THE SON OF GOD - [DIVINITY]

1. "You are my Son; today I have begotten you." (Ps 2:7).
2. The virgin shall conceive and bear a son, and shall call his name Immanuel. (Isa. 7:14).
3. For to us a child is born, to us a son is given. (Isa. 9:6).
4. And those in the boat worshiped him, saying, "Truly you are the Son of God." (Mat. 14:33)
5. The beginning of the gospel of Jesus Christ, the Son of God. (Mk. 1:1)
6. And I have seen and have borne witness that this is the Son of God. (Jn. 1:34)
7. Jesus is the Christ, the Son of God. (Jn. 20:31)
8. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. (1 Jn. 4:15).
9. "The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze." (Rev. 2:18).

JESUS IS THE SON OF MAN - [HUMANITY]

1. What is man that you are mindful of him, and the son of man that you care for him? (Ps. 8:4)
2. There came one like a son of man, and he came to the Ancient of Days. (Dan. 7:13).
3. But that you may know the Son of Man has authority on earth to forgive sins. (Mat. 9:6)
4. For the Son of Man is lord of the Sabbath. (Mat. 12:8)
5. Then will appear in heaven the sign of the Son of Man ... coming on the clouds of heaven with power and great glory. (Mat. 24:30)
6. The Son of Man must ... be killed, and on the third day be raised. (Lk. 9:22)
7. No one has ascended into heaven except he who descended ... the Son of Man. Jn. 3:13
8. Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. (Rev. 14:14).

JESUS IS SON OF DAVID - [AUTHORITY]

1. Your offspring who shall come from your body ... shall build a house for my name, and I will establish the throne of his kingdom forever. (2 Sam. 7:12-14).
2. I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. (Jer. 33:15).
3. The book of the genealogy of Jesus Christ, the son of David, son of Abraham. (Mat. 1:1)
4. And all the people were amazed, and said, "Can this be the Son of David?" (Mat. 12:23)
5. And the crowds ... were shouting, "Hosanna to the Son of David!" (Mat. 21:9)
6. "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." (Mat. 22:42).
7. And he cried out, "Jesus, Son of David, have mercy on me!" (Lk. 18:38)
8. "I, Jesus ... I am the root and the descendant of David, the bright morning star." (Rev. 22:16)

THE ONLY BEGOTTEN SON

1. The Lord said to me, "You are my Son; today I have begotten you." (Ps 2:6-7).
2. "Begotten" => to bring forth
 - Adam lived an hundred and thirty years, and begat a son in his own likeness. (Ge 5:3-6).
 - the son of Enos, the son of Seth, the son of Adam, the son of God. (Lk 3:38).
 - the sons of God saw that the daughters of man were attractive. (Gen. 6:2).
3. I said, "You are gods, sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince." (Ps 82:6-7).
4. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God. (Gal. 3:25-26).
5. However, Jesus isn't like other sons of God
 - No man hath seen God at any time; the only begotten Son [has] declared him. (Jn 1:14, 18).
 - For God so loved the world, that he gave his only [begotten] Son. (Jn 3:16).
 - For to which of the angels did God ever say, "You are my Son, today I have begotten you"? (Heb. 1:5).
6. Christ was appointed by him who said to him, "You are my Son, today I have begotten you." (Heb. 5:5).
7. We believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds. (Nicene Creed).
8. Begotten => not created or procreated (born), but what?

And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have begotten you." And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David." Therefore he says also in another psalm, "You will not let your Holy One see corruption." (Acts 13:32-35).

9. In other words, what God Promised in Psalm 2 was fulfilled in the resurrection. And this is what makes Christ the “only begotten son of God.”

JESUS IS THE FIRSTFRUITS

1. Firstfruits => First born (best / strength)
 - "Reuben, you are my firstborn, my might, and the firstfruits of my strength." (Gen. 49:3).
 - The Feast of Weeks, the firstfruits of wheat harvest. (Exo. 34:22)
 - The firstborn in Egypt, the firstfruits of their strength ... (Ps. 78:51).
2. He shall acknowledge the firstborn by giving him a double portion of all that he has, for he is the firstfruits of his strength. (Deut. 21:17)
3. Israel was holy to the Lord, the firstfruits of his harvest. (Jer. 2:3).
4. We who have the firstfruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. (Rom. 8:23).
5. God chose you as the firstfruits to be saved. (2 Thess. 2:13).
6. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. (Jam. 1:18)
7. [The 144,000 of Israel] have been redeemed from mankind as firstfruits for God and the Lamb. (Rev. 14:4).
8. Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ... But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (1 Cor. 15:20, 23).

SO - the thing which made Jesus the firstfruits is also the thing that made Him the "only begotten son," *i.e.*, the resurrection.

Except, WE get to share in the resurrection!

PART 4:

THE SCRIPTURES
(The Written Word of God)

Subpart A:

LAW

a/k/a The Laws of Nature's God

a/k/a The Divine Law

a/k/a The Revealed Law

a/k/a The Divine Covenants

GOD OF LAW AND GOVERNMENT

God is Law

1. The world was created with a fixed legal order
2. Before there was sin, there was law
3. Before there was redemption or a gospel, there was law
4. Law (in general) is compatible with, not antithetical to, the gospel
5. Law gives efficacy to the gospel
6. Jesus came to keep/obey the law, not abolish it
7. When redemption is complete, there will still be law

God is Government

- For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us. (Isa. 33:22)
- Executive, legislative and judicial branches
- God defines the scope of all human government
- All human government is subject to God

Lawkeeping is Important to God (even in the Church Age)

- Ps.19:7-11; Ps. 119:1-8
- Mt 5:17-19
- 1 Jn 3:23-24; 5:2-3; 2 Jn 4-6

“Behold, to obey is better than sacrifice, and to listen than the fat of rams.” (1 Sam. 15:22).

“The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.” (Ecc. 12:13).

“By this we know that we have come to know him, if we keep his commandments.” (1 Jn 2:3).

In the Millennial Kingdom, Jesus will visibly, personally, rule over every aspect and facet of both a worldwide civil government and a world-wide religious government (total Theocracy). (Heb. 2:7-8).

- Nonetheless, individuals will still be free to govern themselves and their families as they see fit with liberty

A KEY QUESTION:

How to organize scripture?

- By Dispensations?
- By Divine Covenants? (And how are covenants defined?)
- By Testaments?

DISPENSATIONALISM

What is a dispensation?

- (Gr. oikonomia, "stewardship," "economy")
- A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.

Dispensations tend to be mutually exclusive (limited duration, separate parties)

DISPENSATIONS (Supposedly)

1. **Innocence** (Creation to the Fall)

Be fruitful - Subdue earth - Care for garden - Dietary provisions

2. **Conscience** (Fall to the Flood)

Dominion forfeited - the curse - promise of the seed

3. **Government** (Flood to Tower of Babel)

Dominion over animals (but not the earth) - eat meat - capital punishment
- rainbow and promise not to flood - Dispersion after Babel ended the reign of government

4. **Promise** (Abraham to Kadesh-Barnea)

A great nation - blessed descendants - circumcision - Promised Land - Ended with Israel's rejection to enter the Promised Land

5. **Law** (Exodus to Crucifixion)

Temple worship & priesthood - suspended until Millennium

Also is under the umbrella of the promises to Abraham

6. **Grace** (Pentecost until the Rapture)

Church age - "parenthesis" btw. Daniel's 69th & 70th weeks - signified by indwelling of Holy Spirit - Law and Promise are suspended

[6½. **Tribulation** (7 Years of Wrath)]

Holy Spirit is taken "out of the way" - Church is gone - Time of Jacob's Trouble - Only unbelievers will enter

7. Millennium (2nd Coming to the end of time)

Post-Tribulation - Satan bound - Only the saved may enter. Promises to Israel resumed / restored

INSURMOUNTABLE PROBLEMS

1. God's dealings with men are always eternal, not temporary
 - Nothing God does expires (Dominion Mandate, Noahic covenant, Mosaic law, etc.)
 - Nothing man does affects what God does (Fall of Jerusalem, etc.)
2. Dispensations are based on apparent circumstances, not any explicit text (contrived by men, not spoken by God)
 - God never said any covenants have terminated, expired, or changed
3. God does not have any backup plans (He doesn't need them) - God knows everything that will happen before it does
 - Hence, there are no "parentheses" or "gaps"
 - God doesn't need to allow for any contingent possibilities

REFORMED COVENANTALISM

Reformed theology views the various divine covenants as chapters in a single book, building on all prior covenants, culminating in the Church covenant, which fulfills all the promises of the Old Testament concerning Israel. Sometimes called "supersessionism" or Replacement Theology.

Divine covenants only apply to God's elect, and they are dictated by God (man's agreement is irrelevant) - "Testamentary" view of covenants.

COVENANTALISM OVERVIEW

1. **Covenant of Works** / Life (Adam to the Fall)
 - God promised Adam that he would have eternal life if only he would obey God's command - Broken by the Fall
2. **Covenant of Grace** (from the Fall to Christ)
 - Men were justified by their faith in God just as they would be under the gospel - only the means of administration was different - grace was ushered in with the promise of the seed of the woman
3. **Covenant of Redemption** (Christ to the end)
 - simplification of the means of exercising faith - promises to Israel are

fulfilled in the Church

- Christ as federal head replaced Adam as federal head

ROLE OF SPECIFIC COVENANTS (Supposedly)

1. Adamic Covenant - the redemption of Adam and Eve (clothed by God)
2. Noahic Covenant - salvation of Noah's family from judgment
3. Abrahamic Covenant - faith, not works - applies to Abraham's spiritual descendants
4. Mosaic Covenant - points to the gospel of salvation by a mediator
5. Davidic Covenant - hope of restoration under a Davidic king who will bring peace and justice
6. New Covenant (in Christ) - fulfillment of Jer. 31 - signified by baptism and Lord's Supper

INSURMOUNTABLE PROBLEMS

1. Ignores plain language of scripture that ALL O.T. covenants are not directed to God's elect, but rather to biological descendants of discrete groups of people
 - Descendants of Adam and Noah are, for all practical purposes, the same (*i.e.*, everyone)
 - But descendants of Abraham, Israel and David are completely separate from the rest of humanity and cannot be commingled (Jew vs. Gentile)
2. Essentially an allegorical understanding of covenants
 - At their core, ALL O.T. covenants **are not based on faith**, but on biological descent. No one ever became a Jew, heir to Israel's throne, or benefitted from the rainbow based on faith.
3. Essentially a redemption-centric view of covenants NOT supported textually
 - Yes, **circumstances** around Adam & Eve show a redemptive thread, but the **terms** of the Dominion Mandate have nothing to do with redemption
 - Same for Noahic Covenant
 - Under Abrahamic Covenant, sign of circumcision is **by definition** NOT a sign of faith, but of biological descent.
 - The Mosaic law was a mere shadow of the gospel of Christ to come, a tutor by example of sorts, but no one was ever saved by following the law. Gal. 3:24; Heb. 8:5; 10:1. How then can it be redemptive?

THE THIRD OPTION - LEGAL COVENANT VIEW

1. All the Divine Covenants are eternal (they never end during the present created order, *i.e.*, they last until the “new heavens and new earth.”)
2. All the Divine Covenants can potentially apply to different people
 - As a practical matter, the Adamic and Noahic covenants apply to everyone alive today (everyone on earth is a descendant of both Adam and Noah).
 - The Abrahamic, Mosaic and Davidic covenants only apply to the descendants of Abraham, Isaac and Jacob, that is, Israel (or the Jews).
 - The Church covenant only applies to those who choose to believe (no one becomes a Christian by ancestry or genealogy).
3. The Divine Covenants do not ever blend or merge together, but run separately in parallel at the same time.
 - The start of any new covenant neither ends, or modifies, any prior covenant.
 - No covenant supersedes or absorbs any prior covenant.
 - God can do more than one thing at the same time.

THE DIVINE COVENANTS

Importance of Divine Covenants

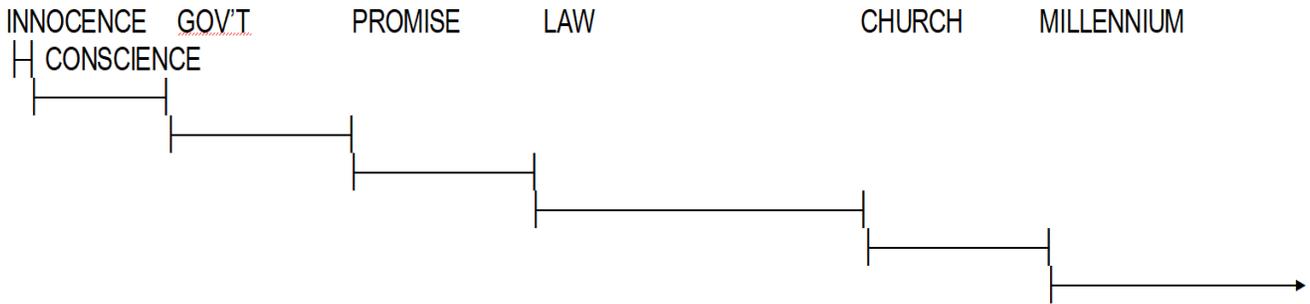
1. The verbal revelation of God's law (revelation of divine law)
2. The exclusive way in which God rules people (necessity to rule by covenant)
3. The way in which God gives people authority (means of delegating authority)
4. The model for how we are to rule each other, *i.e.*, human covenants
5. Consistent with law of nature (creation laws)

Elements of Divine Covenants

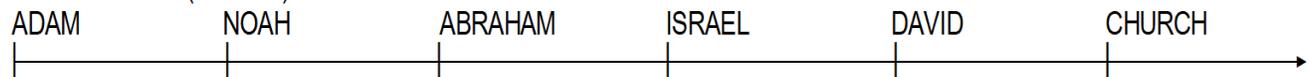
1. Mutual consent (an agreement)
2. Irrevocable (perpetual)
3. Changes are limited (to means, not purposes)
4. Binding on descendants (generally)
5. A framework for God's relationship with people

THREE PERSPECTIVES OF DIVINE COVENANTS

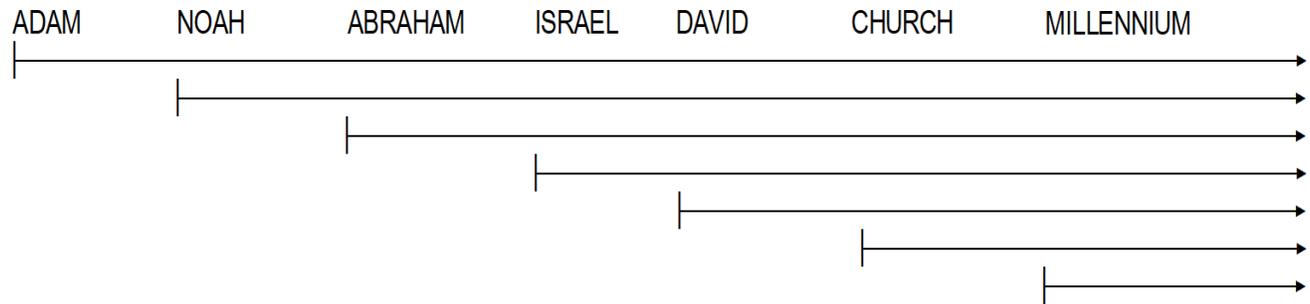
"DISPENSATIONAL" view:



"COVENANTAL" (Calvinist) view:



"LEGAL COVENANT" view:



DIVINE COVENANTS OVERVIEW

1. **Adamic** (Creation until eternity) - Gen. 1:28-30. Dominion Mandate (families/children / dominion over earth and animals) - plants only for food - modified by the Fall (made harder, but not terminated)
2. **Noahic** (Flood until eternity) - Gen. 8:20-9:17
Dominion repeated / affirmed - animals fear and dread - eat meat - capital punishment - rainbow and promise not to flood
3. **Abrahamic** (Call of Abraham until eternity) - Gen. 12:1-3; 15:12-21; 17:1-14. Father of many nations - son of promise and a people for God's own possession - Promised Land - sign of the covenant (circumcision)
4. **Mosaic** (Exodus until eternity) - Exo. 19:5-6 (preamble); Exo. 20:1-17 (terms). The national covenant (constitution) of Israel - a kingdom of priests and a holy nation - Levitical priesthood and system of worship
5. **Davidic** (David until eternity) - 2 Sam 7:12-16
Throne of Israel would not depart from the descendants of David - Christ terminated David's line - throne is vacant until 2nd Coming
6. **Church** (Crucifixion until eternity) - Mat 28:18-20
Church age - not a "parenthesis" - indwelling of Holy Spirit - not binding on physical descendants
7. **New Covenant** (2nd Coming until eternity) - Jer. 31:31-34; Heb 8:6-13
All Israel will be saved - God will write His laws on their hearts - Mosaic covenant slightly modified as to ceremonial laws
- [8. **Millennial Covenant** (2nd Coming until eternity)]. Probable covenant regarding the rule of Christ over the Gentile nations. [Yes, this is speculation. But God always chooses to rule people by covenant. God has never ruled by the "right of conquest."]

THE ADAMIC COVENANT

TERMS - Gen. 1:26-30.

1. Made in God's image (chiefly, individual moral responsibility and authority)
2. Be fruitful and multiply and fill the earth (procreation)
3. Subdue the earth (exploration, settlement, property)
4. Dominion over the fish, birds and animals
5. Plants yielding seed & fruit-bearing trees for food
6. (Implied) Equality of all men before God and the law
7. Binding on all descendants of Adam (Gen. 5:1; 9:3; Rom. 5:12) - which is everyone alive today - no exceptions
 - Adam is representative of offspring in authority (procreation, food, dominion, family, etc.) Gen. 9:3.
 - and he is also representative of offspring in disobedience (Hos. 6:7 and 1 Cor. 15:22)

LIMITATIONS

- Don't eat of the tree of the knowledge of good and evil. (Gen. 2:16-17).
- No dominion granted over men, oceans, or space (No Implied Powers)

MODIFICATIONS - The Fall (Gen. 3:14-19)

1. Conflict in creation instead of harmony
2. Pain in childbearing - but procreation continues
3. Exacerbated authority structure in marriage
4. Curse of the ground - but dominion continues
5. Instead of life everlasting - death

THEOLOGICAL UNDERMINING

1. Commands only apply to God's elect. (By definition, covenant applies to people based on ancestry, not faith).
2. Only importance is spiritual: 1) promise of the seed of the woman; and 2) redemption of Adam and Eve by God. (This completely ignores the express words of the Dominion Mandate, which have NOTHING to do with spiritual things.)
3. Dominion has been lost or forfeited. (Ahh - this is the big one).
 - Main argument: The Adamic Covenant is a package deal, spoken to the same people in the same context at the same time. The pieces cannot

be separated from one another.

- Thus, God's image, families and procreation, dominion and equality all rise or fall together.

- If dominion has truly been forfeited, then so have God's image, families and procreation, and equality. However, these things have not ceased.

- Therefore, **dominion cannot have ceased** either

DOCTRINES OF MEN OPPOSED TO THIS COVENANT

1. Collective sins, collective salvation
2. Family authority structure reversed or denied
3. Abortion; zero population growth
4. Marxism/Communism - No private property
5. Leave nature alone! Goddess earth
6. Government regulation of dominion (if gov't can do that, it can regulate procreation, too)

FUTURE

1. Covenant continues to the end of time
2. Effects of curse will not be removed until the new heavens and new earth (Rev. 22:3).
3. No marriage post-resurrection (Mat. 22:30)
4. Dominion and work will be rendered unnecessary in eternity, and procreation will necessarily cease
5. Man's sinful nature will be eliminated only in eternity (1 Cor. 15:53-54).

THE NOAHIC COVENANT

TERMS - Gen. 8:20-9:17

1. God's promises: not to curse the ground again, not to kill all the living creatures again, not to flood the earth again, not to disrupt the seasons or night and day
2. Re-affirmation of duty to procreate and fill the earth
3. Fear and dread between men and animals, birds & fish
4. Every moving thing is added as food
5. Institution of capital punishment
6. Sign of the covenant - Rainbow
7. Binding on all descendants of Noah and all living creatures of the earth (including birds) - which is everyone alive today - no exceptions
8. Covenant continues to end of time

LIMITATIONS

- Capital punishment limited to instances of bloodshed
- Must not eat blood ("flesh with its life")

MODIFICATIONS

1. Operates as a further modification of Adamic Covenant by altering man's relationship to animal kingdom
 - and by altering food laws
2. [Huge environmental impact due to the flood - falling of vapor canopy (rain), flood geology, mountains & continents]

THEOLOGICAL UNDERMINING

1. Dominion restored over animals only (not the earth). Wrong! Dominion was never lost or forfeited to begin with.
2. Only importance is spiritual: 1) salvation of Noah & family; and 2) grace of God in restraining His judgment. (Again, this completely ignores the express words of the covenant, which have NOTHING to do with spiritual things.)
3. Capital punishment is not a legal requirement for the nations today. However, the Noahic covenant is a **PACKAGE DEAL - it is indivisible**.
 - the rainbow, eating meat, and capital punishment all rise or fall together.
 - If capital punishment is no longer required, then God is no longer

obligated not to flood the world. However, His promise is still binding.
- Therefore, **capital punishment must still be binding**

DOCTRINES OF MEN OPPOSED TO THIS COVENANT

1. Vegetarianism: refusal to eat meat for "moral" reasons - what morality?
2. Veganism: refusal to treat animals as commodities - a denial of dominion
3. Vampirism: drinking blood
4. The outlawing of capital punishment
5. Denying flood geology in favor of uniformitarianism (everything happened slowly just like now over very long periods of time).

FUTURE

1. Partial rollback during Millennial kingdom (Isa. 11:6-9; Hos. 2:18). Reversal of enmity between man and animals and possible reversal of eating meat.
2. Millennial period does not reverse the curse

THE ABRAHAMIC COVENANT

TERMS

Part 1 - Gen. 12:1-3,7; 13:14-15 - age 75

1. A great name and a great nation
2. "I will bless those who bless you, and curse those who curse you."
3. In you all families of the earth will be blessed - **THE PROMISE**
4. To your offspring I will give this land

Part 2 - Gen. 15:1-17 - age 86

1. A son of promise and numerous offspring
2. First given boundary of the Promised Land
3. Offspring will sojourn 400 years, they will come out with great possessions, returning in the fourth generation

Part 3 - Gen. 17:1-14 - age 99

1. Father of a multitude of nations and kings
2. An everlasting covenant with offspring
3. Everlasting possession of the land
4. Sign of the covenant: circumcision (not a sign of faith)

PARTIES BOUND

1. The physical descendants of Abraham via Isaac and Jacob (does NOT include spiritual descendants). See Rom. 2:29; Gal. 3:14.
2. Spiritual blessings of faith (the Promise) vs. physical blessings of lineage (the Covenant).
3. Covenant and Promise not the same - **keep them distinct!**

CONFIRMATION

- Confirmation of covenant promises to Isaac and Jacob. Gen. 26:1-5; 28:12-15. Land, offspring, blessings.

ALL FAMILIES ON EARTH TO BE BLESSED

1. "In you" - Gen. 12:3; Gal. 3:7-9.
 - The model of righteousness through faith
2. "In your offspring" (singular) - Gen. 22:18; Gal. 3:14,16-17
 - Christ as the sole offspring through whom the Gentiles will be blessed. See also, Rom. 15:8-9
3. "In your offspring" (plural) - Gen. 26:4; 28:14; Exo. 19:5; Isa. 61:9; Zech. 8:23; Rev. 5:10; Acts 3:25 (?)
 - Israel (as a nation) as a means of blessing the Gentiles

SUMMARY

1. Both physical and spiritual descendants
2. But only physical descendants inherit the covenant
3. Abraham is a model for Christian faith by example
4. But faith, as such, is not a part of the covenant, either
5. A chosen people from among all the nations **based on ancestry**
6. A whole lot of confusion about the relationship between Israel and the Church
7. A lot of bickering over who gets the land

LEGAL DEEDS OF TITLE

1. Gen 15:18-21. "From River of Egypt to the Euphrates."
2. Similarly - Exo. 23:31; Josh 1:3-4; Deut. 11:24
3. **Legal description**: Num. 34:3-12 - metes and bounds description
4. Anchor point for the world (Deu. 32:8-9, Acts 17:26) - "center of the earth"

MODIFICATIONS

1. Possession of the Promised Land has been interrupted (but not ownership of title) due to disobedience and judgment
2. Dispersion followed by regathering. First foretold in Lev. 26:27-33. Deu. 28:64-65.
Regathering - Deu. 30:1-7 & many others.

DOCTRINES OF MEN OPPOSED TO THIS COVENANT

1. False claims to be the people of promise (Arabs - Ishmael's heirs)
2. False claims to be God's covenant people (circumcision practiced by Muslims & other non-Jews)
3. False claims to the land of Canaan (Palestinians, etc.)
4. Genetic perversion: Anglo-Israelism (the Anglo-Saxons of Britain and America are the "lost ten tribes" of Israel)

THEOLOGICAL UNDERMINING

1. Israel's rejection at Kadesh-Barnea forfeited or terminated the covenant (esp. land title)
 - Dispensational claim - but Israel's title to Promised Land has not been lost
2. Replacement Theology - spiritual descendants (Church) have replaced physical descendants (Jews)
 - Faith is the important thing not real estate
 - Reformed/Covenantal claim - but what does the Church need the Promised Land for?

FUTURE

1. Everlasting covenant with Abraham and his offspring. Gen. 17:7; Ps. 105:8-11.
2. Not terminated by Mosaic covenant. Gal. 3:16-18.
3. Not terminated by Christ. Rom. 15:8.
4. Final fulfillment in Millennium - full restoration of possession of the Promised Land (Eze. 47:13-23).

THE BORDERS OF ISRAEL
As described in Num. 34



THE MOSAIC COVENANT

TERMS - The Ten Commandments (or, Decalogue). Exo. 20:1-17; Deu. 5:6-21.

- And he wrote on the tablets the words of the covenant, the Ten Commandments. (Exo. 34:27-28).

- And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments. (Deut 4:13).

Stated Purpose: Establishment of Israel as a treasured possession, a kingdom of priests and a holy nation (Exo. 19:3-6).

CONFIRMATION

- Initial ratification. (Exo. 19:7-8; 24:7-8).

- 1st covenant renewal at Sinai/Horeb. (Exo. 34:1-28).

- 2nd covenant renewal in Moab. (Deu. 29:5-9).

- so-called "Palestinian covenant" (after 40 years).

These are all one covenant, not several

PARTIES BOUND

- The people of Israel and their descendants (Exo. 19:3-6).

- See also, Deu. 29:10-15, 29. ***No one else***

- "Hear, O Israel" - Deu. 5:1 & many other places

Who was, is, and will be under "the law" (of Moses)?

Jesus was under the law because He was **born a Jew**. Gal. 4:4.

"Now before faith came, **we** were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was **our** guardian until Christ came, in order that **we** might be justified by faith. But now that faith has come, **we** are no longer under a guardian." (Gal. 3:23-25). - **Who is we/our?**

How best to interpret? **Options:**

1. Churches in Galatia (Gentiles) - Gal. 1:2

2. A reference to Jewish believers - Gal. 2:15-16 **[*]**

3. All believers

Paul wrote from his own frame of reference as a Jew, which does not carry over to everyone.

THE MOSAIC LAW

Originally given to the Jews Only

- never made directly or indirectly applicable to Gentile nations or to the Church. So, why should we care about the Mosaic laws, then?

Central Question: If we take the law of nature (which by definition applies to all people in all places at all times), adding those principles of the divine covenants which also apply to all people living today because of the rules of descent (Adamic and Noahic covenants), what other principles of eternal and universal law can we glean from the Mosaic laws (based on reason) which, when added to the others, will give us a complete and comprehensive understanding of the laws of God for all mankind?

That is, how do we discern and describe eternal and universal principles (God's will for all people, or "God's laws") infused among specific laws given to a specific nation for a specific time? **That is the challenge.**

RULES OF INTERPRETATION

1. Forget about M&M (mandatory unless modified) and R&R (repealed unless repeated) - these have no basis in scripture
2. Forget about merger & supersessionism (which violate the nature of divine covenants)

Calvin's Divisions

1. Moral law - the law which commends us to love God and to mutually love one another
 - legal rule: none other than the **law of nature**
2. Ceremonial law - the tutelage of Israel which foreshadowed Christ
 - legal rule: the law pertaining to the **Levitical priesthood**
3. Judicial law - forms of justice and equity delivered to the polity of Israel
 - legal rule: the law peculiar to the national polity of **Israel as a theocracy**

But in truth, all these divisions are artificial, that is, man-made. **God Himself makes no divisions in what is a single covenant with His people.**

What Eternal Principles Can We Discern?

1. **The Ten Commandments**, as statements of right and wrong derived from the laws of nature
 - but all punishments in the Mosaic law are limited to Israel only.
2. Sexual immorality - See Lev. 18:6-23. Applicable to **all nations**.
3. **Common Laws** (laws pertaining to contracts, private and public wrongs - torts and crimes - and how to love one's neighbor), especially commercial and economic laws
 - These offer a fertile ground for extracting principles of timeless and universal applicability
 - This should be the task of the Christian lawyer

"Non-mixing" laws by which Israel was to be a people set apart **do not apply** to Gentiles or the Church

- Intermarriage restrictions
- Mixing fabrics, meat and cheese, etc

Other laws peculiar only to Israel

- Religious crimes and punishments
- Laws concerning the king and throne
- Land division and transfer laws
- Sabbath restrictions

Kosher food laws. I regard the dietary laws (Lev. 11:1-47) as part of the "make the people of Israel set apart" laws, and an aspect of being "God's own possession."

- Ditto for sanitation laws and rules for cleanness and uncleanness

Feast days and observances. The feast days (Lev. 23:1-44), are inextricably tied to either the altar in the Jewish temple (which does not presently exist) or to being present in the Promised Land, and are therefore difficult or impossible to be observed by Jews today. They are in any event **not applicable** to Gentiles or the Church

AS FOR HUMAN PRIESTHOODS ...

The essential elements of the Levitical priesthood are completely inapplicable to the Church and to Gentiles, including without limitation:

- any class of persons set aside for full-time religious work; any positions in the Church being tied to genealogy or physical ancestry;
- physical rituals intended to produce atonement or a covering for sins, including baptism or communion when used to secure or continue a state of forgiveness;
- prohibiting any religious workers from owning property or exempting any religious workers from general laws applicable to everyone else (*i.e.*, benefits of clergy);
- a physical temple, house of worship or house of God, or temple structures including an inner sanctum, a narthex and an altar;
- special clothes that can only be worn by certain persons, special tools and instruments that can only be used by certain persons, or special rooms that can only be used by certain persons;
- ceremonies or sacraments that can only be performed by certain persons; and so on.
- Ouch! I know, but don't shoot the messenger

THE LEVITICAL TITHE

- Tithing under the Mosaic law was inextricably bound to the nature and existence of the Levitical priesthood:

- 1) But for the existence of a physical temple and an animal sacrifice system, there would have been no Aaronic priesthood;
- 2) But for the Aaronic priesthood, the Levites would not have been set apart to assist the priests;
- 3) Both the Aaronic priests and the tribe of Levites were defined by ancestry (genealogy), not by the personal choice of any individuals; and
- 4) But for the Levites being set apart - and deprived (as a matter of law) of the ability to earn a living by any other means (and even to own property) no tithes would have been instituted. [See, Num. 18:1-7,21-24.]

Consequently, apart from the Levitical priesthood, tithing cannot exist, and does not exist in the Church or for Gentiles.

TWO SYSTEMS OF GIVING

TITHES & OFFERINGS

Offerings:

First fruits offered to priests as
God directs

Tithes:

On-going support of temple
workers and priests

How:

For services rendered
For personal atonement
For personal blessing
At prescribed intervals
Obligatory

To Whom:

Priests and Levites only
Specially ransomed of God
Disinherited among brethren
Genealogically defined

How Much:

Predefined 10% (tenth/tithe)
Prescribed amounts for particular
purposes
Set amounts for redemption

Applicability:

Limited to Jews only
A perpetual obligation

CHURCH GIVING

Gifts:

Support of organizational
purposes as members direct

Contributions:

Assistance rendered to believers
(Church universal)

How:

A gift motivated by love
For edification of Christ's body
As a blessing to others
As God moves the heart
Voluntary - freely given

To Whom:

All believers
Ransomed in common
Fellow-heirs with Jesus
Whose father is Abba God

How Much:

Completely discretionary
As any may have need
Out of thankfulness to God for
salvation & provision

Applicability:

Limited to Christians only
A perpetual opportunity

MOSAIC COVENANT & LAWS ARE ETERNAL (but only for Israel !!)

1. God doesn't do anything temporarily
- all of His covenants are perpetual
2. **Examples:** Exo. 31:14-17; Lev. 24:8 (Sabbaths); 1 Chr. 16:15-18; Ps 105:7-11 (the land promised to Abraham); 2 Sam 7:16; 2 Chr 21:7 (throne of David); Exo 19:5-6; Deu. 7:6-10 (Israel's as God's chosen possession)
3. **Levitical Priesthood:** Num. 18:19; 25:12-13 (a covenant of perpetual priesthood)

See, Eze. 44:9-14 regarding the Levites generally, and Eze. 44:15-31 re: the Levitical priests specifically, and the religious/sacrificial services each will render in the future Millennium

Take these scriptures seriously!

4. Israel will never be absorbed or subsumed by the Church, as long as the sun, moon and stars remain in the heavens. Jer. 31:35-37
5. However long Christ's claim to the throne of David is in effect, then so is the Levitical priesthood - Jer. 33:20-21
6. Christ came to confirm the promises to the patriarchs (including Moses) - Rom. 15:8, and denied He came to abolish the Law - Mat. 5:17-19
7. Conclusion: **Not even the ceremonial law has ended.** The Mosaic covenant cannot be divided - if one part remains, it remains in entirety.

THE MOSAIC LAW AS A "BROKEN COVENANT"

- "The house of Israel and the house of Judah have broken my covenant that I made with their fathers." Jer. 11:10.
- To say the Mosaic law is a "broken covenant" is to say nothing more than Israel, as a nation, has violated the terms of the covenant.
- But what of the covenant itself? Has it been altered, suspended or terminated? **No.**
- It continues unchanged. Only God can change it, which He has not.
- Israel can do nothing, by its own conduct or volition, to alter, suspend or terminate God's covenant with them. The covenant is eternal, notwithstanding Israel's non-compliance.
- Israel's compliance is, in fact, irrelevant to the question of the status of the covenant.

DAVIDIC COVENANT

TEXT - I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. (2 Sam. 7:8-16.)

CONTEXT

- Abraham - promise of a great nation
- Moses - promise of a holy nation
- David - promise of a great & eternal kingdom

THEME 1 - THE CHOSEN SEED

- Abraham - special descendants: Isaac and Jacob
- Moses - special descendants: Aaron and Levites
- David - special descendants: males heirs of David

1. Seed of the woman foretold.(Gen. 3:15)
2. "For to us a child is born, to us a son is given; and the government shall be upon his shoulder." (Isa. 9:6). - Who is "us"? [Israel]
3. "There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit." (Isa. 11:1).
4. "I will raise up for David a righteous Branch, and he shall reign as king." (Jer. 23:5-6).
5. "The man whose name is the Branch shall build the temple of the Lord. He shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both." (Zec. 6:12-13).
6. "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." (Mt. 1:1).
7. "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law." (Gal. 4:4)
8. Of David's offspring God has brought to Israel a Savior, as promised. (Acts 13:22-23)
9. "I, Jesus, am the root and the descendant of David, the bright morning star." (Rev. 22:16).

Jesus was born a Jew, of the house of David.

THEME 2 - THE SHEPHERD KING

1. He chose David his servant and took him from the sheepfolds; he brought him to shepherd Jacob his people. (Ps. 78:70-72).
2. And the Lord said to David, "You shall be shepherd of my people Israel, and you shall be prince over Israel." (2 Sam. 5:2).
3. The Lord is my shepherd; I shall not want. (Ps. 23:1).
4. Behold, the Lord God will tend his flock like a shepherd. (Isa. 40:10-11).
5. I myself will be the shepherd of my sheep... declares the Lord God. (Eze. 34:15).
6. And I will set up over them one shepherd, my servant David. (Eze. 34:23).
7. My servant David shall be king over them, they shall all have one shepherd. (Eze. 37:24).
8. When Jesus saw the crowds, they were like sheep without a shepherd. (Mat. 9:36).
9. Jesus answered, "I was sent only to the lost sheep of the house of Israel." (Mat. 15:24).
10. "I am the good shepherd. The good shepherd lays down his life for the sheep." (Jn. 10:11,14).
11. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. (1 Pet. 2:25).
12. For the Lamb in the midst of the throne will be their shepherd. (Rev. 7:17).

Jesus as David's heir:

To whom did Jesus come as **Savior**? (Jn. 3:16)

To whom did Jesus come as **King**? (Mk. 15:2)

To whom did Jesus come as **Shepherd**? (Mt. 15:24)

Jesus is the Shepherd King **of Israel**.

Does the scripture ever once refer to Jesus as:

- the king of the Church?
- the shepherd of the Church?

What is the relationship between Jesus and the Church?

Head => Body, not King => Subject or Shepherd => Sheep

THEME 3 - EARTHLY KINGDOM

1. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom. (Isa. 9:7)
2. For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel. (Jer. 33:17).
3. "Jesus will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, of his kingdom there will be no end." (Lk. 1:30-33)
4. "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you will also sit on twelve thrones, judging the twelve tribes of Israel." (Mat. 19:28).
5. "The time is fulfilled, and the kingdom of God is at hand." (Mk 1:14-15).
6. Jesus went throughout all the cities, teaching in their synagogues and proclaiming the gospel of the kingdom. (Mat. 9:35).
7. This gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations. (Mat. 24:14).
8. "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11:15).
9. Jesus answered, "My kingdom is not of this world" (Jn. 18:36).

What does the statement mean, "My kingdom is not of this world"?

Options:

1. "I will only ever rule as a king as to spiritual matters" (and physical matters do not concern me).
2. "I will only ever rule as king off planet" (or on the "new earth"), but not on this earth or "in history."
3. "I am not ruling as a king on earth yet, but I will later when it is time."
4. "I am not ruling as a king on earth yet, but I will when you get it ready for me."

Will the kingdom of Christ be like the kingdom of David (earthly), or something unrelated?

Will the kingdom of Christ be the kingdom of Israel, or of the Church?

CHURCH COVENANT

BASIS - "All authority in heaven and on earth has been given to me."
(Mat. 28:18)

TERMS - "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Mt. 28:19-20). [The "Great Commission."]

Which is it? 1) Make disciples; 2) Baptize; and 3) Teach. OR, Make disciples by baptizing and teaching?

A perpetual covenant. Heb. 9:12, 13:20; also Rom. 8:38-39. The Church covenant is perfect and will never need any modification. Heb. 10:14.

A COVENANT OF FAITH

Individual faith ("I believe" - "second birth"), not by ancestry (corporate "we" - first birth). No one can decide for another.

1. Just because the Church covenant does not apply to descendants, does not prevent it from being a divine covenant. The scripture consistently refers to it as a covenant. Mat. 26:26-28; 2 Cor. 3:4-6; Heb. 7:22, 9:15.

2. For by grace you have been saved through faith. ... it is the gift of God. Eph. 2:8.

3. Everyone who believes in Jesus receives forgiveness of sins through his name. Jn. 1:12; Jn. 3:16-18; Acts 10:34, 43; Rom. 1:16; 1 Jn 5:1, 5.

4. For with the heart one believes and is justified, and with the mouth one confesses and is saved. (Rom. 10:9-10).

In this way the Church covenant is different from all O.T. covenants - none of which are based on faith, but on ancestry alone.

TEACH THE COMMANDMENTS OF CHRIST

The Great Commission (make disciples by baptizing and teaching) is **equal parts evangelism and teaching right and wrong behaviors**. The Church is pretty good at evangelizing. How is it doing with the rest?

1. What are the commandments of Christ? Words in red ink? N.T. only? If Jesus is God, aren't all of God's commandments (both O.T. and N.T.) the commandments of Christ, since Jesus is the Word of God? And how are Christ's commandments different from God's laws, if at all?

2. "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ... [U]ntil heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven." Mat. 5:17-19.

3. Is the Mosaic ceremonial law "one of the least of these commandments? What are the implications of this?

4. What does it mean to "fulfill" the law? Keep and obey it as is - or bring it to a conclusion or consummation? If the law is brought to a consummation, how is that any different from abolishing it?

5. And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him. 1 Jn 2:3-4.

6. If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. 1 Cor 14:37.

7. How well is the body of Christ teaching the nations of God's laws of right and wrong behavior? **[Be honest now]**

Decoupling the Mosaic law from the Church

- *i.e.*, the beginning of one cannot end the other
- Israel and the Church cannot ever possibly be the same, because one is a nation defined by **biological descent**, the other is a body defined by **individual faith**
- How can the inauguration of a community of **faith** terminate the **biological descendants** of Jacob? It cannot.
- why not understand the Church as merely being added to what already pre-existed?
- the Mosaic covenant did not terminate the Abrahamic covenant just because it came along later. No one annuls a covenant ratified by God, not even God. Gal. 3:15, 17.
- the new covenant in Christ did not annul the promises given to Abraham (and Moses) either

ISRAEL

Nation
Member by ancestry
Born under the law
Corporate - "we"
Faith is not required
Hierarchical priesthood
Segregated classes
Physical temple
Physical circumcision
Jew only
Sins covered
An earthly kingdom
Wields civil powers
Messiah/earthly king

CHURCH

Association/Body
Member by faith/choice
Second birth by grace
Individual - "I"
Only faith gets you in
Equal access to God
No division of the body
Bodies as temples of H.S.
Sealed by the Holy Spirit
Neither Jew nor Greek
Sins forgiven
A spiritual kingdom
Has no civil powers
Head of the Body, fellow-heir

Bottom line: Israel and the Church have **NOTHING** in common. They will never merge, subsume, or be the same. The beginning of the Church has no impact on the end of Israel. [Let not man join together that which God has made separate.](#)

NEW COVENANT WITH ISRAEL

TERMS -

"Behold, the days are coming, declares the Lord, when I will make a new covenant with the **house of Israel and the house of Judah**, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. But this is the covenant that I will make with the **house of Israel** after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34).

SIGNIFICANCE

1. It will perfect/complete the Mosaic covenant.
2. All Israel will be saved (see below).
3. God's laws will be written on their hearts
4. "I will be their God, and they shall be my people"

APPLIES TO ALL ISRAEL IN MILLENNIUM

ALL ISRAEL WILL BE SAVED

1. A partial hardening on Israel until the fulness of the Gentiles has come in. Then **all Israel will be saved**. The gifts and calling of God are irrevocable. (Rom. 11:25-29).
2. Shall a land be born in one day? Shall a nation be brought forth in one moment? (Isa 66:8-9). **[Yes]**
3. No longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. **For I will forgive their iniquity, and I will remember their sin no more.**
4. See also, Heb. 8:5-13. (Repeats Jer. 31:31-34).

THE UNIQUE PEOPLE OF GOD

1. "I will take you to be my people, and I will be your God." (Exo. 6:7).
 2. "My treasured possession .. a kingdom of priests and a holy nation." (Exo. 19:5-6).
 3. "I will be your God, and you shall be my people." (Lev. 26:12).
 4. "They shall be my people, and I will be their God." (Zech. 8:8).
- Israel (not the Church) will remain a unique people before God so long as the fixed order of the sun, moon and stars remains. Jer. 31:35-37.

RESUMPTION OF TEMPLE SACRIFICES

1. Resumption of regular burnt offerings foretold in prophecy. Dan. 8:13-14; 9:25-27; 12:11.
2. "The Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, to make sacrifices **forever**." (Jer. 33:14-26)
3. Partially revised and reintroduced under the future new covenant. (Eze. 40:38-43; 42:13).
4. "But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. They shall be ministers in my sanctuary, having oversight at the gates of the temple and ministering in the temple." (Eze. 44:10-11).

What does the resumption of temple sacrifices assume?

- the Levitical system (structure, segregation) is still intact.
- but the Levitical system is a creature of the Mosaic law only. If it exists, then the Mosaic ceremonial law must still be in force.

THEOLOGICAL UNDERMINING

- The New Covenant with Israel has already been fulfilled in the Church (Heb. 8:5-13).
- How can it, when Israel and Church will never be the same or merge, and have nothing in common? Christians do not become Jewish.
- Consider the text carefully! “For if that first covenant had been faultless, there would have been no occasion to look for a second.” (Heb 8:7).
- What is the “first covenant”? [Mosaic]
- What is the “second covenant”? [New Covenant w/ Israel - not the Church!]
- Fundamentally, why is Jer. 31 quoted in Heb. 8? Simply to show that the Mosaic law was imperfect from the beginning, and needed to be replaced someday.
- Then Christ came and offered a covenant made on better promises (Church), but that still doesn't solve Israel's problem
- “In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.” (Heb 8:13).
- Note what the text does NOT say: The Mosaic law (1st covenant) has become obsolete, and has grown old and vanished.
- None of the verbs in Heb. 8:13 are in the past tense. They are all in the future tense. If Jer. 31 had actually been fulfilled by the Church covenant, the verb tenses would be reversed.

TO THE JEW FIRST, THEN THE GREEK

1. [Jesus] answered, "I was sent only to the lost sheep of the house of Israel." (Mat. 15:24).
2. The gospel is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (Rom. 1:16).
3. Christ became a servant to the circumcised [Jews] to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. (Rom. 15:8-9).
4. God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. (Gal. 4:4-5).
5. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. (Rom. 2:6-11).

Examples of Jew first, then Greek:

1. The blessings of Abraham - Jew first (physical blessings), then Gentiles (spiritual blessings)
2. A covenant people - Jews first (Mosaic), then Gentiles (Church)
3. The spread of the Gospel - Jew first, then Gentiles. From Jerusalem, to Samaria, then elsewhere
4. Priesthoods - Jew first (Aaron), then Christ for Gentiles (Melchizedek)
5. Discipline and persecution - Jew first (diaspora), then Church/Gentiles (martyrs)
6. Wrath, fury and Tribulation - Jew first (Jacob's Trouble), then Gentiles (Tribulation)
7. Restoration in the Kingdom - Jew first (all Israel will be saved), then Gentiles (gradual conversion of the nations)

Where will the Church be during the Millennium?

DIVINE COVENANTS SUMMARY

For what purpose did God give us His divine covenants?

Adamic - procreation, dominion, provision, family & work

Noahic - repopulate, expanded diet, capital punishment & rainbow

Abrahamic - a great nation, Promised Land, a people for God's own possession

Mosaic - a treasured possession, kingdom of priests, & holy nation

Davidic - a chosen kingly line (Messiah, Shepherd) whose kingdom will never end and will never lack an heir

At any point in time prior to Christ, were God's covenants with man ever primarily directed to salvation or redemption?

Compared to the Gospel, are they As/More/Less Important?

The divine covenants tell us how we should then live.

For whatever was written in former days was written for our **instruction**, that through endurance and through the encouragement of the Scriptures we might have hope. (Rom. 15:4).

Now these things took place as **examples** for us, that we might not desire evil as they did. ... Now these things happened to them as an **example**, but they were written down for our **instruction**, on whom the end of the ages has come. (1 Cor. 10:6, 11).

PART 4:

THE SCRIPTURES
(The Written Word of God)

Subpart B:

GOVERNMENT
a/k/a The Four Great Commands
a/k/a God's Laws of Authority
a/k/a The Structure of Society

WHAT IS THE IMAGE OF GOD IN MAN?

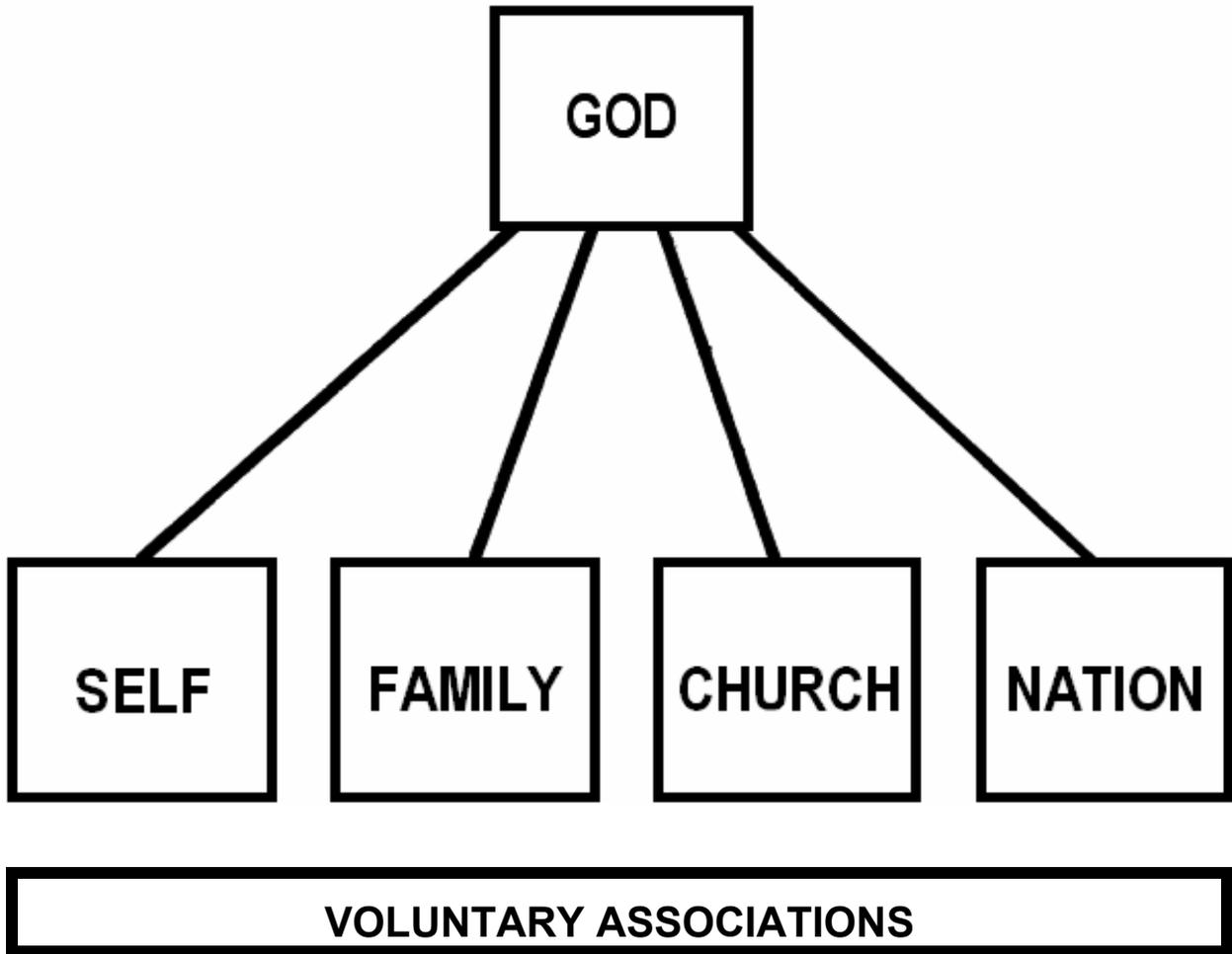
We are spiritual / personal / moral / relational / rational / emotional / creative beings. (From Southern Baptist Convention). Really? Is that all?
What does the Bible say?

1. Then God said, "Let us make man in our image, after our likeness. And let them have **dominion**." (Gen 1:26-30). (Man over animals)
2. Whatever the man called every living creature, that was its name. (Gen 2:19-20). **The authority to name is authority over the thing itself.**
3. Then the man said, "She shall be called Woman, because she was taken out of Man." (Gen. 2:22-23).
4. The man called his wife's name Eve. (Gen. 3:20). (**Authority of husband / wife**)
5. The one who conquers, I will write on him the name of my God, and the name of the city of my God, and my own new name. (Rev. 2:17; 3:12). (**Ultimate authority of God over us**)
6. Conclusion: **The image of God in man is that God gave man AUTHORITY.** The right to name someone is evidence of that authority.

HUMAN INSTITUTIONS

a/k/a The Four Great Commands (or Authorizations)

1. **Individual** (Self-Government) - Mat. 22:37-40
 - Love God with your heart, soul, mind and strength
 - Love your neighbor as yourself
2. **Families** (Family Government) - Gen. 1:28
 - Be fruitful and multiply and fill the earth
 - Subdue the earth and rule over every living thing
3. **Nations** (Civil Government) - Rom. 13:3-4; 1 Pet. 2:13-14
 - Punish those who do evil (criminal law enforcement)
 - Praise those who do good (protect individual rights)
4. **Church** (Church Government) - Mat. 28:18-20
 - Baptize the nations (receive converts)
 - Teach all of Christ's commands (*i.e.*, God's laws)



INSTITUTIONS:

- Created by God
- Born into it
- Covenantal
- Pre-defined relation

ASSOCIATIONS:

- Created by people
- Join by consent
- Contractual
- Self-defined relation

INSTITUTIONS OF SOCIETY

Institutions vs. Associations

1. There are two distinct types of social unit or human government, namely, institutions and associations.
2. Institutions are those social relationships which: a) are created by God; b) are a condition into which a person is born (or born subject to); c) are governed by covenant; and d) have a pre-defined legal relationship.
3. Only four such institutions exist, and no others: a) individual self-government; b) family government; c) the body of Christ, or universal Church, government; and d) nations.
4. Associations are those social relationships which are: a) created by people; b) governed by common assent; c) have a self-defined legal relationship; and d) a relationship which a person voluntarily joins.
5. Associations include all social relationships other than the legal institutions, such as schools, clubs, employment, businesses, charities, unions, political parties, etc.
6. Associations may assist the institutions in carrying out their purposes, but may not usurp, or exercise authority over, any institution.
7. Since all human authority is derived from God, the authority of human creations is always subservient to the authority of God's creations.

God's purpose for society

1. The purpose of society's basic institutions is to promote the greatest liberty possible for all people
2. True liberty is the freedom to perform your duties to God as He directs you, that is, the freedom to be all that God created you to be.
3. A knowledge of the institutions gives us God's perspective on how to maximize the fruit of liberty, namely, freedom, prosperity and happiness
4. An essential ingredient of taking the gospel to all the world, and fulfilling the Great Commission, is to proclaim liberty. Lk 4:18

God's protection of society

1. The enemy of liberty is tyranny, or the use of power to exercise someone else's authority, contrary to God's authority framework
2. The best protection against tyranny is for each person to teach, and observe, God's plan for society and its basic institutions

THE INDIVIDUAL AS AN INSTITUTION

Created by God

Every individual person is a creation of God. [Gen. 1:27.]

An institution one is born into

1. Every person since Adam and Eve has entered this world the same way - by being born.
2. Birth is the exclusive means by which God has provided for the human race to be propagated. [1 Cor. 11:12.]

Governed by covenant

1. The Adamic and Noahic covenants apply to every individual born since the flood, because everyone born since then is a descendant of both Adam and Noah.
2. The mission of the individual is twofold: 1) to love God (in fulfillment of the duty to exercise moral responsibility); and 2) to love your neighbor as yourself (an aspect of the duty to exercise responsible dominion). [Mat. 22:37-39.]

Pre-defined relationship

1. With respect to God, every person is born into sin, that is, separated from God. [Rom. 5:12.]
2. With respect to other people (as individuals), every person is born equally free and independent (that is, equally made in the image of God).

Jurisdiction over others

1. No person, merely in their individual capacity (by the mere fact of having been born), has the right, or jurisdiction, to rule over any other person.
- All forms of hereditary leadership are suspect (except where expressly designated by God - Davidic covenant).
2. The only jurisdiction people have over others in their individual capacities must arise by consent, such as through a contract or promise.

SELF-GOVERNMENT: FREEDOM OF THE MIND

Freedom of the Mind

1. God created the mind free
 - Man's mind is the gift of God
 - Man's creative thought reflects the image of God in man
 - The mind is an aspect of self-government. Prov. 23:7
2. Each person is accountable solely to God for his thoughts

Freedom of Education

1. The Authority to Teach
 - Teacher merely submits ideas to the hearer: he has no authority to compel learning
 - The family has authority to teach - Gen 1:28; Deut. 6:6-9
 - The church has authority to teach - Matt 28:18-20
 - The civil ruler has no authority to teach - Rom 13:1-7; 1 Pet 2:13-17
2. Historical treatment
 - Crimes of the mind in 17th century England
 - The Virginia Statute for Religious Freedom
 - The First Amendment guarantee

The distinction between "secular" and "religious" ideas

1. Biblically, all ideas are religious, none are "secular."
 - Take every thought captive to obedience of Christ. 2 Cor 10:5
 - In Jesus are hid all treasures of wisdom & knowledge. Col 2:3
 - Example of Paul in Act 17:26 - Bible applies to all subjects
2. Practical problem: It is impossible to distinguish religious from secular opinions because all ideas partake of freedom of the mind

The state established institutions of religion in modern America

1. A state established religious institution has four elements:
 - State approved teachers
 - A prescribed view of truth (state approved curricula)
 - Compulsory attendance
 - Compulsory financial support
2. [Public schools fit all the criteria for a state established church](#)

THE FAMILY AS AN INSTITUTION

Created by God. The family is not an invention of people, but a relation imposed by God in His design for human society. [Gen. 2:18,21-24.]

An institution one is born into. Every person is born into a parent-child relationship which is peculiar to the family institution. (No suggestion is made that a person is born into a marriage relationship.)

Governed by covenant

1. Both the Adamic and Noahic covenants commend mankind to "be fruitful and multiply," that is, to reproduce through the bearing of children. This is to be done exclusively within the context of the family institution.
2. The marriage covenant governs the relationship between each husband and wife.
3. The mission of the family is twofold: 1) to be fruitful and multiply (to bear children); and 2) to subdue and rule over the earth (to exercise earthly dominion). [Gen. 1:28.]

Pre-defined relationship

1. God has determined the parameters of authority each person may exercise in the family, not leaving these to individual determination.
2. Husbands and wives have a duty of mutual fidelity. Husband is to love and honor his wife, and wife is to submit to her husband (willingly, not by coercion). The Bible does not teach "unlimited submission." [Eph. 5:22-23,25. See also, 1 Pet 3:1-7.]
3. Children owe their parents honor or respect and obedience. Parents owe their children the duty to provide for their welfare, health and safety. [Ex. 20:12; Eph. 6:1-3; 1 Tim. 5:8.]

Jurisdiction over others

1. The office of husband is to be the head of his family and the head of his household. [1 Cor. 11:3. See also, Num. 1:4.]
2. Parents have the original jurisdiction to train and discipline their children. [Eph. 6:4; Prov. 13:24; 22:6; Heb. 12:7-8.]
3. No authority for husband to discipline wife, or force her to have sex.
4. No authority for parents to harm, starve, imprison, or abuse their kids.

THE FAMILY: CORNERSTONE OF SOCIETY

The family is a government

1. It has unique definition. Gen 2:24
 - Marriage creates a new family
 - Marriage is a legal covenant
2. It has unique relationships. Gen 2:23
 - Husband - wife
 - Parent - child
3. It has unique authority. Gen 1:28
 - Be fruitful and multiply, and fill the earth
 - Subdue the earth, and rule over every living thing
4. There is no hierarchy of families, related or unrelated
 - every family unit is equally independent and self-governing

The importance of the family to society

1. The origin of society is in families. Gen 10:31-32
 - A nation is a family extended over many generations
 - National welfare depends on the well-being of its families
2. Families, not countries, are to dominate the earth
 - Society's defense, work force and tax base depend on families
 - Political world domination is contrary to God's plan
3. Families, not nations, makes good citizens
 - A good citizen is the result of proper child discipline
 - A strong family reduces crime and dependence on welfare

Family protection and security

1. Attacks on the family
 - Marxist objectives: abolition of church, family, property
 - Same-sex marriages, civil unions, and redefinitions of marriage
 - Assault on parental authority over children
 - Assault on private property
 - Pornography
2. Protection of the family
 - Regulation of marriage and divorce
 - Punishment of sex crimes, child abuse, and property crimes
 - U.S. Constitution: rights retained by the people include familial rights

THE FAMILY: CHILDREN AND PARENTAL RIGHTS

The right of parents to conceive and bear children

1. Biblical principles. Gen 1:26-28
 - Exclusively a family function
 - Not a function of church, state or individuals
 - No "sham" families allowed
 - A God-given right no one can take away
 - Includes care, discipline and education
2. Current issues
 - Family size limitations
 - "Test tube" fertilization
 - Surrogate mothers
 - Choosing child attributes
 - Artificial insemination
 - Contraception & abortion

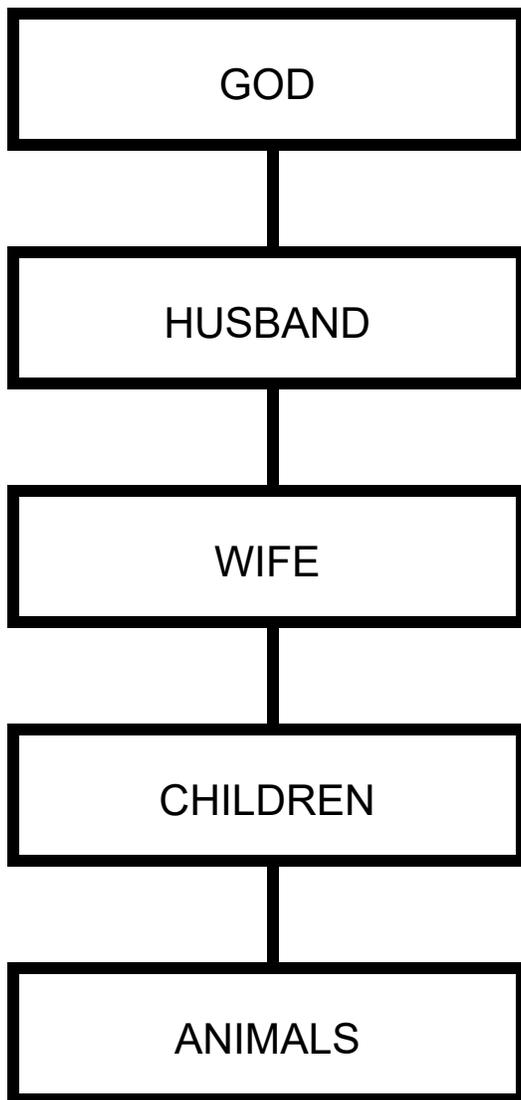
The right of parents to raise children

1. Physical care and discipline
 - Biblical mandate to parents. Prv 22:6; 1 Tim 5:8
 - Freedom to choose the level of provision
 - Freedom to choose the means of correction (within limits)
2. Intellectual care and discipline
 - Biblical mandate to parents. Dt 6:6-9; Eph 6:4
 - Freedom to choose the means of education
 - Freedom of religion in education
 - No right to a state-funded education for children

The duty of children to honor parents. Ex 20:12; Eph 6:1-3

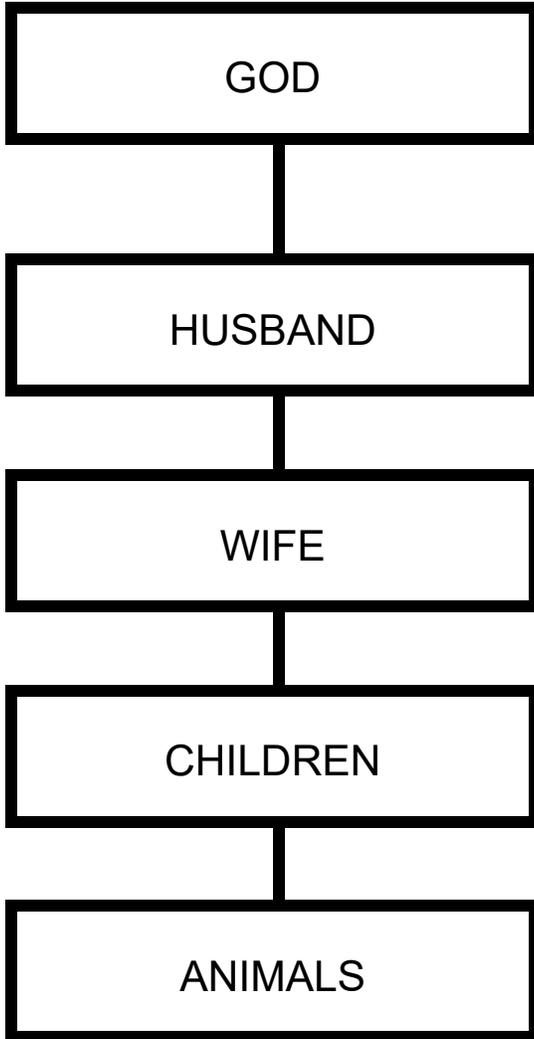
1. The duty to obey
2. The freedom to love
3. Rebellion against parents condemned. Ex 21:15,17; Dt 21:18-21
 - but mere disobedience is not rebellion - "strike, curse, or drunken"
 - and rebellion does not apply to young children
4. The first commandment with a promise
 - Long life and prosperity
 - Relationship to dominion mandate

THE WAY GOD DESIGNED IT



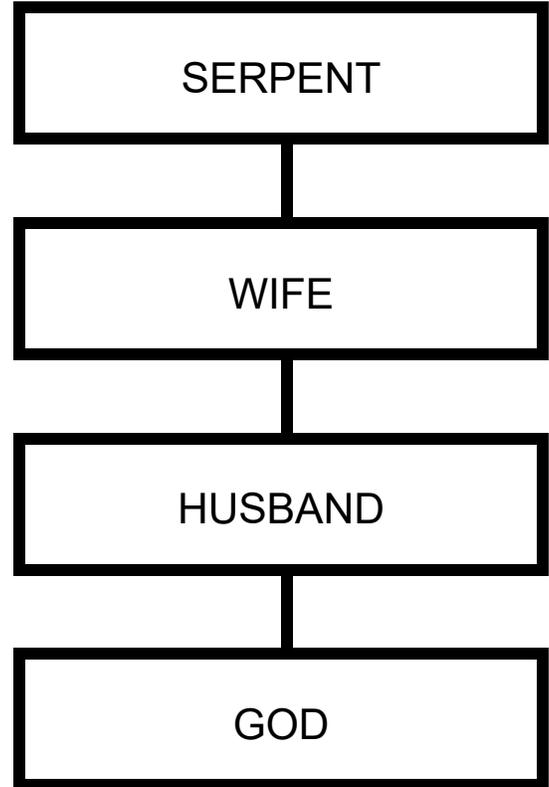
1. God gives each family office certain duties which God alone defines.
2. Each member has a moral authority and legal right to fulfill his/her family duties.
3. Each member's authority is independent of ability, circumstance or qualifications.
4. Each member has a limited authority over other family members under their care.
5. Each member is accountable to God for duties owed to Him:
 - a wife is as much directly accountable to God as the husband is
 - she is not accountable to husband for duties she owes to God.
6. No family duties are owed to, delegated by, or are accountable to civil society.
7. All family relationships are governed by love, not force or coercion. God never requires anyone to give unlimited submission.

IN THE BEGINNING

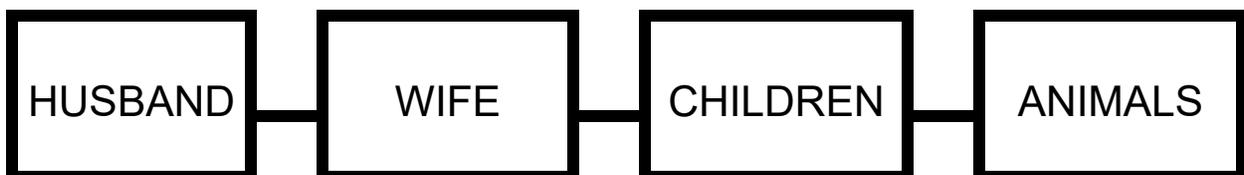


EFFECT OF THE FALL

The serpent deceived the woman, who convinced her husband, to disobey God.



MODERN VIEW OF THE FAMILY AND CREATION



1. God is irrelevant or does not exist
2. All family members have equal authority in family governance
3. Family members can use civil gov't to enforce rights against each other
4. Animals have the same (or more) rights and dominion authority as people

THE FAMILY: PRIVATE PROPERTY

Private property is a family issue

1. God commanded us to dominate the earth
2. Private property is the means of fulfilling this command
3. The family is God's primary agent for owning property

Property ownership

1. Wrong ideas about property ownership
 - Individuals earn property by their works
 - Private property was invented for social convenience
 - All property is owned by everyone in common
2. Property is the gift of God. Numerous biblical examples
3. Man cannot take away what God has given
 - Civil authority over property is limited to protecting family dominion, not usurping it
 - Property taxes and "eminent domain" frustrate God's plan by making civil rulers God's primary agent for owning property

Property stewardship

1. Every person is a steward
 - God is the ultimate owner of all property
 - Man is God's steward with respect to property he has
 - Each person is responsible to care for his own property
2. The requirement of putting property to a good use
 - The parable of the talents. Lk 19:12-27
 - Saving vs. hoarding
 - The use of property must conform to God's will

Property disposition

1. Gifts of property
 - We are to follow God's example by giving to others
 - The right of individuals to leave an inheritance
 - The taxation of gifts, estates and inheritances
2. Sales of property
 - A component part of family authority
 - Example: the real estate market in ancient Israel

DOMINION AUTHORITY

GOD'S INTENTION

Procreation	Habitation	Animals	Property	Labor
Children are a blessing	Explore and settle the whole earth	Dominate for food, clothes, etc.	A gift of God to sustain	Work has intrinsic value

HISTORIC UNDERSTANDING

Procreation	Habitation	Animals	Property	Labor
Infertility as a curse	Vagrancy, nomadism as a curse	Animals as mere property	Private wealth is good	Who won't work, does not eat

MODERN PERSPECTIVES

Procreation	Habitation	Animals	Property	Labor
Abortion is good - Children are a curse	Pride in cultural nomadism	Animals have rights over people	Property is state created & controlled	Pay people for not working

NATIONS AS INSTITUTIONS

Created by God

1. Following the Tower of Babel incident, God created the nations of the earth. Gen. 10:1-32.
2. However, there is no divine right of kings. Civil governments, as distinct from nations, are created by people. (See more below.)
3. Rather, a) the nature and limits of civil authority are defined by God; and b) civil rulers are ministers of God to do His will in civil matters. [Rom. 13:1-2.]

An institution one is born into or subject to

1. The pattern of the laws of the United States is that a person born within the nation's territorial boundaries is a natural-born citizen.
2. This pattern is also variously reflected in biblical examples. [Gen. 35:10-11; Acts 22:27-28.]

Governed by covenant

1. The original grant of civil power was made in the Noahic covenant, *i.e.*, capital punishment. [Gen. 9:6.]
2. The hallmark of civil rule by covenant in the history of Anglo-American jurisprudence is the principle of the consent of the governed. Thus, a civil covenant (*i.e.*, a constitution) must be assented to by the parties before it can be binding upon them.
3. The mission of civil government is two-fold: a) to punish wrongdoers; and b) to commend what is right (or secure rights). [1 Pet. 2:13-14.]

Pre-defined relationship

1. The rights of each citizen and subject with respect to civil government are pre-defined.
2. However, this principle only applies to inalienable rights (which are granted by God), not to political rights granted by men. [Deut. 16:18-20.]

Jurisdiction over others

Nations have the “power of the sword” to punish wrongdoers, even to the point of death in certain cases. [Gen. 9:6; Rom. 13:3-4.]

CIVIL GOVERNMENT: ITS PURPOSE

Civil government is ordained by God

1. A legitimate institution. Rom 13:1-7
 - Civil authority is established by God
 - Civil rulers are ministers of God
 - Civil power is limited by God
2. A unique authority
 - Punish (but not prevent) wrongdoing
 - Commend (but not perform) what is right
 - Capital punishment: a duty, not an option
- 3 But, this does not mean that whatever government exists is "of God"
 - No civil government is made by God
 - No public official or civil ruler is installed by God
 - Every civil governments is fully capable of being evil
 - God never imposes on anyone a duty of unlimited submission

Civil government is a blessing from God

1. A righteous purpose
 - To uphold God's law (the law of nature)
 - To secure individual rights
 - To protect liberty
2. A godly calling
 - Earthly (civil) citizenship is a tool for the gospel
 - Holding civil office is honorable
 - Numerous biblical examples

Basic principles of civil government

1. Individual rights are endowed by God
 - Not all rights are "civil rights."
 - What God has given cannot be taken away
 - Civil rulers must recognize individual rights
2. Governments are instituted among men
 - God does not dictate the form of civil government
 - Legitimate government requires consent of the people
 - Civil rulers are under the law, not above it

The separation of church and state: no conflict intended

1. Render to Caesar and to God, respectively. Mt 22:21 and Lk 20:25
2. Church and state: coequal institutions acting on the same people at the same time, but with different authority for different purposes

A CHRISTIAN NATION			
DEMOCRACY	THEOCRACY	ESTABLISHMENT	REPUBLIC
A majority of population professes the Christian religion	God is: 1) actual civil ruler; and 2) in actual covenant with the nation	Matters of religious faith (i.e., the gospel) are prescribed by law	A government of laws, and not of men, that is, based on God's laws
U.S. and Britain were, at one time	Ancient Israel was unique	U.S. states once had them; England still does	Laws of nature and nature's God is our heritage
The majority controls the minority; unpopular religions can be denied rights	Church & state are merged; no religious tolerance; punishment of religious offenses	Church is gov't department; civil rights depend on religious faith	Separation of church & state; equal rights to all religious faiths
Politics is king	God is king - (Gov't is God)	Religion is king	Law is king (Lex Rex)
Subject to shifting public opinion; not very secure	Subject to divine interposition; not our choice	Prohibited in U.S. as contrary to [God's] law	The most secure system; but still can be lost (and regained)

GOD CREATES NATIONS, MEN MAKE GOVERNMENTS

God Is The Creator Of Nations

1. Following the Tower of Babel incident, God scattered the people of the earth. Gen. 10:32.
2. The nations so formed are listed in the Table of Nations. Gen. 10:1-31.
 - This separation of was not the invention of any man or group of men
 - Nor was it founded on the directives of any human leader, the consent of any committee, or the result of a natural evolutionary process
 - Rather, it was entirely God's idea - imposed on mankind without its consent as a form of divine judgment
3. Confirmations
 - the Most High gave to the nations their inheritance. Deut. 32:8.
 - God made from one man every nation of mankind to live on all the face of the earth. Acts 17:26.
4. But when God did this, He gave none of them a form of government

Governments Are Instituted Among Men (*i.e.*, Government by Consent)

1. A division of labor between God and men
 - God grants and defines the nature of civil power, and the laws which constrain all civil governments
 - Man determines the form of government, what documents will establish that government, what powers may be exercised in what ways, and the manner of succession
 - God never interferes with man's discretion in such matters.
2. Even the theocracy of ancient Israel was instituted by men
 - God **proposed** to make Israel a holy nation. Exo. 19:5-6.
 - But before He could do that, the people first had to consent. Exo. 19:8.
3. Then, after the Ten Commandments had been delivered, the people had to give their consent again, to make it effective. Exo. 24:7-8.
4. In spite of ancient Israel being a theocracy, it was very decentralized and self directed by the people.
 - The system of judges. Exo. 18:21-22.
 - There was no king in Israel. Jdg. 21:25. A fact, not an indictment.
 - And that's exactly the way God designed it.

Changes in the Form of Government are Likewise Left to Men

1. When Israel changed from a judgeship to a monarchy, it was the will of the people, not God's idea. 1 Sam. 8:4-5, 7, 9.

- God told Samuel (the last judge) to listen to the people
- God neither forced a monarchy upon them, nor did He veto a change in the form of government the people wanted. He merely warned them what it would look like, and let them decide. 1 Sam. 8:19-20.

2. Didn't God anoint the kings over Israel, thus proving that He instituted the monarchy?

- God did anoint the kings over Israel. But this made none of them actually king.

3. Saul did not become king until the people consented. 1 Sam. 10:24.

- Similarly, David did not become king until the people consented, and this was in two separate steps. 2 Sam. 2:11; 5:1-4.

- "If the Lord's immediate designation of David, and his anointing by the divine authority of Samuel, had been that which alone, without the election of the people, made David formally king of Israel, then there were two kings in Israel at one time." Samuel Rutherford, *Lex Rex*, Question 4 (1644).

A Nation and its Government Are Not the Same

1. When Israel's form of government changed, it had no impact on the nature of the nation, *i.e.*, either God's purposes for Israel, or the nature of the theocracy.

2. Since a change in the form of government does not change the nature of the nation, we prove that a nation and its form of government are not the same.

- The U.S., like Israel, changed its form of government
- It went from the Articles of Confederation to a constitutional system
- Which had no impact on nation formed by Declaration of Independence

3. Therefore, abolishing the form of government does not destroy a nation *per se*.

- One might even say, the people have a right to abolish their form of government. (Declaration of Independence agrees.)

- We have no right to destroy the creations of God (nations), but man's creations are, in a very real sense, disposable.

CIVIL GOVERNMENT WORLDVIEWS

BIBLICAL	NON-BIBLICAL (STATIST)
All civil governments have fixed limits to their authority which cannot be altered	Civil governments have no fixed or absolute limits to what they can do
The purpose of civil authority is to restrain evil (punish crimes God has defined)	The purpose of civil authority is to regulate human behavior (we define what are crimes)
It is not the job of civil government to do good deeds	A legitimate goal of civil authority is to provide for the common welfare by coercion
Another purpose of civil government is to secure private rights	Another purpose of civil government is to confer private privileges
True rights are endowed by God and are inalienable (cannot be deprived)	All rights are civil rights (originating with the state) and can be given or taken away
God does not create civil governments (civil governments are instituted among men)	Every civil government exists by God's permission, thus, all civil governments are legitimate
No civil government has a divine right to exist	Every civil government has a divine right to exist
The people have a right to abolish their civil government for cause	To attempt to abolish any civil government for any reason is treason
No mere creation of man (civil gov't) can supersede the creations of God (individual, family, church, the private sector)	A civil government is the crown of creation and the ultimate achievement of mankind
In conflicts between a state and the private sector, the state defers	In conflicts between a state and the private sector, the state supersedes
God desires that mankind be governed by a de-centralized self-government	Mankind must be governed by a centralized civil head. Civil government is god.

CIVIL GOVERNMENT: DISOBEDIENCE

Civil Government Isn't All That Great

1. We must reject the statist belief that civil government is the most perfect, the most reasonable, and the true natural state of man
 - Civil government is not the highest achievement of mankind
 - The creation of men can never be superior to the creations of God (*i.e.*, the private sector - individuals, families, and the Church)
2. The idea that people must give up some of their natural rights in order to enter into a state of society is a lie.
 - Natural rights come from God. They do not yield to men.
3. Unquestioned or unqualified obedience to public officials always leads to tyranny. It is our duty before God to resist tyranny.
4. There is a very American (and Christian) saying: "Rebellion to Tyrants is Obedience to God."

The Nature and Extent of Natural Rights

1. All Natural Rights Are Individual Rights
 - All natural rights are God-given and inalienable
 - All natural rights are individual and not corporate
 - Accountability for our rights runs solely to their source (God, not men)
2. The job of civil gov't is to **secure** our God-given rights
 - Civil government has no natural rights (because it isn't a human being)
 - All civil powers are inferior to the rights of the people
 - When natural rights and civil powers conflict, rights always win
3. The Limited Nature of Civil Power
 - In Rom. 13, the statements be subject to the governing authorities and be subject to every human institution, do not refer exclusively to civil government
 - The private sector actually stands above civil government (what God created is superior to what man creates)

Disobedience is sometimes lawful (and rather broadly defined)

1. Obey God rather than men
 - God does not authorize tyranny, and people cannot consent to it
 - A tyrannical civil ruler loses the right to rule
2. However, biblical civil disobedience is neither based upon, nor tied to, the proclamation of the gospel
 - There is no reason to limit biblical civil disobedience only to issues regarding the sanctity of life, the dignity of marriage and religious liberty
 - There is no sense in which the right of civil disobedience is tied to membership in a faith *community*
3. Rendering to Caesar ONLY what is lawfully Caesar's to have
 - The traditional Christian understanding grants Caesar too much
 - God never gave civil rulers authority to regulate the private sector (individuals, families and voluntary associations including churches)
 - The world of business, commerce, occupations, labor and the economy is every bit as much a part of the private sector as religious freedom
4. Civil disobedience isn't limited to instances when laws are gravely unjust, or require a person to do something unjust or immoral
 - It is enough that man's law requires a person to do something which God has established men as being free to refuse to do, or to handle in the liberty of their own discretion

Presumptions of Validity

1. Rom. 13 does not require either that:
 - all civil laws are entitled to a presumption of validity, or
 - as good citizens and God-fearing people, we owe a presumptive duty to obey all civil laws.
2. Who Really Has The Burden Of Proof?
 - All authority must be justified - even civil authority
 - the burden of proof to show that a civil law is invalid or need not be obeyed is actually pretty small
3. For example, think of all the things God gave to the private sector (take dominion, bear and raise children, love God and your neighbor, make disciples and teach the commands of Christ).
 - If civil government regulates these things, who - really - has the presumption of validity, and who has the burden of proof, to justify disobedience?

The purpose of disobedience is to restore law and order, not destroy it

1. Don't repay evil for evil
2. Leave vengeance to God alone.
3. The Doctrine of Lower Magistrates is a limited option for interposition between a public official wrongdoer and a victim of tyranny.
 - However, it only applies to duly elected or appointed public officials.
 - There is no right to appoint oneself as a lower magistrate
4. There is no right of individuals to engage in armed resistance or violence, but only of the whole people through existing civil officers.

Biblical examples of Civil Disobedience

1. The Egyptian midwives disobeyed a direct command of Pharaoh to kill all Hebrew baby boys. Ex. 1. Same for Moses' mother.
2. Rahab hid the Hebrew spies doing recon in Jericho, and refused a direct order by the king of Jericho to turn the spies out. Josh. 2.
3. Jonathan disobeyed a direct order from his father King Saul to kill David. 1 Sam. 19.
4. Shadrach, Meshach, & Abednego disobeyed King Nebuchadnezzar's command to worship his idol. Dan. 3.
5. Daniel defied an injunction signed by king Darius prohibiting anyone from praying to any God or man other than Darius. Dan. 6.
6. The wise men defied king Herod's command to report back to him the location of the Christ child. Mat. 2.
7. Peter and John disobeyed the command of the rulers and elders of Israel to stop preaching in the name of Jesus. Acts 4:18-20.
8. Same thing in Acts 5:29, when Peter made the quintessential statement of civil disobedience, "We must obey God rather than men."

Notice how not all of these involve assertions of religious freedom. Nor do all of them involve commands to do something unjust or immoral.

THE CHURCH AS AN INSTITUTION

Created by God

1. The universal Church, or body of Christ, was not invented by any man.
2. It was ordained by God to serve the purposes of its head, Jesus Christ, to advance His mission in the world. [1 Cor. 12:13,18,24,27-28.]

An institution one is born into

1. Unlike the physical birth which characterizes the other legal institutions, birth into the Church is spiritual in nature.
2. This spiritual rebirth is often referred to as being "born again." [Jn. 3:3-7.]

Governed by covenant

1. By His death and resurrection, Christ Jesus inaugurated a new covenant for all those who believe in Him. [Heb. 8:6.]
2. The mission of the Church is twofold: a) to gain converts in every nation; and b) to disciple (teach everything that Christ commanded). [Mat. 28:18-20.]

Pre-defined relationship

Previously alienated from God and born separated from Him, each Christian becomes legally adopted as a son of God and is recognized as a fellow heir with Christ. [Rom. 8:15-17; See also, Gal. 4:4-7.]

Jurisdiction over others

1. A local church has jurisdiction over its own members to judge disputes between them **if the affected members consent to it**.
 - no jurisdiction to judge matters unrelated to the church body itself.
2. Like any voluntary association, a church may dissociate from (or "excommunicate") any member. [Mat. 18:15-17; 1 Cor. 5:11-6:3.]
 - which has no effect whatsoever on the member's salvation or membership in the body of Christ.
3. No authority to tell members how to dress or wear their hair, to control their education, tell them who they can marry, or choose an occupation.
 - in other words, the jurisdiction of the Church does not supersede the jurisdiction of the family
 - in fact, several scriptures strongly suggest that family jurisdiction supersedes the Church's jurisdiction, such as 1 Cor. 14:33-35 and 1 Tim. 3:2-5 as examples.
4. No church leader has any 'spiritual authority' to direct or control the beliefs or behavior of any member.
 - each person's beliefs and conduct are matters for which they are accountable to God alone.

THE CHURCH: WITNESS TO THE WORLD

The church is the vehicle for establishing righteous government

1. The authority of the church
 - The Great Commission is given to all Christians
 - The mission: baptize, disciple and teach the nations
 - A God-given right which cannot be denied
2. The church is to respond to lawlessness lawfully
 - The prophetic voice among the people regarding the proper role of basic institutions
 - Be shrewd as serpents, innocent as doves
 - Live by example: The church must perform its own role well, to discourage civil intervention in religious affairs

Church government has a dual nature

1. Divine institution (the body of Christ is governed by Him alone)
 - Church offices appointed by God
 - Ministries appointed by God
 - Spiritual gifts appointed by God
2. Human association (a local fellowship is governed by its members)
 - God does not dictate the form of church government
 - Local church government requires consent of its members
 - Church rulers are under the law, not above it
3. The universal church and local church should not be confused

Restoration of the church as a righteous example

1. The American church heritage
 - Salt and light in the culture
 - Theology must be culturally relevant
 - Church participation in civil affairs
 - A place of public meeting and debate
 - Church leaders active in politics
2. To regain credibility, the church must set its own "house" in order
 - Avoid hypocrisy
 - Teach all that Christ commanded, *i.e.*, the full counsel of God's laws
 - Enable and equip members - don't make them dependent on church leaders for moral direction or ministry opportunities.

THE CHURCH: EXEMPTIONS FROM CIVIL LAWS

Churches are not immune from all civil laws

1. No person or group is generally immune
 - Everyone is governed by more than one authority
 - The civil ruler must treat everyone equally (no partiality)
 - This includes individuals, families and churches
2. There is no special immunity based on religious belief
 - Religion is not defined by a person's subjective beliefs
 - Just as the beliefs of everyone (including the church) are free from regulation, so the actions of everyone (including the church) are subject to some regulation
 - The church is no more separate from the state than the family. God created both in equal status compared to each other and the state.

Heavenly citizenship does not exempt anyone from civil laws

1. Heavenly citizenship is individual, not corporate.
2. Heavenly citizenship does not "erase" our earthly citizenship
 - All men originate on the earth. Gen 2:7
 - All men shall return to the earth. Ecc 12:7
 - What we call "heaven" is really the new earth. Rev 21:1-22:5
 - Earthly citizenship is a tool for the gospel. Acts 22:22-29
3. No man has authority to determine who a citizen of heaven is
 - Civil laws cannot apply only for, or against, Christians
 - Civil rulers cannot define what a "church" is or who is a Christian
 - A local church is not "more equal" than other human associations

Tax exemption and religious ministry

1. Property tax exemption
 - A property tax is a civil claim of jurisdiction over ownership
 - God gave jurisdiction over ownership to the family
 - Biblically, all property is tax-exempt, not just "religious" property
2. Income tax exemption
 - An income tax recognizes civil jurisdiction over commerce
 - Gifts are governed by the law of love, not the law of commerce
 - Biblically, all gifts are tax-exempt, not merely church contribution receipts, and church sales are "commerce" as much as private business

THE RESTORATION OF LIBERTY

Covenant renewal is the key

1. Liberty is proportional to covenant faithfulness
 - Keeping covenants is important. Israel's example. 1 Cor 10:6
 - Covenant keeping brings blessings (liberty). Deut. 28:1-14
 - Covenant breaking brings cursings (tyranny). Deut. 28:15-68
2. What is a covenant?
 - An agreement between two or more persons (God is witness)
 - Its purpose cannot be changed, even by future generations
 - It serves as a framework for administering an institution

Biblical pattern for covenant renewal

1. Rediscovery of covenant text and terms
 - Occasion for the second giving of the law. Deuteronomy
 - Hilkiah rediscovers the law. 2 Ki 22:8
 - Ezra reads the law. Neh 8:1-18
2. Repentance from unfaithfulness to the covenant
 - Israel at the Jordan. Cmp. Num 13 with Joshua 1
 - Josiah removes idolatry from Israel. 2 Ki 23:4-20
 - Confession of sins after exile. Neh 9:1-37
3. Recommitment to obey the covenant
 - Israel enters Canaan. Deut 29:1
 - Josiah reinstates the covenant. 2 Ki 23:3
 - Nehemiah reestablishes the covenant. Neh 9:38-10:39

Covenant renewal: applications

1. Institutional contexts
 - Individual. Eph 4:1
 - Family. Gen 1:28
 - Church. Matt 28:18-20
 - Civil Gov't. 1 Pet 2:13-17
2. Constitutional Context
 - Faithful textual exposition
 - Fixed principles of law
 - Virtue of a written constitution

PART 5:
A BIBLICAL WORLDVIEW
i.e., PUTTING IT ALL TOGETHER

AUTHORITY IS A PRIORITY WITH GOD

Authority vs. Power

1. God is the ultimate source of power and authority in the universe
 - People refer to God as omnipotent, all-powerful, or as the Almighty. People are much less inclined to acknowledge God's infinite authority.
2. All power and authority men have comes from God
 - Jesus gave the twelve power and authority. (Lk. 9:1).
 - Angels, authorities, and powers are subject to Christ. (1 Pet. 3:21b-22).
3. However, power and authority are not the same
 - Power primarily refers to strength and the ability to act
 - Authority normally signifies the lawful right to act

A God Of Authority

1. The Creator made not only the physical universe, but also all of its governing powers and authorities
 - By him all things were created, in heaven and earth, visible and invisible, whether thrones or dominions or rulers or authorities. (Col. 1:16).
 - For there is no authority except from God, and those that exist have been instituted by God. (Rom. 13:1).
2. There is no one greater than this God
 - Christ is seated at God's right hand in the heavenly places, far above all rule and authority and power and dominion, not only in this age but also in the one to come. And he put all things under his feet. (Eph 1:19-22).
 - Jesus is the head of all rule and authority. (Col. 2:10).
 - And Jesus came and said to them, "All authority in heaven and on earth has been given to me." (Mat. 28:18).
3. There is no realistic way to fight this God. There is nowhere anyone can go to escape God's laws, and no limit to His jurisdiction.
 - Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. (Rom. 13:2).
 - The Lord knows how to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority. (2 Pe 2:9b-10). See also, Jude 8.

Authority Matters

1. From the beginning, authority issues have defined the human condition
- The first word God ever spoke to mankind was a grant of authority. (Gen. 1:28).

- God doesn't start off with, "Now it's your job to love Me and also love each other." Love's got nothing to do with it. It's not about trust or faith or belief. The only thing God tells His new creation is what they are authorized to do.

2. Now comes the proviso - "Don't eat the fruit of this one tree, the tree of the knowledge of good and evil." (Gen. 2:16-17).

- What is that? A restriction or a limitation on the authority to eat plants originally granted. God defines and limits our authority.

3. The Mark of Cain (and the importance of authority)

- After Cain kills Abel, he is found guilty of murder. (Gen. 4:10-15).

- Cain objects. "Whoever finds me will kill me." God responded, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain to protect him. (Gen. 4:15).

- Which begs the question - Why would God protect a murderer?

- **Ans:** At that time God had not authorized anyone to punish murder

4. A Fixed Order of Authority

- One of the strongest invectives against any nation in scripture is the criticism of the ancient Chaldeans, "whose own might is their god," and whose "justice and dignity go forth from themselves." (Hab. 1:7, 11).

- That is, the Chaldeans' claim to authority originated with themselves.

- But that isn't where true authority comes from. All true authority comes from God, according to a predetermined plan and structure.

Supreme Rules

1. God's laws determine what is right and wrong. Man's laws must conform to God's.

2. It is never enough to know right from wrong. One must also determine to whom, and to what extent, God has granted enforcement authority.

- no one ever asks the second question

- the second question is more important to God than the first (Gen. 4 - example of Cain) - arguably seven times more important.

GOD'S LAWS OF AUTHORITY

The Delegation Principle (all human authority is delegated, not inherent).

1. **All authority ultimately belongs to God.**

- God's authority even includes the right to destroy the creation which he made as a means of enforcing His word and His law.

- God's authority is not limited to material things, nor are His laws or His governing authority limited to physical laws.

2. **Some authority has been delegated to men.**

- Since God is the only uncreated being in the universe, His is the only authority which is inherent. Everyone else takes by delegation.

- Primarily, these delegations have been made through the various covenants between God and men.

3. **God reserves for Himself all authority which has not been delegated.**

- As mere creatures made by God, people can never have the full scope of authority which God has.

- For example, God alone can read our minds and judge our hearts. This is both a statement of authority and capability.

The Limitation Principle (all human authority is limited, not absolute).

1. **Human authority extends only to that which God gives him.**

- Unless a specific authority has been delegated to us, we don't have it. This is the universal principle of enumerated powers.

EXAMPLES:

- No one could punish Cain for murdering Abel until God allowed people to exercise jurisdiction over the law of murder. (See, Gen. 4:8-15.) The authorization came 1650 years later (post-flood). (Gen. 9:6).

- No one could eat meat until God said they could. God wasn't simply ratifying or acknowledging what people were already doing in Gen. 9:3.

- Saul lost his kingdom because he took it upon himself to offer a sacrifice he had not been authorized to make. (1 Sam. 13:8-13).

- Athaliah was put to death because she seized the throne of Israel by force, knowing only male heirs of the king could rule. (1 Ki. 11:1-16).

- Uzzah lost his life when he reached out to stabilize the ark of the covenant, because no one was authorized to touch it. (1 Chr. 13:9-10).

- At no time was a perceived necessity sufficient to overcome the lack of an express delegation. Necessity alone grants neither rights nor powers.

2. Human authority is limited by the terms of the delegation.

- People tend to imply and infer things that are unsaid. But these only ever go in the direction of expanding our authority, never shrinking it. When in doubt, assume more. Better to ask forgiveness than permission.
- However, this is not the way God operates. Things unsaid are ungranted.
- Thus, for example, the Dominion Mandate confers no authority for people to rule over each other. Dominion authority is limited to animals, plants and the ground.
- The jurisdiction to rule over people must be derived from some other express delegation, such as the consent of the governed.

3. No one defines the extent of his own authority.

- Following the Delegation Principle, every person must derive their authority from someone else, which ultimately always traces back to God.
- Since human nature is corrupted, the prerogative of defining one's own authority (especially over others) will tend invariably to excess.
- The unauthorized assertion of authority is a serious offense. See, for example, Deut. 17:9-12 (re: judging one's own cause).

The Diffusion Principle (human authority is diffuse, not concentrated).

1. God delegates authority via His covenants with people.

- Specifically, divine covenants contain all of the express terms of authority delegated by God to mankind.
- Thus, it is to the terms of the divine covenants that we must look for the terms and limitations of human authority.

2. God hasn't given any person total authority.

- God has not given all human authority to any one individual or group of people, nor has He covenanted with men only once.
- Rather, He has covenanted with different people throughout history and has delegated differing authority in each covenant.

3. The diffusion of powers is the rule.

- God has distributed authority among mankind severally as He wills, so that human authority is diffuse and disparate.
- In other words, God has spread His delegations of authority around so that everyone has some God-given authority, but no one has it all.
- **There are absolutely no exceptions.**

GOD'S JURISDICTION vs. MAN'S

Morality vs. Law

The duties men owe to God (which God reserves jurisdiction to enforce) are moral obligations, whereas the duties men owe to other people (which God has delegated to mankind to enforce) are legal obligations.

Jurisdiction over the heart and mind is moral only

1. Authority over the heart and mind is God's alone.
 - Only God can accurately examine the heart or mind of any person.
 - Further, He has reserved the exclusive right to make this examination.
2. No secrets from God
 - God's authority over the heart and mind is complete. Jer. 11:20.
 - God reserves the right to change our hearts and minds. Prv. 21:1.
3. No human jurisdiction over the hearts of others.
 - People have neither the ability to examine the heart or mind of others, nor the right to judge the heart or mind of others. Mat. 7:1-2.
4. Citizenship in God's kingdom
 - A person's citizenship in God's kingdom (a matter of the heart) is outside the jurisdiction that God has granted to mankind to determine.

Jurisdiction over acts of love is moral only

1. The law of love
 - Love originates from the heart. 1 Tim. 1:5.
 - A chief duty of the law of love is to love your neighbor as yourself.
 - This duty is owed directly to God, and only indirectly to the recipient.
 - Love cannot be claimed as a right, earned by the recipient, or coerced.
2. The jurisdiction of love.
 - In a sense, love undergirds all of God's law. Rom. 13:8.
 - However, love also governs some areas of human conduct exclusively.
3. Charity and gifts.
 - Any act of charity, such as a gift (charity is another word for love) is among the actions governed exclusively by the law of love
 - Any gift or act of love ("grace") must be voluntary and undeserved (not a matter of "works"), or it is not love at all.
 - Therefore, neither love nor charity can be compelled, nor can the failure to love be punished by men.

MAN'S LIMITED JURISDICTION

Teaching Authority (or, the limited authority to teach)

- No one has the right to instruct the heart or mind of another unless it has been expressly given by God.
- Jesus declared that the realm of truth was under His kingdom, and that He expected His disciples to teach others the truth. Jn. 14:6; Mt. 28:20.
- God has also made it plain that parents have the authority to teach their children. Dt. 6:7.
- The authority to teach is simply the right to submit ideas for the consideration of another, but that each person retains the authority to decide for himself whether to accept or reject the submitted ideas.

Spiritual Authority Then and Now

1. All sacramental authority in ancient Israel was exercised by the Levitical priests, who conducted all religious service
2. However, in the Church, human priests were the very people God went to some lengths to eliminate from any further spiritual service
3. Of necessity all the special priestly things O.T. priests did would also have to be kept out of the Church. Therefore:
 - There are no special feast days or holy days. Rom. 14:5; Col. 2:16.
 - There is no physical temple, no segregated class of temple workers, and no financial system in place to support those workers (*i.e.*, tithing)
 - No one in the Church stands in the shoes of the O.T. priests.

Equal Spiritual Authority in the Church

1. All believers derive equal authority from the Great Commission
 - Thus, all believers have equal authority to carry it out.
 - Only God can limit what God has authorized. But there are no words of limitation in the Great Commission (or elsewhere) as to who may or may not carry out its tasks.
2. Thus, every Christian has equal authority to administer whatever religious rites or sacred rituals are a part of the life of the Church.
 - There is no hierarchy of spiritual authority with respect to Church sacraments, including without limitation baptism and communion.
 - Thus Paul encouraged believers to exercise **self-government** in the observation of the Lord's Supper. 1 Cor. 11:17-34.

Spiritual Gifts

1. God distributes gifts to believers not equally, but severally. Rom 12:3-6. That is, believers don't all receive the same gifts.
2. Do the spiritual gifts have an inherent authority structure?
 - Many of the gifts (such as healing, generosity, mercy, etc.) have no possible ruling authority or leadership role attached to them.
 - A gift of service (or ministry) relates to the function of a subordinate. You don't call someone a subordinate, then treat them as being in charge.
3. What about the gifts of leadership, or administration?
 - A person may have the talent to lead or administer, but that's not how authority to lead or administer is acquired. **Authority must be delegated.**
4. Where does authority come from? **There are only two options:**
 - If from God, then it must come via a divine covenant. But Jesus never put any specific persons or offices in charge of His Church.
 - The other option is the consent of the governed, (*i.e.*, people). But men cannot confer true spiritual authority on anyone, can they?
5. So, there is no structure or hierarchy of authority inherent within or among the spiritual gifts of the Church, or gifts for ruling others.
6. **Note:** None of the spiritual gifts relate to performing baptisms, administering communion, hearing confessions, dispensing forgiveness, or performing weddings and funerals.

Spiritual Offices

1. The Nature of Spiritual Offices.
 - Like spiritual gifts, they are appointed by God, **not by men**. You cannot aspire to them, and men do not elect or appoint any of them. Eph. 4:11.
2. Description of the offices:
 - Apostles plant churches; Prophets proclaim the word of God.
 - Evangelists spread the Gospel. (Not every Christian is an evangelist. **Some** are appointed ... Do I have to explain everything?)
 - "Pastors and teachers," or "pastor-teachers"? One office or two?
 - Pastors ostensibly shepherd believers; Teachers instruct the faithful.
3. The Authority to Rule
 - Does scripture **anywhere** grant any of the spiritual offices the right to govern or to rule over others, or suggest a hierarchy? **No, it does not.**
 - Consistent with the Diffusion Principle and the lack of any priesthood in the church, all spiritual offices are equal in authority => no hierarchy.

THE SOCIAL INSTITUTIONS

Fixed Fundamental Purposes

1. Of the institutions created by God, each has been delegated a certain sphere of authority in which to operate.

2. This delegation was made either by divine covenant, or by the law of nature (being the will of God impressed in the creation).

- Two delegations made by divine covenant are the Dominion Mandate (Gen. 1:28 - Adamic covenant) given to families, and the Great Commission (Mt. 28:18-20) given to the universal Church.

- The one delegation made via the law of nature and merely summarized later is the Greatest Commandment (Mat. 22:36-40) given to individuals.

- Civil power (but not a form of government) was first given to people as part of the Noahic covenant (*i.e.*, the authority to execute murderers).

- Thereafter, when nations were formed, people delegated civil power to their respective forms of civil government by the consent of the people.

3. Each of the institutions created by God has essentially two main purposes which are fixed and immutable.

- For individuals, there is the love of God (morality and piety - or freedom of religion and freedom of the mind) and the love of our neighbors (which covers a whole range of human interactions including torts and crimes).

- Families have the twin purposes of child-bearing (including family interrelationships, sexuality and education), and dominion (including economic rights, property, contracts, occupations and stewardship).

- Nations have the dual purpose of punishing those who do evil (not including punishing good deeds, nor doing good things), and praising those who do right (historically understood as securing individual rights).

- The two purposes of the Church are to evangelize the lost and to teach all nations the commands of Christ (laws of God).

4. [These tasks are not optional](#), but each institution is under a divine duty to carry out the authority God has delegated to it.

5. And the duty of each as well is to refrain from carrying out any of the authority delegated to the other institutions.

Co-equal, Non-overlapping, Non-hierarchical

1. **The institutions operate concurrently**, that is, everyone is governed by multiple legal institutions at the same time.

- Thus, a person cannot generally be a member of any one legal institution to the complete exclusion of all the others.
- Anyone living in civil society will necessarily be subject to multiple legal institutions at the same time (self-gov't and civil gov't, at a minimum).
- No one has the right to declare himself free of all institutional attachments merely by virtue of a self-declaration.
- God's institutions do not fractionalize society into separate groups of people, some of whom are "the family," "the Church," "the state," or individual "freemen."

2. **The institutions are legally discrete**, that is, non-overlapping in their authority, purposes, and organizational structures.

- God did not give the same authority to more than one institution at the same time. **For example:**
- The authority to bear children and take dominion was not given to the Church or to civil government, but solely to the family.
- The authority to evangelize and disciple people was not given to the family (which can teach and discipline its children) or to civil government, but solely to the Church.
- The authority to punish (kill) wrongdoers and to secure individual rights was not given to the family (which can punish its children, but not to the point of death) or to the Church (which can only excommunicate its members), but solely to national polities.

3. Accordingly, people who rule over others for one purpose may be ruled by others for another purpose.

- An individual's authority depends not on who they are, but the purpose for which their authority is given

4. God's institutional plan has no legal conflicts.

- In constituting the legal institutions the way he did, God did not create any inherent jurisdictional conflicts.
- Among the legal institutions, none is superior compared to the others.
- God never delegated legal authority to any institution to enforce His law concerning any other institution.
- If two institutions claim authority over the same people for the same purposes, one of them is a jurisdictional usurper and is legally wrong.

No Default to Civil Government

1. There are in fact five major players in society, not two.
 - Casting social policy debates in terms of church vs. state, is generally misleading at best.
 - If a generalization must be made, go with Caesar vs. the private sector, made up of individuals, families, churches and all voluntary associations.
 - But nobody is in charge of the private sector - it is composed of equal and independent institutions and associations which act autonomously and each has full authority within their respective grants of authority.
2. The private sector includes, but extends far beyond, churches and matters of religion.
 - A tacit assumption of many Christians is that the vast bulk of the non-religious private sector (especially business and commerce) belong to the jurisdiction of Caesar because they are not religious in nature.
 - However, the biblical injunction to "Render to Caesar what is Caesar's, and to God what is God's," (Matt. 22:21) makes no assumption that the non-religious private sector belongs to Caesar, nor that God's jurisdiction is limited to religious matters.
 - Quite the opposite: only specifically defined purposes and powers belong to Caesar (punish wrongs, secure rights).
3. Thus, if God didn't expressly grant a particular authority to Caesar, then either: a) He must have granted it to the private sector; or b) God reserved it for Himself. This is the default position.
 - At no point does civil government pick up the leftovers (*i.e.*, any authority beyond what has been expressly delegated).
 - And it matters not one bit how laudable or desirable the social goal is.

Stop Expanding Civil Powers

1. Business and commerce are the province of the private sector (*vis-à-vis* the Dominion Mandate).
 - Civil government can eliminate barriers to commerce and to some extent regulate international trade, but it has no business deciding who can go into what kind of occupation, regulating private employment, or imposing regulatory burdens on what are otherwise lawful commercial activities.
 - Also, civil government has no right to go into business itself, to invest in particular businesses, or pick winners and losers in any field of commerce (such as by granting licenses to do business to some but not others).

2. There are, of course, many other things God left to the private sector which civil government should stay out of, among them education, child care, charitable works, social services, health care, insurance, and too many other things to mention.
3. And then there are things God has not authorized anyone to do, such as punishing hate or hate crimes, judging hearts and minds, trying to achieve perfect justice, creating a utopia, and providing a remedy for all possible wrongs, redistributing wealth, reversing global warming, saving the planet, minimizing our carbon footprint, etc.
4. The mere fact that there is some persistent evil in society (such as religious or racial prejudice) does not mean that if the private sector is unable to restrain or eliminate that evil, it defaults to civil government to undertake the task.
5. Society's job is to let God deal with some persistent evils as He sees fit, not for us to intervene, and most certainly not to expand the role of civil government so that public officials can unlawfully wield more power.

NO ONE IS IN CHARGE

Diffusion Among Institutions

1. Individuals and families are co-equal with the Church and nations.
 - One of the remarkable beauties of God's system of authority is that none of the delegations to individuals, families, nations or the Church overlap with each other.
 - If the various delegations of authority are read narrowly (i.e., without implied or self-defined powers, or with a strict construction) then they never conflict.
 - If you have ever read anything about "sphere sovereignty" before, you have probably seen Venn diagrams of overlapping circles showing, ostensibly, areas of intersection and/or overlap between the various "spheres," i.e., individuals, families, nations and the Church - or something similar.
 - To say otherwise is to deny and thwart God's revealed will concerning who has authority to deal with these things.
 - When conflicts arise, it is inevitably because someone has assumed (i.e., usurped) authority they do not actually have.
 - When, as is common today, civil government and political society are stepping all over everyone else's toes and interfering in matters not divinely entrusted to them, it is an indication that society is moving backwards, not forwards - regressing, not progressing.
 - But chiefly, God's principles of authority show that I stand (individually) before God shoulder-to-shoulder with all other holders of divine authority.

Diffusion Among Individuals

1. All self-governments (that is, all individuals) are also co-equal with each other.
 - God gave each individual person co-equal authority and no person has any legitimate claim to an inherent right to rule over other individuals.
 - Commonly, we would say that all men are created equal, or that all men are born free (meaning equally free from being ruled by others)
2. The Dominion Mandate gave mankind authority over the earth, all the fish, all the birds, and all the animals (literally, every thing that moves on the earth, with emphasis on thing).
 - In the lexicon of the Bible, a man is not a thing, but a being (Gen. 2:7),

since people are made in the image of God, but animals are not.

- So when we look at the Dominion Mandate, no dominion (or the right to rule) over other men (or beings) is granted.

- The conclusion is that no human has the inherent right to rule over another human, because such an authority would require an express grant from God, and He gave none.

Diffusion Among Families

1. Similarly, all families have co-equal authority compared to each other, and none can rightfully claim familial supremacy over another family.

- Biblically, there is no centralized clearinghouse for getting permission to marry, to have children, or to take dominion.

- There is no overriding patriarchy or matriarchy built into society.

Diffusion Among Nations

1. When God created the nations post-Tower of Babel, He did not put them in any kind of hierarchy.

- No nation had any more (or any different kind of) authority than any other nation.

- No nation had the right to rule over any other nation.

- There is no right of conquest, per se, and no right of nation-building in the laws of nature and nature's God.

- No nation has the right to dominate any other nation either by outside force or internal struggle.

2. The opening clause of the Declaration of Independence (1776): "When in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them ..."

- What is that statement, if not a claim that this new nation being formed will, at its creation, stand on an equal footing with the most powerful nation on earth at the time (Great Britain)?

- And, that this is an inherent right conferred on all nations by the laws of nature and nature's God.

- Therefore, small nations are co-equal in authority with large nations, new nations are co-equal in authority with old nations, and all ethnic lines and nationalities are co-equal in authority as well.

Diffusion Among Churches

1. The new covenant in Christ was not given only to one person, because there were eleven people who first heard the Great Commission, and they all stood in equal position and authority with respect to each other when it was given.

- Further, if the covenant was limited only to those who first heard it, that would result in a very short-lived Church, *i.e.*, the Church would have died when the last of the eleven disciples died.

2. Neither can the Church covenant be considered applicable solely to the physical descendants of any of the initial eleven apostles.

- Participation in the Church covenant is not something that can be passed from one person to another as an inheritance or via family lines.

3. The initial eleven apostles are merely representative of all individuals who join with Christ as a matter of faith/choice.

- Each person is responsible for his own sin and his own salvation.

- Similarly, the appropriation of God's grace and the redemption He provides is profoundly individual.

- Unless the authority granted by the Great Commission is also delegated to people solely on an individual basis, nothing makes sense.

- Thus, if you become a Christian as an individual, then you receive the authority of the Great Commission as an individual - without exception.

Who is in charge of the Church?

1. Jesus Christ is exclusively the head of His body, the spiritual Church.

- But Jesus is not here on earth at present. He is the Head of the Church in heaven, but on the earth He is absent.

- So although the universal Church is one body spiritually under the headship of Christ, it is limited to the spiritual or heavenly realm.

2. Thus, the earthly or visible church is decentralized in its temporal or earthly government. No man or group of men has been placed as the head of the visible church by God.

- All visible churches (or, local churches) report to Christ, and none report to each other by divine command.

- Which is the same as saying that all churches are co-equal, and no church has the right to rule over or dominate other churches.

3. In reality, the visible church (every local church) is just a group of voluntary associations governed by consent and not by Christ at all.

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