

Christian Social Theory

Workbook 1

Note To Instructors: Remove Final Test from back of workbook before giving to student.

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The Christian Social Theory Workbooks are designed to help you come to a solid understanding of how God designed His world to operate. After completing this course you will have a solid foundation to understanding the problems in our society today and what God's answers are. You can then dig in to greater details on your areas of special operation. To successfully complete this workbook you will need to:

1. Complete all the questions in a Section.
2. Score all questions before taking the related Review. Underline the answers in the text for any questions you got wrong.
3. Take the Review.
4. Score the Review. Underline the answers in the text for any questions you got wrong.
5. Go on to the next section and repeat.
6. Memorize selected Scriptures.
7. Before taking the Pre-Test make sure all questions in the Sections and Reviews are correctly answered.
8. Take the Pre-Test.
9. Score the Pre-Test. Underline the answers in the text for any questions you got wrong.
10. Take the Final Test.

Note 1: Not all questions on reviews or tests will be taken directly from previous questions. However, reviews and pre-tests will show how well you understand the material. If you do well on them you should have no difficulty with the Final Test.

Note 2: All Final Tests except the first one may include some random questions from previous workbooks to test how well the student is remembering the material.

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Introduction

Christian Social Theory is the study of God's Word to discover how God designed the world to operate. God created the world and He has a way governments, economies, education, healthcare, and everything else is to be run. Running the world's God's way is the most loving thing we can do. In this course we will look what some of these current problems are, what God's perfect system is, and finally, how we can go from where we are to where we should be.

In this workbook we are going to look at Biblical Law. It is a sad comment on modern Christianity that we have to spend a workbook on the validity of Biblical Law in today's society. Misunderstanding and deliberate misinformation have clouded the issue of Biblical Law. Therefore, we will spend the time because it is important that we all understand how the Law of God operates today. If we don't understand this, we will never come up with God's practical solutions for society's problems. If you need a more detailed study, take our Life Line course at www.free-bible-study-lessons.com.

What Is Love?

When we ask, "What is love?" most Christians would instantly reply, "Read 1 Corinthians 13." In 1 Corinthians 13 Paul gives us an excellent summary of love and he shows us the results of love. If you love you will be kind, patient, trusting.... But what is a practical, rubber-meets-the-road, explanation of how to love daily and constantly?

Write out and memorize Matt. 22:35-40: _____

"Owe no one anything except to love one another, for he who loves has fulfilled the law. For the commandments, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not bear false witness, You shall not covet, and if there is any other

commandment, are all summed up in this saying, namely, 'You shall love your neighbour as yourself.' Love does no harm to a neighbour; therefore love is the fulfillment of the law." [Rom. 13:8-10, NKJV]

Do you see what Jesus and Paul said? "Love is the fulfillment of the law." If we love God and love our neighbour we have kept the entire Law! Or, to put it the other way around, the entire Law explains how we are to love God and love our neighbour. The Law is God's instruction manual on what He calls Love! The Law is very practical [that's why we don't like it].

The Law is God's definition of Love. It will not fit the world's definition of Love. It may not even fit our definition, but God's definition is the only one that counts. With the Law we cannot evade our responsibilities with vague definitions or changeable emotions. We must deal with the issues of Love as given in the Bible head on.

Marriage is an excellent example. When two people get married they pledge their commitment to love each other. Is that love based on the whims of emotions? Is it based on individual definitions? If the marriage is to last, love must mean something deeper. It must be based on a commitment to the laws of marriage. That is Love.

What is going to happen if both partners are not committed to the laws governing marriage? The marriage is likely, sooner or later, to fall apart. As soon as one partner thinks he or she would be better off by themselves or with someone else, off they go. When the responsibilities get too heavy or the bills get too high, one of them abandons ship. In a marriage not built on the laws of marriage there may be affection and enjoyment, but there cannot be Biblical Love.

1. Christian Social Theory is the study of _____ to discover how God designed the world to operate.
2. If we don't understand Biblical Law, we will never come up with God's _____ solutions for society's problems.
3. If we love God and love our neighbour we have _____ the entire Law!
4. The Law is God's instruction manual on what He calls _____!
5. With the Law we cannot _____ our responsibilities with vague definitions or changeable emotions.

Let's look at a couple of examples of Love from the Law.

“You shall not hate your brother in your heart; but you shall surely rebuke your neighbour, lest you incur sin because of him. You shall not take revenge or bear any grudge against the sons of your people, but you shall love your neighbour as yourself. I am the Lord.” [Lev. 19:17-19, Amp.]

Who are we talking about? This selection of Scripture is referring to the brother, neighbour, and the "son of your people." In a New Testament context we would say it regards fellow Christians [in the Old Testament context it meant other Israelites].

How does this law teach we are to love other Christians? First, we are forbidden to hate them, even in the deepest corner of our hearts. Nothing is hidden from God and if we harbour hatred He will surely see it. How does the New Testament back this application up?

“He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brothers abides in the light, and there is no cause for stumbling in him. But He who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.” [1 John 2:9-11, NKJV]

The New Testament does not mince words. If we hate our brother, contrary to the Law, then we are not in God's light at all! That's pretty strong confirmation.

Second, if we see a Christian breaking the Law we are to rebuke him. In other words, we are to go and [gently if possible] tell him he is breaking the Law, proving it from Scripture if necessary. [We need to be open in case we are the ones who are wrong and we should always operate in a spirit of love and not condemnation.] Leviticus teaches that if we see the sin and do not warn him, we ourselves have committed a sin.

We're right back to the old question that Cain asked God in Genesis 4:9: "Am I my brother's keeper?" God's answer was, in effect, "Yes, you are."

How does the New Testament handle this?

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.” [Matt. 18:15, NKJV]

When the offense is against us personally this is where we begin. If he refuses to repent and work out a solution according to Biblical Law, then the situation escalates Biblically unto some conclusion is reached. The matter is not left to just hang in the air.

A resolution must be reached even if it goes to the ultimate church penalty - excommunication.

Yes, but what if I witness a fellow Christian sin and isn't against me personally?

“Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.” [James 5:19-20, NKJV]

“Even if a man should be detected in some sin, my brothers, the spiritual ones among you should quietly set him back on the right path, not with any feeling of superiority but being yourselves on guard against temptation. Carry each other’s burdens and so live out the law of Christ.” [Gal. 6:1-2, Phillips]

Again the New Testament confirms the Old Testament definitions of Love.

Third, we are forbidden to take revenge or hold a grudge against another Christian. Our dealings and relationships with each other must be out of good conscience. We belong to God. When the civil government fails in its duty of justice it is up to God to see justice done. We are not to react out of personal grudges or desires for revenge.

“Don’t pay back a bad turn, to anyone. See that your public behavior is above criticism. As far as your responsibility goes, live a peace with everyone. Never take vengeance into your own hands, my dear friends; stand back and let God punish if He will. For it is written: ‘Vengeance belongeth unto me: I will recompense, saith the Lord.’ And it is also written: ‘if thine enemy hunger feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.’ Don’t allow yourself to be overpowered by evil. Take the offensive - overpower evil with good!” [Rom. 12:17-21, Phillips]

God will see justice done, we are to leave it in His hands. And yet again we have New Testament confirmation of our Old Testament Law. Do you see how the New Testament is actually built on the principles of Old Testament Law and that the Law explains Love?

6. Nothing is hidden from God and if we harbour _____ He will surely see it.
7. If we hate our brother, contrary to the Law, then we are not in God's _____ at all!
8. If we see a Christian breaking the Law we are to _____ him.

9. A _____ must be reached even if it goes to the ultimate church penalty - excommunication.

10. We are _____ to take revenge or hold a grudge against another Christian.

Fourth, and finally, we are commanded [yes, commanded] to love each other as we love ourselves. Now where have we heard that before?

“Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.” [Matt. 7:12, NKJV]

The Law is confirmed again. The Law shows us how to love other Christians. If we have to love Christians by treating them lawfully, does that mean we can take advantage of non-Christians? Can we take advantage of them because they are not saved? What does Love in the Law have to say about this?

“And if a stranger dwells temporarily with you in your land, you shall not suppress and mistreat him. But the stranger who dwells with you shall be to you as one born among you; you shall love him as yourself, for you were strangers in the land of Egypt. I am the Lord your God.” [Lev. 19³³⁻³⁴, Amp.]

Do we have the right to oppress the stranger [to the covenant], the non-Christian? No. We are to treat them fairly and as justly as we are commanded to treat Christians. The Law never allows us to abuse anyone. The Law is Love and Love is the Law.

Why does God, through the Law, command us to love the stranger to the covenant? The reason is simple. At one time we were all strangers to the covenant and not one Christian can honestly say he deserves to be a Christian. Because the stranger is where we once were, we are to love him in hope that one day he will be where we are by the grace of God.

Also, we see that in a Christian country a person is entitled to justice under the Law regardless if he is a citizen or not or if he is a Christian or not. Love is not partial, but fair and just. Ancient societies were just the opposite. If you were not a citizen you had no or very little protection under their laws. You were at the mercy of the citizens.

The same was true of slavery in America, England, and Canada before it was abolished. The slaves had no protection under law. Their master was their highest law. A truly Biblical system would have prevented this for it teaches that all men stand equal before the Law. And again, isn't that Love?

11. We are _____ to love each other as we love ourselves.

12. Do we have the right to oppress the stranger [to the covenant], the non-Christian?

13. The Law never allows us to _____ anyone.

14. The _____ is Love and Love is the Law.

15. Love is not _____, but fair and just.

Now let's look at something Jesus said and see if it supports what we have said about Love and the Law.

“You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you.” [Matt. 5:43-44, NKJV]

What does Jesus mean by loving our enemies? Are we supposed to have warm, wonderful feelings for people who have grievously hurt us? Are we supposed to work up or pray for these emotions? Have we failed if we don't have them?

If Love is merely emotion then the answer to all those questions would have to be yes. We have seen; however, that Love is not primarily emotion. It is the fulfilling of the Law. When I love my enemy then, I am keeping the Law in regard to my enemy. I refuse to treat him unlawfully or with injustice just because he may have treated me that way.

The Old Testament Law gives us examples of loving our enemy in the way Jesus was talking about. Here is one example:

“If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him. If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.” [Ex. 23:4-5, NKJV]

Loving our enemy is helping him protect himself or his property from danger and loss regardless of how we feel about him. In the above case, if we help our enemy we have kept both the Law and the command of Christ even if we don't have the emotion of Love. Without the Law we cannot love according to God's definitions and requirements.

"Love works no ill to the neighbour, and love means keeping or fulfilling of the law in relationship to other men. Love is the law-abiding thought, word, and act. Where there is no law, there is also no love. Adulterous persons do not love their spouses

although they may claim to do so; they may enjoy their wives or husbands, as well as their lovers, but love is the keeping of the law." [R.J. Rushdoony]

Basically, no word, thought, or action which is against the Law of God can ever be in genuine Love.

Some people might object by saying, "I've read some of the Laws of God and they don't seem very loving to me."

That statement reveals a humanistic base to their thinking. We have already shown the Law is God's definition of Love. Therefore, if the Law doesn't seem very loving to me, then it is not the Law but my view of Love that needs changing. We have to go back to the bottom line of all existence: Life is given by God and must be lived according to His terms and definitions. It is my job to line my beliefs and actions up to what God says is true, not to try and fit everything into my limited, often mistaken, views.

16. When I love my enemy then, I am keeping the _____ in regard to my enemy.
17. Loving our enemy is helping him _____ himself or his property from danger and loss regardless of how we feel about him.
18. Without the Law we cannot love according to God's definitions and _____.
19. No word, thought, or action which is _____ the Law of God can ever be in genuine Love.
20. If the Law doesn't seem very loving to me, then it is not the Law but my view of _____ that needs changing.
21. _____ is given by God and must be lived according to His terms and definitions.

WHY DO WE NEED THE LAW?

As Christians we are still living in this physical world.

"I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world" John 17:15-16.

We are in the world, but we are not of the world. In other words, while we live in and interact with this world, our Source is not from this world system. We are first of all citizens of the Kingdom of God, and secondly, we are citizens of a nation. Why did

Jesus leave us in the world? Because He has a mission for us. We have job to perform.

“Then Jesus came a spoke to them, saying, ‘All authority has been given to Me in heaven and in earth. 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 things that I have commanded you; and lo, I am with you always even to the end of the age.’” Matt. 28:18-20, NKJV

What is our job? What are our marching orders from the Commander-In-Chief? "Make disciples of all nations." This has been misinterpreted many times as making disciples of all kinds of people or of all types of nationalities. That is not what Jesus said. He said, "Make disciples of all nations".

Now we know nations are made up of people. Therefore, people must come to Christ as Lord and Saviour before nations do, but if we stop with mere conversions we are only playing a numbers game and have fallen short of fulfilling our orders.

Our orders are to disciple nations: to bring entire nations into line with the Word of God. This does not mean that everyone in the nation is going to be a Christian [nor does it mean that a politically minority of Christians force their will on everyone else], but that the nation as a whole follows Christ.

"The expectation of the Commission's influence is that the gospel of Jesus Christ will gradually and increasingly triumph throughout the world until the large majority of men, with their cultures and nations, are held in its gracious and holy sway." Kenneth Gentry

Isn't this what the Lord's Prayer asks for: "...Your kingdom come. Your will be done on earth as it is in heaven [Matt. 6:10, NKJV]?"

How is this basic mission going to be accomplished? It begins as people experience the grace of God through salvation by Jesus Christ alone. That is not where it stops, however. Jesus must also be Lord. The next logical question is: Since Jesus is Lord, how are we supposed to live? If we are expected to answer that question and disciple nations in the ways of God, we are going to have to develop a Christian social theory. In other words, we have to be able to live and teach how God expects our lives and this world to be governed. We have to be able to answer tough questions like the following:

How high [or low] should taxes be?

Is gun control right?

What legal standing [if any] do common-law marriages have?

Are property taxes legitimate?

Should we be involved in overseas wars?

- Is genetic research and planning proper?
- Must Christian demonstrations always be non-violent?
- Is capital punishment right or wrong? If right, for what offenses?
- Should Medi-Care be privatized?
- What is the role of civil government?
- Should the Free Market be encouraged or not?
- Should criminals under age 18 receive lighter sentences?
- Is the prison system right?

The list could go on almost forever and cover every area of life. If we are going to teach the nations how to act pleasing to God and obey Him we have to have the answers for many difficult questions. Unfortunately, for the most part, Christians have either ignored the questions or else given humanistic answers clothed in thin veil of false Christianity.

Why is this? Because a good percentage of modern Christians have rejected Biblical Law. If we are going to come up with God's unique [and very practical] answers we have to go to God's Law. That is why the Law is so important. It gives us those answers! It teaches us how to govern ourselves, our families, our churches, and our nations in a way that is pleasing to God.

Without the law we can run and hide or we can parrot humanism's disastrous answers, but we cannot give God's answers. For God's answers we must go to the Law. Biblical Law applies Christianity to the everyday problems and questions of life.

22. We are first of all citizens of the _____, and secondly, we are citizens of a nation.
23. Our orders are to _____ nations: to bring entire nations into line with the Word of God.
24. Our mission begins as people experience the _____ of God through salvation by Jesus Christ alone.
25. If we are going to come up with God's unique [and very practical] answers we have to go to God's _____.
26. Biblical Law applies _____ to the everyday problems and questions of life.

LAW IS THE FOUNDATION OF SOCIETY

Whether we like it or not, every society is built on the foundation of religion. It may be Christianity, humanism, Islam, or whatever, but it will be there. Every society is at its core religious in that it has certain views about God and His world and it acts in accordance with those views. There is no getting around it.

Law is where religion gets practical. Because of the moral or immoral views of a society, laws will have to be made to protect and enforce those views. Society will expect people, families, churches, and governments within the society to abide by its laws. Those who fail to do so will be punished. Religion and its practical enforcement [Law] are in every society.

Anytime we want to find out who the ultimate god of a society is we only have to ask one question: Who makes their laws? In other words: Who is the final court of appeal? Once we have that answer, we know their religion and their god, for all law is the practical application of religion. We may like to think that in Canada, the US, and other Western countries, we have neutral laws. That is a fantasy. No such thing exists. Each law is an expression of the religion of the one who made it. When we have committed socialists making our laws, the religion of the country will shift to the Socialist branch of humanism.

“Whatever is the source of law in society is that society’s god.” Dr. Gary North, Healer of the Nations, pg. 31

Whose Law does God want the societies of the world to be built on? Whose Law must we use to disciple [train] the nations [Matt. 28:19]? God's Law, as found in the Bible, or man's law?

“A bruised reed He will not break, and a smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law.” [Is. 43:3-4, NKJV].

Isaiah was prophesying of Jesus. We are familiar with the first part of this quote [we like that part!], but what did Isaiah see as the mission of the Messiah? He saw it as bringing world-wide justice in accordance with the Law of God. The coastlands symbolically refer to even the furthest parts of the earth. All is to be brought under His Law and then justice will reign in the earth.

This means there is no neutral zone. Everything is to be brought under God or God is not God. If there is any area of life that God does not have the right to rule then He is not the Almighty God the Scriptures declare Him to be. We must have all of God - or none of Him. Hell is “none of God” forever. We cannot just pick and choose what we like. Either we live in a world of reality or a world of fantasy.

All of society [every society] is to be under God and that includes being in submission to His Law. Why is that? Because God owns all men. We tend to think of Christians belonging to God and non-Christians belonging to Satan or the world. Nothing could be further from the truth. Yes, genuine Christians belong to God in a unique redemptive way, and therefore have a unique relationship as adopted sons and daughters of God, but all men belong to God. God is the Creator and has right of ownership over everyone. As a result everything and everybody is to be under His Law. There are to be no exceptions. If we are in rebellion to the King of Kings, we will face His judgment.

Also, the Law of God is the only way we have to oppose evil in society. Without the Law all we can say is: "I don't think it's right" to which the simple response is: "I don't care what you think. Who are you to govern me?". With the Law we say with authority; "It's wrong because God says it's wrong." Christians who refuse to believe in the Law have destroyed their only weapon for judging good and evil. The Scriptures cannot be chopped up to fit our personal fancies. We must take it as it stands and we must take it all.

As a side point, with the disrespect of God's Law comes a disrespect of all law. We see this in Canada in the Federal Government's insistence on the GST which is an unconstitutional tax and Revenue Canada's ability to seize private property without a trial in violation of the Bill of Rights. In the United States many of the Drug laws [and anti-terrorism laws] make a mockery of their Constitution. When we reject God's Law, the authority of any law begins to crumble and we become ruled by brute force and the whims of man.

27. Every society is built on the foundation of _____.
28. Law is where religion gets _____.
29. Religion and its _____ enforcement [Law] are in every society.
30. Anytime we want to find out who the ultimate god of a society is we only have to ask one question: _____?
31. Each law is an expression of the _____ of the one who made it.
32. Isaiah saw the mission of the Messiah as bringing world-wide _____ in accordance with the Law of God.
33. If there is any area of _____ that God does not have the right to rule then He is not the Almighty God the Scriptures declare Him to be.
34. God owns all _____.

- 35. If we are in rebellion to the King of Kings, we will face His _____.
- 36. Christians who refuse to _____ in the Law have destroyed their only weapon for judging good and evil.
- 37. When we reject God's Law, the _____ of any law begins to crumble and we become ruled by brute force and the whims of man.

REVIEW 1

1. Write out from memory Matt. 22:35-40: _____

- 2. Christian Social Theory is the study of God's Word to discover how God _____ the world to operate.
- 3. If we don't understand _____, we will never come up with God's practical solutions for society's problems.
- 4. If we love God and _____ our neighbour we have kept the entire Law!
- 5. The Law is God's _____ manual on what He calls Love!
- 6. If we _____ our brother, contrary to the Law, then we are not in God's light at all!
- 7. If we see a Christian _____ the Law we are to rebuke him.
- 8. We are forbidden to take _____ or hold a grudge against another Christian.

9. We are commanded to love each other as we love _____.
10. Do we have the right to oppress the stranger [to the covenant], the non-Christian?

11. The _____ never allows us to abuse anyone.
12. The Law is Love and _____ is the Law.
13. Love is not partial but _____ and just.
14. When I love my enemy then, I am _____ the Law in regard to my enemy.
15. Without the Law we cannot _____ according to God's definitions and requirements.
16. No word, thought, or _____ n which is against the Law of God can even be in genuine Love.
17. If the Law doesn't seem very loving to me, then it is not the _____ but my view of Love that needs changing.
18. Life is given by God and must be _____ according to His terms and definitions.
19. We are first of all citizens of the Kingdom of God, and secondly, we are citizens of a _____.
20. Our orders are to disciple nations: to bring entire _____ into line with the Word of God.
21. Our mission begins as people experience the grace of God through _____ by Jesus Christ alone.
22. _____ applies Christianity to the everyday problems and questions of life.
23. Every _____ is built on the foundation of religion.
24. Law is where _____ gets practical.
25. Religion and its practical _____ [Law] are in every society.

26. Anytime we want to find out who the ultimate god of a society is we only have to ask one question: _____?
27. Each law is an _____ of the religion of the one who made it.
28. Isaiah saw the mission of the _____ as bringing world-wide justice in accordance with the Law of God.
29. If there is any area of life that God does not have the right to _____ then He is not the Almighty God the Scriptures declare Him to be.
30. God _____ all men.
31. If we are in _____ to the King of Kings, we will face His judgment.
32. Christians who refuse to believe in the Law have _____ their only weapon for judging good and evil.
33. When we reject God's Law, the authority of any law begins to _____ and we become ruled by brute force and the whims of man.

Score: _____ [Each blank is 3 points]

POSITIVE LAW VS. NEGATIVE LAW

Biblical Law is applied Christianity. But for the moment, we are going to take a break and compare God's Law with man's law to discover why one works and the other doesn't.

Look at the following points:

Negative Law

1. You shall have no other gods before Me.
2. You shall not make for yourself any carved image.
3. You shall not take the Name of the Lord your God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honour your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness.
10. You shall not covet.

Positive Law

1. Everyone has the freedom of conscience and religion.
2. Everyone has the freedom of thought, belief, opinion, and expression.
3. Everyone has the freedom of peaceful assembly.
4. Everyone has the right to life, liberty, and security of person.
5. Everyone has the right to be secure against unreasonable search or seizure.
6. Everyone has the right not to be arbitrarily detained or imprisoned.
7. Every citizen has the right to vote.
8. Every citizen of our country has the right to enter, remain in, and leave our country.
9. Plus many other provisions and rights.

Which set of laws do you prefer? Personally, I like positive law. It makes me feel good to know what my rights are as compared to being told what I can't do. Most of us are human enough to like that idea. Then why did God chose negative law? Isn't that a major criticism of Christianity - "You're always telling me what I can't do?"

The simple answer is that negative law works and positive law doesn't. Think about it. If positive law is so great then why does it protect and promote high taxes, abortion, murderers, homosexuality, rapists, etc.? Why does it give use ineffective crime punishment? Why is the economy always up and down? Why do the poor become poorer and the rich richer under positive law? Keep on asking questions like these until you realize: It doesn't work!

God's negative law has positive results which lead to true freedom. Man's positive law has negative results which lead to tyranny and bondage.

Looking at the above list, we see God's law is almost all negative. Even the two positive commands have implied negatives. Remember the Sabbath is followed by you shall do no work on the Sabbath. Honour your father and mother is supported by laws telling us what not to do.

You can be my illustrator. On a piece of paper draw a circle. Inside the circle write the word "Rights." On the outside of circle write the words "Forbidden Zone." Now draw large cracks and holes in the circle.

Positive law draws a circle just as you have done. It says, "You have the right to freedom of speech. You have the right to...etc." All our rights are protected [supposedly] inside the circle. The basic implication of all positive law is: Whatever is not permitted is forbidden. In other words, if we haven't been given the right to it, then we can't have it - and there is a whole lot of space outside the circle!

That would be bad enough, but positive law can never stop there. As you drew, there are large cracks in the circle. Because positive law is concerned with our "rights", it must have laws to defend them and make sure we get them. In short, under positive

law, the law comes to control every aspect of life. Isn't that what we see happening in Canada, the US, and other nations today? It is the ultimate humanistic/socialistic dream of salvation by law in direct conflict with the Christian doctrine of salvation by Christ alone.

The health of the people is the highest law in a positive law system. While that sounds great, it must lead to tyranny. In seeking the supposed highest good - as determined by government bureaucrats - the law must attempt to control all people and all their activities.

"Because the law is unlimited, the state is unlimited. It becomes the business of the state, not to control evil, but to control all men. Basic to every totalitarian regime is a positive concept of law." R.J. Rushdoony

And so in a positive law system laws multiply like rabbits in order to try and control every aspect of life. The result is that nobody can keep them all. And only specialized [and expensive] lawyers have any hope of making sense out of them. The end product is an enslaved people forced to dance to the whims of the lawmakers or face their wrath. What a price to pay for rejecting God's law system!

1. Biblical Law is _____ Christianity.
2. _____ law works and positive law doesn't.
3. God's negative law has _____ results which lead to true freedom.
4. Man's positive law has negative results which lead to _____ and bondage.
5. The basic implication of all positive law is: Whatever is not permitted is _____.
6. Under positive law, the law comes to _____ every aspect of life.
7. Basic to every totalitarian regime is a _____ concept of law.

Now take up your illustrator's pen once again. Draw another circle. Inside the circle put the words "Forbidden Zone". On the outside of the circle put the word "Permitted". This is God's negative law system. It says, "Thou shalt not steal. Thou shalt not...etc." In God's system everything inside the circle is forbidden and the boundaries are clear. The basic implication is: Whatever is not forbidden is permitted. [That is why we have to be very careful with our 'thou shalt not's', because if God hasn't forbidden it - in word or principle - then it is allowed.]

Negative law forces the law to deal with specific evil acts. This means that, except for the forbidden zone, man's life is beyond the law. As long as we are not acting in the relatively small forbidden zone or headed for it, the law is uninterested in what we are doing. If we go to the forbidden zone, the law will jump up and yell, "Thou shalt not." In any other case, negative law doesn't care what we do.

Do you see why negative law brings freedom and positive law brings tyranny?

Positive law is unlimited law, negative law is limited to controlling evil. Positive law assumes people are childish so the state must "father" them. It must provide for them and make sure everything in their lives is taken care of. It is total interference! Eventually, it makes people totally dependent on the state, unable to make decisions for themselves. It destroys human beings and tramples liberty and individual thought.

"A medical colleague returning from Finland in the 1980s told me how Russian men would marry Finnish women so they could emigrate to Finland. Once there, however, the array of decisions that the average citizen makes concerning housing, shopping, etc., was just too much for many of them to bear. Overwhelmed by the task of taking responsibility for their life, the men went back to Russia where scarcity and aggression make choice a rarity. This destruction of the questing human spirit, of the confidence in one's ability to cope with the world, is the most devastating effect of the extreme aggression of communism." Dr. Mary Ruwart

While this is seen most in extreme communism, it is the end result of all positive law - including the varieties of socialism practiced in Canada and the United States.

"Socialism of any type leads to a total destruction of the human spirit..."
Alexander Solzhenitsyn

Negative law deals with things realistically. It knows people are not childish but irresponsible. They are in deliberate rebellion to God - a rebellion that only comes to an end with the salvation found in Jesus Christ. So negative law doesn't try to save people [that is legalism] or "father" them. It concentrates on prohibiting and punishing public acts of evil.

"When the law loses its negativity, when the law assumes a positive function, it protects the criminals and the fools, and it penalizes responsible men." R.J. Rushdoony

Isn't that what is happening today? It is almost safer to be a criminal than an upright citizen! Regardless of its intent, positive law will always end up supporting evil and evil men at the expense of the innocent and the law abiding.

8. The basic implication of negative law is: Whatever is not forbidden is _____.
9. Negative law forces the law to deal with specific _____ acts.

10. Positive law is _____ law, negative law is limited to controlling evil.
11. Positive law destroys human beings and tramples _____ and individual thought.
12. Negative law doesn't try to _____ people, it concentrates on prohibiting and punishing public acts of evil.

After having said all that, I need to make one more thing clear. Although the foundation of God's law is negative that does not mean there are no positive commands.

The basic structure of negative law does have some positive commands, just as the basic structure of positive law has negative commands. The positive commands, within the negative frame, show we are responsible to take action to protect and to help other people. We cannot retreat within ourselves and say, "I haven't broken any laws so everything is OK." God has given us responsibilities we must fulfill. Let's take a look at a couple of examples.

"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him. If you meet the donkey of one who hates you laying under its burden, and you would refrain from helping it, you shall surely help him with it." [Ex. 23:4-5, NKJV]

Here we have a positive command. If someone [even an enemy] has lost something and we find it, we are responsible to return it. We cannot look the other way when someone needs help - it doesn't matter who that someone is - we are required to give the help needed.

"And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls into it, the owner of the pit shall give money to their owner, but the dead beast shall be his." [Ex. 21:33-34, NKJV]

Again, we have a positive command. This time we learn we are responsible to take reasonable safety precautions or we will bear the consequences.

This also clearly illustrates the difference between negative law and positive law. Negative law simply states that if you dig a pit you had better cover it or you will be responsible for any resulting damage [no government inspectors needed!]. Positive law would tell us where we could dig the pit, how deep and wide it could be, what kind of cover to put on it, and probably make us buy [extort] a digging permit before we could dig it. And people want to live under positive law!?!]

Since negative law has some positive commands and positive law has some negative commands, how can we tell if the law is part of the negative or positive law system? To figure that out we must look at the basic law structure in which a specific law is found. If the foundation of the law is built on the premise of controlling and punishing evil then we have negative law. If the premise is one of controlling people [who have committed no moral crime] to ensure everyone gets their "rights", then we are dealing with positive law.

Old Testament Israel was supposed to be an example of the positive effects of negative law. Unfortunately, they insisted on living in the forbidden zone and/or allowing it to degenerate into the positive law of people control. For this reason, except perhaps under Joshua, they did not live up to the ideal of a negative law society.

There was a time when most European nations acknowledged that Negative Biblical law was the way nations were supposed to be governed. To the degree they followed Biblical law, they prospered. To the degree they lived in the forbidden zone or followed positive law, they suffered. For example, the New Haven Colony in America recorded the following in their community laws [updated to modern English]:

March 2, 1641/2: And according to the fundamental agreement, made and published by full and general consent, when the plantation began and government was settled, that the judicial law of God given by Moses and expounded in other parts of scripture, as far as it is a hedge and a fence to the moral law, and neither ceremonial or typical nor had any reference to Canaan, has an everlasting equity in it, and should be the rule of their proceedings.

April 3, 1644: It was ordered that the judicial laws of God, as they were delivered by Moses...be a rule to all the courts in their jurisdiction in their proceedings against offenders.

When a negative law society exists it becomes a great temptation for the leaders to corrupt it into a positive law system [for the good of the people, of course], and so gain power and control over people that they were not intended to have. The leaders must be people of integrity, committed to the negative Biblical Law system. And the people must be continually on guard against any law, however small, that violates Biblical Law for no system is corrupted by giant leaps but by small seemingly insignificant steps.

"The American people will never knowingly adopt Socialism, but under the name of Liberalism, they will adopt every fragment of the Socialist program unto one day America will be a Socialist nation without knowing how it happened." Norman Thomas

"It is a known fact that the policies of the government today, whether Republican or Democrat are closer to the 1932 platform of the Communist Party than they are to either of their own party platforms in that critical year." Walter Trohan

...and Canada is even further down the road to socialism. Britain even has cameras place in some homes so they can monitor "trouble" families.

13. Although the foundation of God's law is _____ that does not mean there are no positive commands.
14. If someone [even an enemy] has lost something and we find it, we are _____ to return it.
15. We are responsible to take reasonable _____ precautions or we will bear the consequences.
16. If the foundation of the law is built on the premise of controlling and punishing evil then we have _____ law.
17. If the premise is one of _____ people [who have committed no moral crime] to ensure everyone gets their "rights", then we are dealing with positive law.
18. There was a time when most European nations acknowledged that Negative _____ law was the way nations were supposed to be governed.
19. The people must be continually on guard against any _____, however small, that violates Biblical Law for no system is corrupted by giant leaps but by small seemingly insignificant steps.

HOW THE LAW WORKS TODAY

Is The Law Valid Today - If So How Much?

God Is The Lawmaker

Who gave the Ten Commandments? Was it Moses or God? Instantly we will answer God; however, many Christians imply Moses was the author [and therefore the words are not eternal]. Very few would come right out and say it, but when they talked about the Law of Moses they underscore "Moses". The vital question is: How does Scripture view it?

Ex. 20:1 "And God spoke all these words, saying..." then follow the Ten Commandments and other Laws. Who was it who originated the law? God. God is the Author and all His works are eternal. By their very nature they must be eternal because God is eternal.

“And He said to them, “All too well you reject the commandment of God, that you may keep your tradition. For Moses said, ‘Honor your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ But you say, ‘If a man says to his father or mother, ‘Whatever profit you might have received from me is Corban [that is dedicated to the temple]’ and you no longer let him do anything for his father or mother, making the word of God of no effect through your tradition which you have handed down.” [Mark 7:9-13, NKJV]

How did Jesus view the Law? He spoke of the commandment of God and then quoted the Law of Moses. At the end He again refers to the Law of Moses as the Word of God. Jesus unquestioningly linked the commandments of God with the commandments of Moses. They are the same. The Law was given through Moses, but he did not originate it.

God Does Not Change

Isn't this just Old Testament stuff? What does it have to do with us in the New Testament age? Hasn't it all passed away? The answer to these questions must be found in the eternal character of God. If God gave the law [as we have seen] and then nullified it, then He has changed His mind. He has one set of rules for some people [Old Testament era] and another set of rules [or no rules] for people of another era [New Testament]. Does God change His mind? Why do we change our minds?

We change our minds of several possible reasons:

1. We come up with a better idea.
2. Our first idea was proven wrong.
3. Unexpected circumstances force a change of plans.

In our case as finite human beings all these reasons are legitimate reasons to be flexible in our plans. However, if any of these reasons apply to God then He is not God, or at least not the God the Bible declares Him to be.

“The grass withers, the flower fades, but the word of our God stands forever.” [Is. 40:8, NKJV]

How long will God's Word stand? The above verse found in Isaiah has special reference to the books of Moses including the Law [as much of the rest of the Old Testament was still being written].

“For I am the Lord I do not change.” [Mal. 3:6, NKJV]

Blunt and to the point - God does not change.

Write out and memorize Heb. 13:8: _____

And here we have New Testament confirmation of the unchangeableness of God.

We have only three choices in regard to the Law of God in the Old and New Testaments. The first choice is that God changed His mind. We have already seen the Bible does not allow this option.

The second choice is that there are two Gods. This is an ancient heresy. It teaches that the God of the Old Testament was a God of anger, judgment, and strict Laws. The God of the New Testament is seen as a God of love, grace, and mercy. [Some Christians, while not believing in two Gods, believe something dangerous close to it by the way they divide the Old and New Testaments.]

"Hear, O Israel: the Lord our God, the Lord is one!" [Deut. 6:4, NKJV]

"For even if there are so-called gods, whether in heaven or on earth [as there are many gods and lords], yet for us there is only one God, the Father, of whom are all things, and we live for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live." [1 Cor. 8:6-7, NKJV]

Both the Old and New Testaments testify to the oneness of God. If there is only one God and He does not change that leaves us with choice three. God does not change; therefore, His Law [rules] do not change. His Law is just as valid today as the first day it was given. The Law stands, not as justification [salvation] but as sanctification [setting apart ourselves and our world for God]. We dare not reject the Law of God.

"The social order which despises God's law places itself on death row: it is marked for judgment." [R.J. Rushdoony]

The core confession of the Christian faith is: Jesus is Lord. Jesus is King and He expects to be obeyed. More than that, He demands obedience.

"We have no king but Caesar!" [John 20:15, NKJV]

The Jews of Jesus' day rejected His kingship. They would not have Him to rule over them. They would not submit to His authority and His Laws. God answered their rebellion with the Jewish War which ended with the destruction of the temple [and

Jerusalem] in AD70. It was perhaps the most horrible, tragic, and bloody page in history. The conclusion is simple: We will submit to the kingship of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences [Ps. 2].

God's standards of righteousness do not change; therefore, the Law has not changed. All the Law is as valid today as when it was first given.

Before you flip out [or pick up stones to stone me], let me say that I will explain myself in a few minutes. For now, let's just look at this basic principle:

“Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?” [James 4:11-12, NKJV]

God is the Lawgiver and the Judge. God gave the Law, we are to obey it. If we do away with the Law or if we judge the Law as to what does or does not apply to us, then we have placed ourselves above the Law. We have denied our creaturehood and attempted to strike at the very heart of God. This was the first temptation and is the root of every temptation. It is the Satanic declaration: I shall be as God!

When I become a judge of the Law, in effect, I become a judge of God. To be a judge of God I must be a god or greater than God. As one whose total obedience is required by his Divine Master, I am unqualified to judge the Law. I cannot say this Law belongs in the Old Testament, but it does not apply to me in New Testament times. Therefore, all the Law must be valid.

“Do not think I am come to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” [Matt. 5:17, NKJV]

Look at the phrase: "Do not think that I came to destroy the Law." Did Jesus qualify which Law He was talking about? [Study the context.] No, He was referring to the entire Law. He did not come to destroy any of it. The total Law remains as given.

20. God is the Author of the Law and all His works are _____.
21. Jesus unquestioningly linked the commandments of God with the commandments of _____.
22. Both the Old and New Testaments testify to the _____ of God.
23. God does not change; therefore, His _____ [rules] do not change.

24. The core confession of the Christian faith is: Jesus is _____.
25. We will submit to the _____ of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences [Ps. 2].
26. All the Law is as _____ today as when it was first given.
27. If we judge the Law, we have _____ our creaturehood and attempted to strike at the very heart of God.
28. When I become a judge of the Law, in effect, I become a judge of _____.

Applications May Change

Now I can see the questions whirling around in your mind. What about the dietary Laws? What about the sacrifices? What about the Sabbath Laws? What about...what about...?

“It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience - concerned only with food and drinks, various washings, and fleshly ordinances imposed until the time of reformation...therefore it was necessary that the copes of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy place made with hands, which are copies of the true, but into heaven itself, not to appear in the presence of God for us...” [Heb. 9:9-11, 23-24, NKJV]

Is this section of Scripture talking about the entire Law or only parts of it? When taken in context this Scripture is referring to the ceremonial Laws, the dietary Laws, and possibly [though not directly mentioned] the Sabbath Laws. These Laws were shadows or pictures of the true heavenly things which were brought into effect when Jesus rose from the dead. Does that mean these Laws are invalid now? How can all the Law be valid today if some Laws were only types and shadows? And how can we decide which Laws are which without becoming a judge of the Law?

This brings out a very important point in understanding Biblical Law. The Law is valid and has not changed, but sometimes applications of the Law change. Underline this basic rule: **The Law stands as given unless a New Testament principle or teaching gives it a different application.**

You haven't had to use your illustrator's pencil for a little while now. Sharpen it and then draw three circles inside of each other [but not overlapping]. The inner most circle title: Old Testament, the middle circle title: Christ, and the outer most circle title: New Testament. Now draw several arrows from the Old Testament [inner circle] straight

through Christ to the New Testament circle. Finally, draw some more arrows from the Old Testament to the New Testament, but this time have them then turn at an angle when they are "in Christ" [the middle circle]. Got it? Good.

This pictures what I have been saying. All the Old Testament Laws [arrows] continue on into New Testament times. Some of the Laws [like the ceremonial Laws] when they pass through Christ into the New Testament era are applied differently [changed direction] but they are still there. Now that the reality of what these Laws shadowed has come, the shadow drops away and we have the real substance.

Now there is a line of reasoning which is the reverse of what I have said. It states: All the Old Testament Laws have passed away except those which are restated in the New Testament. This sounds good but it is faulty. There are many topics in the Old Testament which are not restated in the New Testament, but which God still expects us to obey. [Of course, you now recognize that this falls back on the "God changed His mind" theory.]

For example: *“Nor shall you mate with any beast, to defile yourself with it. Nor shall any woman stand before a beast to mate with it. It is perversion.”* [Lev. 18:23, NKJV]
“Whoever lies with a beast shall surely be put to death.” [Ex. 2:19, NKJV]

Obviously, since God attached a death penalty to the crime, He views it very seriously. However, the New Testament never mentions the subject. Does that mean that God has changed His mind in the New Testament and it is now all right to have sex with animals? No thinking Christians would say "Yes" and yet to prove it Scripturally we have to return to Old Testament Law. We also have to accept the Old Testament Law as valid or else there is no point in referring to it.

Let's go back to our basic rule: The Law stands as given unless a New Testament principle gives it a different application. How do we know which Laws have different applications? Aren't we becoming a judge of the Law again? No, because of that qualifying clause: a New Testament principle. We are not deciding which Laws have different applications. We accept all Biblical Law as given unless God Himself, through the Bible, makes a different application in the New Testament era. In that case all I am doing is following through on the true application of the original Law. I should note here that I am talking about cases in which the New Testament states that the Law has CHANGED in application not simply EXPANDED its application.

Let's take the Sabbath Law as a brief example:

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you nor your son, nor your daughter, nor your maidservant, nor your cattle, nor your stranger

Who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.” [Ex. 20:8-11, NKJV]

“Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work but the seventh day is the Sabbath of the Lord your God...And remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.” [Deut. 5:12-15, NKJV]

And the Lord spoke to Moses, saying, Speak also to the children of Israel, saying; ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath, he shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath through their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.’” [Ex. 31:12-17, NKJV]

Not only is this an Old Testament law, but also it is one of the summary Laws [Ten Commandments]. Paul, in the New Testament, plainly teaches that neither the literal Sabbath nor its connected death penalty apply in the New Covenant.

“Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ.” [Col. 2:16-17, NKJV]

So what are we going to do with this Law [and others like it]? To totally dismiss this Law is to undermine Scripture and lay the foundation for tearing down every Scripture. All the Law is still valid, but this one definitely has a different application.

"But, equally clearly, any law which at one time brought forth a death penalty for violation must involve a principle so basic to man and nature that obviously a hard central core remains in some sense binding in every age." [R.J.Rushdoony]

Paul said this Law was a "shadow of things to come." What things? When we know what this Law shadows then we will be on our way to understanding how to apply this Law in the New Testament era. Go back and re-read the three selections of verses on the Sabbath and see how you would apply them now.

Let's look at a couple of surface, non-binding applications first. Taking one day a week as a day of rest is good for physical, mental, and spiritual health. Only cultures which have been influenced by Christianity have a weekly day of rest. Taking that one day helps to promote family life. Even workaholics would have to spend time with their families.

A special day of rest helps us to remember God is the Giver of all things. No matter how hard we work, if God is not blessing us, it will fail. We have to acknowledge all things come from God. It provides time to reflect on the goodness of God.

There are deeper, still-binding applications for us today through.

A very literal way in which the Sabbath is still binding on us today is that many Biblical environmental Laws would come under this summary Law. [The concept of summary/case Law will be covered latter.] The New Testament never mentions that environmentally related Laws have different applications. Environmental Laws deal with the resting [but not the worship of - as extreme environmentalists do today] of animals and of the land. All of creation is under God's Law and to be treated according to His Law - no more, no less.

The most important application is that the Sabbath was a shadow or picture of Christ. The Sabbath was to be a day of rest and in Christ I find perfect rest. Jesus has become my Sabbath. It's not a day anymore, its a Person!

"There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall after the same example of disobedience." [Heb. 4:9-11, NKJV]

There is a holy Sabbath for the people of God. There is a rest of which we are to partake of in Christ. This, by the way, does not mean we are to be inactive, but in our God-ordained activity we have the peace of Jesus reigning in our lives.

"Come to Me, all you who labor and are heavy laden, and I will give you rest." [Matt. 12:28, NKJV]

Worry, then is one way of breaking the Sabbath in New Testament times. When we are worrying we are not resting in our Lord and Saviour. And doesn't that begin to bring death? It plagues our minds sapping our confidence in God. It can even bring about physical sickness. Ungodly fear is another Sabbath-breaker which harms our

relationship with God. Striving to keep the Law in order to be righteous in God's sight is yet another Sabbath-breaker. [Many people who are keeping a literal Sabbath are actual Sabbath-breakers in the New Testament applications with realizing it.] The list could go on, but I'm sure you get the idea.

Although the Sabbath commandment is given in both Exodus and Deuteronomy, each book emphasizes a different reason for the commandment. In Exodus it is related to rest, but in Deuteronomy it is related to freedom from slavery.

So another current aspect of Sabbath law is our freedom of sin. It pictures the cross and the resurrection. We need to remember, on occasion, the slavery of sin we were under so as not to take our freedom in Christ for granted. A study of Sabbath Laws would remind us that because we were trapped under the bondage of sin until Christ set us free, we are not to add oppression to others who are still trapped under sin. Instead, we are to be the shining light which Jesus can use to lead them out of bondage as well.

I will give one more example of current day Sabbath law application. The Sabbath was a picture of life beyond the grave. It reassures us of the eternal Sabbath after our days of work on earth are done. So we rest in anticipation of the Great Rest to come when all the problems and hurts of this life are behind us. It is to give us hope. [Again, I do not mean to imply that life after death is inactive, but that it is perfect rest and peace.]

Did this example help? Do you see how the Law is valid but, in this case, the application has changed? It is not the shadow which is permanent, but the reality which is Christ. We do not become a judge of the Law nor do we change applications without a specific New Testament teaching or principle telling us to do so.

29. The Law is valid and has not changed, but sometimes _____ of the Law change.
30. The Law stands as given unless a _____ principle or teaching gives it a different application.
31. We accept all Biblical Law as given unless _____ Himself, through the Bible, makes a different application in the New Testament era.
32. Only cultures which have been influenced by Christianity have a _____ day of rest.
33. A special day of rest helps us to remember God is the _____ of all things.
34. All of _____ is under God's Law and to be treated according to His Law - no more, no less.

35. Jesus has become my _____.
36. _____, then is one way of breaking the Sabbath in New Testament times.
37. Ungodly _____ is another Sabbath-breaker which harms our relationship with God.
38. It is not the _____ which is permanent, but the reality which is Christ.

HOW TO APPLY THE LAW

Now what about the 21st Century? I know we are still in the New Testament era but we face problems today that Moses and Jesus never faced. How should atomic power be used? Should the Internet be regulated? Is gun control right or wrong? Is genetic engineering right? What about weapons of mass destruction, are they legitimate? What about anti-terrorism legislation? How about recycling or government schools? Many, many problems and situations that we face today were not even thought about in Bible times. Does the Law apply or is it hopelessly out-dated?

God has specifically designed His Law so that it can be applied to every problem in every age. Through it, and it alone, we can work out Godly answers to current challenges. What a wise and magnificent God we have! We will see how this works and then you can take it, study it, and apply it yourself.

Theocentric Principles

The most important aspect of the Law is theocentric principles. Theocentric principles are God [theo] centered [centric] principles. They ask the question: How does this Law relate to or explain God and/or God's relation to man?

We must start with the principle that God, not man, is the center of everything. Ultimately everything has to have some core connection with God. Therefore, every crime or sin is first and foremost against God. Secondary, it is an offense against the people affected by it. Unless we see this focus and realize that restitution has to be made first of all to God, we will be stumbling in the dark.

Let's take an example:

“He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.” [Ex. 21:16, NKJV]

What is our theocentric principle here? In other words, how does this Law relate to God first? It seems, on the surface, to deal simply with man's offense against man.

Whether the kidnapper realizes it or not, he is striking at God through his victim or intended victim. God's original [and still binding] command to mankind was to have dominion over the earth [Gen. 1:28]. Kidnapping becomes a violent interference with a person carrying out their God-given assignment.

Now what if the victim is a God-hating person who has no intention of dominioning the earth for the glory of God? It doesn't matter. The person who refuses to obey God stands judged and condemned before God, but no one has the right to interfere with his ability to carry out God's command.

What about Laws that deal with uncleanness? How are we to interpret those today? What are their theocentric principles?

The theocentric principles of these kinds of Laws relate in different ways to the holiness of God and the required holiness of His people. They show a separation to God. They teach us that anything which contaminates us must be dealt with. It does not matter if it is spiritual, mental, or physical item. If it hinders our relationship with God or with others, it must be dealt with somehow.

“Nor shall you bring an abomination into your house, lest you be doomed to destruction like it; but you shall utterly detest it and utterly abhor it, for it is an accursed thing.” [Deut. 7:26, NKJV]

We cannot bring idols [things more important to us than God] into our lives without suffering fearful consequences. God will have a holy people.

Some of these Laws, like circumcision, deal specifically with the covenant and its relation to us. Some are for the purpose of sanitation - to prevent disease. Still others are against specific, abhorrent pagan practices. Are these Laws still in force today? In order to answer that question each Law must be examined with these two things in mind: 1. Is there a New Testament teaching or principle which gives it a different application? If not, it stands as given. 2. What is the theocentric principle that God is revealing in this Law?

39. God has specifically designed His Law so that it can be applied to _____ problem in every age.
40. The most important aspect of the Law is _____ principles.
41. Theocentric principles are God [theo] _____ [centric] principles.
42. Ultimately everything has to have some core connection with _____.
43. Every _____ or sin is first and foremost against God.

44. God will have a _____ people.

How Case Law Works

The Ten Commandments are summary Laws. All the other Laws of the Bible fit under one [or sometimes more than one] of these commandments. Case Laws are examples of how the Law is applied in a specific practical case. The Law is not limited to the example but the example illustrates how the Law works.

"The ten commandments cannot be understood and properly applied without the explanation given them throughout the case laws of the Older Testament. The case law illustrated the application or qualification of the principle laid down in the general commandment." [Greg Bahnsen]

Many of the case Laws are minimum case Laws. They show us how far the Law will go. The implication is that anything which is "above" the minimum Law is covered by that Law. This way the Law does not have to deal with every possible case. If it had to deal with every possible offense specifically, then it would take a room full of books [at least] which nobody except very specialized [and expensive!] lawyers would read. God's ways puts the Law into the hands of everybody and eliminates huge lawyer fees. Anyone can understand the Law of God.

GENERAL LAW - general principles i.e. Ten Commandments
Case Law - specific examples of how the Law applies in a concrete case
minimum case law - examples of the maximum extent of the Law

Let's look at a case Law:

"If a man causes a field or vineyard to be grazed and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindles the fire shall surely make restitution." [Ex. 22:5-6, NKJV]

This case Law would be classified under the general Law: Thou shalt not steal. Now, what is our theocentric principle? The law reaffirms that God owns the world and He has given us responsibility to manage the parts of it He has put in our possession. We stand legally responsible before God and man to make sure our use of what God has given us does not damage what God has given others.

What might be one modern day example of this Law? If my car is parked on a hill and rolls down and crashes into your car we could appeal to this Law to show that I am responsible to see that your car is repaired or replaced. [That's why I make monthly or

yearly payments to an insurance company.] When we understand the principle of the case Law then we can see how it would apply in other situations.

What are some other things we can learn from this case Law?

1. God supports private property. He allows His property to be used by men and families and He holds them accountable for it.
2. We are responsible not only for our actions but for the actions of others acting under our authority up to and including animals [minimum case law].
3. Because this is a civil Law, it shows the government is responsible for protecting private property rights [not destroying them as it does in North America and most of the world today].

Let's look at another case Law:

"You shall not muzzle an ox while it treads out the grain." [Deut. 25:4, NKJV]

What is our theocentric principle here? God is fair. He rewards us for our work.

"For God is not unjust to forget your work and labor of love which you have shown toward His name..." [Heb. 6:10, NKJV]

This is called a "minimum case Law". It lays out a general principle and then shows how far it applies. In this case, it even applies to how we treat animals! If this Law shows we are to treat animals fairly, how much more does it apply to how we treat our fellow human beings.

This is one of the Laws that critics may use to say the Law doesn't apply or is outdated. Because it is a minimum case Law that simply is not true. Providentially, Scripture itself, through Paul, declares some of the ways it applies in different situations. Paul teaches us how we can take an example [case Law] and apply it in different circumstances.

"For it is written in the law of Moses, 'You shall not muzzle an ox while it treads out the grain.' Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things?"
[1 Cor. 9:9-11, NKJV]

Paul appealed to the Law to show that those who minister the gospel have a right to be supported by those to whom they minister. I've read this Law many times and I have not read anything in it about ministers, only oxen. And yet Paul looked beyond the

oxen and discerned the principle the Law was illustrating and applied it in different circumstances. That is how case Law works...and this is how the Law of God can supply the answers to every question in every age of human history!

“Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, ‘You shall not muzzle an ox while it treads out the grain’ and ‘The laborer is worthy of his wages.’” [1 Tim. 5:17-18, NKJV]

Again Paul takes the same case Law and gives it a slightly different application. This time that elders are worthy of double honor.

Does this mean it no longer applies to oxen? Of course not, but most of us don't have anything to do with oxen in our modern society. But we do have a lot to do with ministers, elders, employees, employers, etc. and the law will illustrate how we are to behave as God-honoring people. When we see the principle behind the case Law we can justly apply it in different areas of life. How beautiful and practical God's case Laws are! It is because of God's case Law system that we can go to the Bible and find practical answers to complex modern problems. Is it going to be easy? No, I never said it was. We have to "labour" in the Word, study the principles, know how different Scriptures fit together, understand the situation to which we are applying the Word. It is work. It will take some sweat...but what a reward in our lives and in the world if we continue. As long as heaven and earth last the Law will never be out-dated or old-fashioned.

Side Note: Paul used this case Law to prove his point about supporting ministers and honouring elders. The fact that Paul could appeal to Old Testament case Law as evidence in his arguments shows Paul considered case Law to be valid in New Testament times. If it was not valid he could not have used it with authority to support his teaching.

"The case laws allow us to understand the scope of other fundamental laws in the Bible. They enable us to see how these fundamental principles are to be interpreted and applied in concrete cases. The case laws enable us to combine the one of general law with many historical circumstances...The case laws are specific applications of more general biblical legal principles." [Gary North]

45. The Ten Commandments are _____ Laws.
46. _____ Laws are examples of how the Law is applied in a specific practical case.
47. _____ case Laws show us how far the Law will go.
48. Anyone can _____ the Law of God.

49. We stand _____ responsible before God and man to make sure our use of what God has given us does not damage what God has given others.
50. God supports _____ property.
51. If this Law shows we are to treat _____ fairly, how much more does it apply to how we treat our fellow human beings.
52. When we see the _____ behind the case Law we can justly apply it in different areas of life.
53. We have to "labour" in the _____, study the principles, know how different Scriptures fit together, understand the situation to which we are applying the Word.
54. As long as heaven and earth last the Law will never be _____ or old-fashioned.
55. The fact that Paul could appeal to Old Testament case Law as evidence in his arguments shows Paul considered case Law to be _____ in New Testament times.

Who Applies/Enforces The Law?

God has designed three covenant institutions. They are the family, the church, and the civil government [state]. Each one has its own functions, its own purpose, and its own God-imposed limits. Since each institution has its own sphere of authority, each one also has its own part of God's Law [or its applications] to enforce. Some Laws are enforced by God alone. The charity Laws are an example of this. They are still in force but God gives to no one except Himself the right to enforce them.

In God's design none of these institutions is to rule over the other. God placed a division of authority and power because He knew how dangerous it is to have all power and authority in one institution. If the church tries to run the government we have chaos and bondage. If the government [state] tries to run the church again we have chaos and bondage. The same will result if the family tries to rule over the church or the state. All three areas to be under God, but to apply the Law in its own special area. Separation of church and state does not mean the state is not under God only that the state has its own position under God's Law.

The greatest punishment God allows the church or the family to use is excommunication. Only the state has the God-given authority to use capital punishment and then only as God has specified. If the state uses capital punishment outside of what God allows then it becomes a murderer. On the other hand, if the state refuses to execute capital punishment as God allows, then it becomes a murderer as an accessory

after the fact. The state has much power, but also much responsibility and great judgment if the power is abused.

One of the prime responsibilities of the church is teaching. It teaches individuals, families, and the state what their responsibilities are. It teaches by words and actions, by being itself, in submission to the Law of God. As goes the church so the nation will go. If the church rebels against the Law of God, the nation will follow. If the church is in submission to the Law of God, then eventually the nation will come around as well. We have to have our own house in order before we can stand up and say, "Follow us, for we know the Way, the Truth, and the Life."

The prime responsibility of the state is administering God's justice system [not their own] up to and including capital punishment. Protecting the innocent and compelling evil doers to make restitution is its main concern. God did not design the state to rehabilitate the criminal, but to force him to make things right for his victim.

The church and the family have a different emphasis. They are to be in full support of the Godly justice of the state, but they are also interested in the rehabilitation of the Lawbreaker. This does not mean protecting him or helping him to escape from his punishment, but to extend forgiveness to him after he has made restitution.

In other words, the state is a picture of the justice of God while the church and the family illustrate the grace of God. All must follow the Law of God in their own jurisdiction and together the perfect plan of God is worked into the history of this planet.

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56. The three covenant institutions God ordained are the _____, the church, and the civil government.
57. In God's design _____ of these institutions is to rule over the other.
58. God placed a _____ of authority and power because He knew how dangerous it is to have all power and authority in one institution.
59. All three areas to be under God, but to apply the _____ in its own special area.
60. The greatest punishment God allows the church or the family to use is _____.
61. Only the _____ has the God-given authority to use capital punishment and then only as God has specified.

62. One of the prime responsibilities of the church is _____.
63. As goes the church so the _____ will go.
64. The prime responsibility of the state is administrating God's _____ system [not their own] up to and including capital punishment.
65. The state is a picture of the justice of God while the church and the family illustrate the _____ of God.

Review 2

1. Write out from memory Heb. 13:8: _____

2. _____ is applied Christianity.
3. God's negative law has positive results which lead to true _____.
4. Man's positive law has negative results which lead to tyranny and _____.
5. The basic implication of all _____ law is: Whatever is not permitted is forbidden.
6. Under positive law, the law comes to _____ every aspect of life.
7. Basic to every _____ regime is a positive concept of law.
8. The basic implication of _____ law is: Whatever is not forbidden is permitted.
9. Negative law forces the law to deal with _____ evil acts.
10. Positive law is _____ law, negative law is limited to controlling evil.
11. Positive law destroys human beings and tramples liberty and _____ thought.
12. Negative law doesn't try to save people, it concentrates on prohibiting and punishing public acts of _____.

13. Although the foundation of God's law is _____ that does not mean there are no positive commands.
14. If the _____ of the law is built on the premise of controlling and punishing evil then we have negative law.
15. If the premise is one of controlling people [who have committed no moral crime] to ensure everyone gets their "rights", then we are dealing with _____ law.
16. There was a time when most European nations acknowledged that _____ Biblical law was the way nations were supposed to be governed.
17. The people must be continually on guard against any _____, however small, that violates Biblical Law for no system is corrupted by giant leaps but by small seemingly insignificant steps.
18. Jesus unquestioningly _____ the commandments of God with the commandments of Moses.
19. God does not _____; therefore, His Law [rules] do not change.
20. The core confession of the Christian faith is: _____ is Lord.
21. We will _____ to the kingship of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences [Ps. 2].
22. All the Law is as valid today as when it was _____ given.
23. If we judge the Law, we have denied our _____ and attempted to strike at the very heart of God.
24. The Law is valid and has not _____, but sometimes applications of the Law change.
25. The Law stands as given unless a New Testament principle or teaching gives it a different _____.
26. Only _____ which have been influenced by Christianity have a weekly day of rest.
27. Jesus has become my _____.

28. It is not the shadow which is permanent, but the reality which is _____.
29. God has specifically _____ His Law so that it can be applied to every problem in every age.
30. The most important aspect of the _____ is theocentric principles.
31. Theocentric principles are _____ [theo] centered [centric] principles.
32. Every crime or sin is first and foremost against _____.
33. God will have a holy _____.
34. The _____ are summary Laws.
35. Case Laws are examples of how the Law is applied in a specific _____ case.
36. Minimum case Laws show us how far the Law will _____.
37. God _____ private property.
38. If this Law shows we are to _____ animals fairly, how much more does it apply to how we treat our fellow human beings.
39. When we see the principle behind the case Law we can _____ apply it in different areas of life.
40. We have to " _____ " in the Word, study the principles, know how different Scriptures fit together, understand the situation to which we are applying the Word.
41. As long as heaven and earth last the _____ will never be out-dated or old-fashioned.
42. The fact that Paul could _____ to Old Testament case Law as evidence in his arguments shows Paul considered case Law to be valid in New Testament times.
43. The three _____ institutions God ordained are the family, the church, and the civil government.
44. God placed a division of _____ and power because He knew how dangerous it is to have all power and authority in one institution.

- 45. All three areas to be _____ God, but to apply the Law in its own special area.
- 46. The greatest punishment God allows the _____ or the family to use is excommunication.
- 47. Only the state has the God-given authority to use _____ punishment and then only as God has specified.
- 48. One of the prime responsibilities of the _____ is teaching.
- 49. As goes the _____ so the nation will go.
- 50. The state is a picture of the _____ of God while the church and the family illustrate the grace of God.

Score: _____ [Each blank is worth 2 points.]

Pre-Test

1. Write out from memory Matt. 22:35-40: _____

2. Write out from memory Heb. 13:8: _____

3. Christian Social Theory is the study of _____ to discover how God designed the world to operate.

4. If we don't understand Biblical Law, we will never come up with God's _____ solutions for society's problems.
5. The Law is God's instruction _____ on what He calls Love!
6. We are _____ to love each other as we love ourselves.
7. The Law never allows us to _____ anyone.
8. The Law is Love and _____ is the Law.
9. When I love my enemy then, I am _____ the Law in regard to my enemy.
10. Without the Law we cannot _____ according to God's definitions and requirements.
11. No word, thought, or action which is _____ the Law of God can even be in genuine Love.
12. _____ is given by God and must be lived according to His terms and definitions.
13. We are first of all _____ of the Kingdom of God, and secondly, we are citizens of a nation.
14. Our orders are to _____ nations: to bring entire nations into line with the Word of God.
15. Our mission _____ as people experience the grace of God through salvation by Jesus Christ alone.
16. Biblical Law applies _____ to the everyday problems and questions of life.
17. Every society is built on the foundation of _____.
18. _____ is where religion gets practical.
19. Religion and its practical enforcement [Law] are in every _____.
20. Anytime we want to find out who the ultimate god of a society is we only have to ask one question: _____?

21. If there is any area of life that God does not have the right to _____ then He is not the Almighty God the Scriptures declare Him to be.
22. When we _____ God's Law, the authority of any law begins to crumble and we become ruled by brute force and the whims of man.
23. Biblical Law is applied _____.
24. The basic implication of all positive law is: Whatever is not permitted is _____.
25. Under positive law, the law comes to control every aspect of _____.
26. The basic implication of negative law is: Whatever is not forbidden is _____.
27. Negative law _____ the law to deal with specific evil acts.
28. Negative law doesn't try to _____ people, it concentrates on prohibiting and punishing public acts of evil.
29. If the foundation of the law is built on the premise of _____ and punishing evil then we have negative law.
30. If the premise is one of controlling people [who have committed no moral crime] to ensure everyone gets their "_____", then we are dealing with positive law.
31. God does not change; therefore, His Law [rules] do not _____.
32. The core _____ of the Christian faith is: Jesus is Lord.
33. All the Law is as _____ today as when it was first given.
34. If we judge the Law, we have _____ our creaturehood and attempted to strike at the very heart of God.
35. The Law is valid and has not changed, but sometimes _____ of the Law change.
36. The Law stands as _____ unless a New Testament principle or teaching gives it a different application.
37. God has specifically designed His Law so that it can be _____ to every problem in every age.

38. The most important aspect of the Law is theocentric principles.
39. Every crime or sin is first and foremost against God.
40. The Ten Commandments are summary Laws.

Score: _____ [Each blank is worth 2 1/2 points.]

Note: To purchase this complete 11 workbook series go to www.christian-social-theory.com.

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Final Test

1. Write out from memory Matt. 22:35-40: _____

2. _____ Social Theory is the study of God's Word to discover how God designed the world to operate.
3. If we don't understand _____, we will never come up with God's practical solutions for society's problems.
4. The Law is God's instruction manual on what He calls _____!
5. Without the _____ we cannot love according to God's definitions and requirements.
6. Life is given by _____ and must be lived according to His terms and definitions.
7. Our _____ are to disciple nations: to bring entire nations into line with the Word of God.
8. Our mission begins as people experience the grace of God through salvation by _____ alone.
9. Biblical Law applies _____ to the everyday problems and questions of life.
10. Every _____ is built on the foundation of religion.
11. Law is where religion gets _____.

12. Anytime we want to find out who the ultimate god of a society is we only have to ask one question: _____?
13. If there is any area of _____ that God does not have the right to rule then He is not the Almighty God the Scriptures declare Him to be.
14. When we reject _____, the authority of any law begins to crumble and we become ruled by brute force and the whims of man.
15. The basic implication of all _____ law is: Whatever is not permitted is forbidden.
16. Under positive law, the law comes to _____ every aspect of life.
17. The basic implication of _____ law is: Whatever is not forbidden is permitted.
18. Negative law doesn't try to save people, it concentrates on prohibiting and punishing _____ acts of evil.
19. _____ does not change; therefore, His Law [rules] do not change.
20. The core confession of the Christian faith is: _____ is Lord.
21. The Law is valid and has not _____, but sometimes applications of the Law change.
22. The Law stands as given unless a _____ Testament principle or teaching gives it a different application.
23. God has specifically designed His Law so that it can be _____ to every problem in every age.
24. The most important aspect of the Law is _____ principles.
25. The Ten Commandments are summary _____.
26. Case Laws are examples of how the Law is applied in a _____ practical case.
27. _____ case Laws show us how far the Law will go.

28. When we see the principle behind the _____ Law we can justly apply it in different areas of life.
29. The three covenant institutions God ordained are the family, the _____, and the civil government.
30. The greatest punishment God allows the _____ or the _____ to use is excommunication.
31. Only the _____ has the God-given authority to use capital punishment and then only as God has specified.
32. The state is a picture of the justice of God while the church and the family illustrate the _____ of God.

Score: _____ [Each blank is worth 3 points.]