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Alien Law Systems

A Three-Part Study

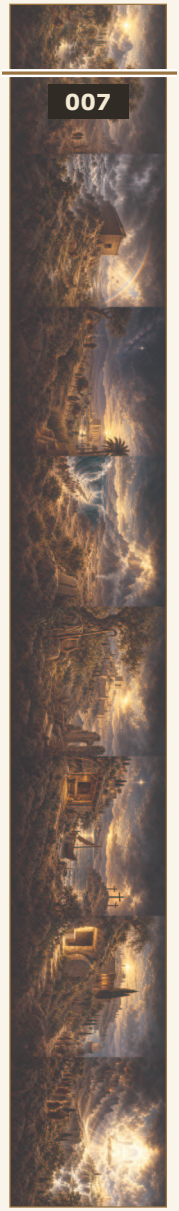
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



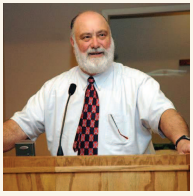
The law of the LORD is perfect, converting the soul.

PSALM 19:7, EXCERPT

What makes a nation's law Christian? John Weaver considers the religious foundations of law, biblical justice, restitution, and the consequences of changing a society's governing standard. This three-message collection examines the relationship between Scripture and public order, calling readers to test familiar assumptions about law against the authority they claim to acknowledge.

“Each religion has its own particular law system.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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Alien Law Systems: A Three-Part Study

Biblical Law

John Weaver

Weaver Bible College

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Alien Law Systems: A Three-Part Study

John Weaver

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Edited from the sermon corpus of John Weaver.

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CHAPTER 1

Alien Law Systems

Part One

December 7, 2025

Introduction: The Lord as Judge, Lawgiver, and King

Isaiah 33:22 says, “For the Lord is our judge. The Lord is our lawgiver. And the Lord is our King. He will save us.” I hope you remember that and see the connection with what I have been teaching for the last three weeks. The Lord is the judicial system, the legislative branch as well, and the executive branch. He will save us.

The first message I dealt with on Solomon, from 1 Kings 11, was losing your wisdom and losing your mind. The second and third messages dealt with the dangers of old age, basically from the same text. Although I have used a different text today, I want to continue this to show you what was actually happening in 1 Kings chapter 11. This is going to be the first of three messages under the title “Alien Law Systems.”

The Principle: A King Rules by His Law

Many historians believe that we derive the three branches of our government from this particular text. Here is a principle that I want us to grasp at the very outset and keep in mind, especially during the next two messages as well: A king rules by his law. That stands true with God and man as well. Although we supposedly do not have kings in America, we do have presidents, and we do have political parties.

When Joe Biden was placed in office, he immediately began to dismantle everything that Trump had accomplished. Whether it was good or whether it was bad, it was immaterial. When Trump got back in office, he immediately tried to dismantle everything that Biden had done, or those who took over for Biden had accomplished, during those four years.

Is politics plain and simple? Why? The answer is that each one believes that their views are right, their religion is right, and their interpretation of everything is correct, and they are going to push that above any and everything else.

The Lawful Use of the Law vs. Justification

God has ordained that His law be supreme and sovereign. God ordained Israel, as they went into Canaan land, to disestablish all of these pagan religions and throw down all of the altars. God actually forbade the worship of false gods.

Why did God forbid the worship of false gods? It is true that God is not going to share His glory, and that one of God's names in the Bible is Jealous. But there is another reason. Have you ever contemplated why God has demanded faithfulness to His law and commandments? Jesus Christ was not only made of a woman; the Bible also says He was made under the law.

Galatians 4:4–5 says, “But when the fullness of time was come, God sent forth his Son made of a woman, made under the law,” and then, “to redeem them that were under the law.” Jesus Christ had to come, submit to the law of God, and keep the law perfectly in every detail in order to work out an absolute perfect righteousness.

There are two phrases in the New Testament that are very much abused, taken out of context, misinterpreted, and misapplied: that we are not under the law, and that we are dead to the law. Many interpret these phrases to mean that God's law has been abrogated, nullified, and set aside. Yet Romans 6:14 says, “For sin shall not have dominion over you for you're not under the law but under grace.” If someone says, “There it is, we're not under the law; the law's been done away with,” the answer is no. If you read the context, the Apostle Paul is talking about justification. We are not under the law as a means of justification. No one has ever been saved by keeping the law; it was never given as the means of justification. We are not under the law as a means of justification, but we are certainly under grace.

No one could ever be justified by the law because it demands personal obedience, perfect obedience, and perpetual obedience. Even if you were made absolutely perfect today and never broke God's law again, internally or externally, from this moment until the minute you die, what about all the times before you became perfect?

Those are still sinful, and they would still have to be taken care of. Galatians 3:10 says, "For as many as are of the works of the law are under the curse, for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them." There is a curse attached to the law if you do not render to the law that personal, perfect, and perpetual obedience.

If you are going to keep one point of the law, you have to keep every point of the law, and you have to keep it perfectly, personally, and perpetually. Then he says, "But that no man is justified by the law in the sight of God, it is evident, for the just shall live by faith. And the law is not of faith, but the man that doeth them shall live in them." And then he says, "that Christ hath redeemed us from the curse of the law," not the law, but the curse of the law, "being made a curse for us, for it is written, Cursed is everyone that hangeth on a tree."

Once you talk about being under the law and being dead to the law, those terms do not mean that God's law does not apply. If you interpret "not under the law" and "dead to the law" as meaning God's law has been abrogated, nullified, set aside, or done away with,

then I have some very pertinent questions. How do we know that which is sin if we are dead to the law and not under the law, and that means the law has been abrogated, nullified, or done away with? If God has destroyed the law, how can we identify sin?

Four Questions for Those Who Say the Law Is Done Away

Romans 3:20 says, "Therefore, by the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin." We know what sin is because God has defined it in His law.

Consider 1 John 3:4: "Whosoever committeth sin transgresseth also the law. For sin is the transgression of the law." Sin is when someone transgresses the law. If I do that which you do not like, do not approve of, or think should not be done, that does not make it sin. You may not like what I do, but as long as it is not a violation of the law of God, it is not sin.

Romans 7:7 asks, "What shall we say then? Is the law sin?" The answer is, "God forbid." Every time you see the term "God forbid," it simply means: Do not even think that. Do not let that enter into your mind whatsoever. Paul continues: "What shall we say then, is the law sin? God forbid. Nay, I had not known sin, but by the law. For the law," he said, "but I had not known lust, except the Lord said thou shalt not covet." In other words, the Apostle Paul saw the spirituality of God's law, and it was God's law that pointed out the fact that he was indeed a sinner.

There is a lawful use of the law and an unlawful use of the law. An unlawful use is endeavoring to be saved by keeping the law—thinking that somehow your good deeds will outweigh your bad deeds and be sufficient. No. First Timothy 1:8 says, "But we know that the law is good if a man use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless, a disobedient, for the ungodly and for sinners, for unholy and for vain, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

If we took the time, we could go through those verses and pick out every one of the Ten Commandments. The law was never given for justification. That is an unlawful use of the law. One reason God gave the law—not all the reasons—is for the revelation of sin, that we might understand what sin really is.

Note what he said in verse 8: "For we know that the law is good." The word "good" in the Greek is kalos, which means beautiful, handsome, excellent, imminent, choice, magnificent, genuine, approved, and that which is excellent.

So, if the law has been negated, if the law has been done away with, how in the world do we know what sin is? Sin is defined by the law. Here is the second question. You say, "But Pastor, now we have faith." My question would be this: Does faith replace God's law?

The answer, of course, is no. Romans chapter 3, verses 30 and 31, says, "Seeing it as one God which shall justify the circumcision by faith and uncircumcision through faith, do we then make void the law through faith?" Here is that term again: "God forbid." Don't even think that. Don't even let it enter into your mind. "Do we then make void the law through faith? God forbid, yea, we establish the law."

The word "establish" is the Greek word systemi, and it literally means to cause to stand, to establish, to stand in place, and to make firm. Faith does not negate the law of God; it establishes God's law.

Matthew chapter 5, verse 17, records our Lord teaching on the Sermon on the Mount: "Think not that I am come to destroy the law of the prophets. I am not come to destroy, but to fulfill." If you try to tell me that Jesus Christ destroyed the law, then you would have to say, based upon this text, that He also destroyed the prophets, which is not so. He says, "Think not"—don't even let this enter your mind—"that I've come to destroy the law or the prophets. I've not come to destroy, but to fulfill."

Two words are very important in this verse: "destroy" and "fulfill." The word "destroy" in the Greek is kataluo, and it literally means destroy, to overthrow.

To dissolve, to abrogate, to demolish, to nullify, to dismantle, and to subvert—He says, do not even let that enter your mind: "Don't think that I've come to destroy the law or the prophets." He says,

"I'm not come to destroy, but to fulfill." The word "fulfill" is the Greek word plerao. It literally means to make full, to cause to abound, to render perfect, and to put into full force as continuous. Clearly, then, faith does not negate the law of God.

Here is the third question I would ask you: If the law is negated and done away with, what is wrong with sin? You say, "Well, it's just wrong." Upon what basis would you say that it is wrong? Suppose I took a pistol, went to everyone in this room, robbed you, and took everything you had. If you tried to tell me it was wrong, upon what basis would it be wrong if the law had been nullified? Upon what basis is God going to judge? God has a standard, and that standard is His law. If you say the law has been done away with, something is obviously wrong, because there would be no basis for God to judge.

The Bible says in Romans chapter 4 and verse 15, "because the law worketh wrath, for where no law is, there is no transgression." So if there is no law, if God's law has been done away with, help yourself to fornication, to murder, theft, lying, and fraud. Because if there is no law, there is no sin. So obviously we know that there is sin, and God's law does not do away with sin.

Here is the fourth question I would ask you. If you think that the law has been done away with, and that being dead to the law and not under the law means it has been abrogated or set aside, without the law, how would we know that which is pleasing unto God? How would we understand sanctification? Have you ever said, "Lord, I want to please you"? How do we know what is pleasing unto God? Let me show you.

Look in your Bibles, first of all, to the book of Colossians, chapter one, and look at verse 10. The apostle writes, "that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." We understand that it would be pleasing to God if we were fruitful in every good work, but then we must determine what a good work is and what it means to increase in the knowledge of God. What is increasing in the knowledge of God? He tells us that He wants us to walk pleasing.

Now turn to Colossians chapter 3 and verse 20: "Children, obey your parents in all things for this is well pleasing unto the Lord."

What is pleasing unto the Lord? It is obedience, submission, and keeping His commandments. God's commandment is, "Honor thy father and thy mother." "Children, obey your parents in the Lord, for this is right." So we know what sanctification is and what pleasing the Lord is because He gives it to us in His Word. In First Thessalonians chapter 4, beginning in verse 1, Paul writes, "Furthermore, then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us, how you ought to walk and to please God."

So you would abound more and more. We are taught how we ought to walk and to please God: "For ye know what commandments we gave you by the Lord Jesus." This is the will of God, even your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor. What is the will of God? How do I walk pleasing to Him? I abstain from fornication and learn to keep my vessel in sanctification and honor.

That brings us to this: "Thou shalt not commit adultery, thou shalt not lust, thou shalt not covet, thou shalt honor thy father and thy mother, and thou shalt have no other gods before me." In other words, keeping God's law is pleasing unto Him. First John 3:22 says, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." What is pleasing in His sight? Obviously, it is keeping His commandments.

Now, as believers in the Lord Jesus Christ, we are not under the law as a means of justification. We are under the law as a means of sanctification, but not justification. There is no one that can be sanctified, there is no one that can be holy, as long as there are whoremongers and thieves and murderers and liars, doing everything that is contrary to God.

We are dead to the law in the sense that we are dead to the penalty of that law. It is true that we broke that law, but we died in Jesus Christ. Jesus Christ came as our sacrifice, as our substitute, and as our propitiation. He is our Head, and we are His body; we actually died in Him, and therefore we are dead to the law. The law cannot penalize us; it cannot chastise us, because our bill has been paid in

full in the Lord Jesus Christ. That is what the Bible says in Romans 6 and verse 6: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Clearly, then, God’s law is still around and still applicable. Solomon built all these altars and temples to Ashtoreth, to Moloch, and to Chemosh. Have you ever asked yourself, Why? Does God forbid idolatry? Obviously, clearly, yes. He is the jealous God, and He is the one true and living God. He said in Isaiah 42:8 that He is not going to share His glory with another or give His praise to idols. But let me show you why God forbade all this idolatry and intermarriage with idolaters.

The Danger of Idolatry and Unequal Covenants

Turn back in your Bibles to Exodus chapter 34. We looked at this passage when I was talking about Solomon, losing your wisdom, and losing your mind, but I want you to see it again. Look in Exodus chapter 34, beginning with verse 12: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land, whither thou goest, lest it be for a snare in the midst of thee.” So it could be a snare. What kind?

“But you shall destroy their altars, break their images, and cut down their groves. For thou shalt worship no other god, for the Lord whose name is Jealous is a jealous God, lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods. And one called thee, and thou eat of his sacrifice, and thou take of their daughters unto thy sons, and their daughters go a-whoring after their gods, and make thy sons go a-whoring after their gods.” So God says, no, you’re not to do this.

Turn to Deuteronomy chapter 7, beginning with verse 1. I want to point out the danger here:

“When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites,

seven nations greater and mightier than thou. And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, and thou shalt make no covenant with them, nor show mercy unto them. Neither shalt thou make marriages with them. Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. Why? For they will turn away thy son from following thee, that they may serve other gods. So will the anger of the Lord be kindled against you and destroy thee suddenly."

"But thus shalt thou deal with them, thou shalt destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself above all the people that are upon the face of the earth."

Let me say this very plainly: pagans, the unsaved, the heathen—however you want to call them—do not have the same culture, faith, principles, or objectives as those who believe in the Lord Jesus Christ. God says, "Do not make these covenants."

Suppose Steve is an unsaved man and I am a saved man, and we decide to go into business together. Steve is good at mechanics, and I am not; I will run the business, and he will do the work. It will not be long before we have a conflict. I may want to close, especially on Sunday, while he wants to work. I want to go to church on certain nights of the week, while he does not. I want to be generous and gracious and help somebody who needs help; he is interested in the money. There will be conflicts because we do not have the same faith, culture, or objectives. God says, "Do not do this."

Amos 3:3 makes this exceedingly clear: "Can two walk together except they be agreed?"

We saw this in 1 Kings chapter 11: Solomon married all these pagan women, and they ultimately turned away his heart from the one true and living God to their idols. Read the books of Ezra and Nehemiah, and you will see this over and over.

God's law is a revelation of His righteousness. There is no ground in Scripture for despising God's law. Neither can you relegate law to

the Old Testament and grace to the New Testament. In Genesis 6, “But Noah found grace in the eyes of the Lord.” In the New Testament, “Children, obey your parents in the Lord for this is right.” “Honor thy father and mother.” There is law in the New Testament, and there is grace in the Old Testament.

When you despise God's law, you despise God. You cannot separate God from His law. Everyone is familiar with David's sin when he committed adultery with Bathsheba and had Uriah the Hittite murdered with the sword of the children of Ammon. In 2 Samuel chapter 12, verse 9, God asked him, “Wherefore hath thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with a sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.”

David had committed adultery. God had said, “Thou shalt not do so,” and David had despised the commandment. God had said, “Thou shalt not murder,” and yet David had done so. He had dishonored his parents and broken the first commandment by placing himself ahead of God. But note verse 9: “Wherefore hast thou despised the commandment of God?” Now look in verse 10.

"Now therefore the sword shall never depart out of thine house because thou hast despised me that has taken the wife of Uriah the Hittite to be thy wife." How did David despise God? The answer is by despising His commandment. The rejection of God and His law always results in humanism, subjectivism, idolatry, and tyranny. Even the Greek culture, like all other cultures that rejected God, became humanistic to the core. Modern humanism is the religion of the state; it is the religion of the nation. It always locates law in the state or in the people of the state. In other words, the people and/or the state become the god of the system. It was like Mao Zedong when he said, "Our God is none other than the masses of the Chinese people." In other words, we are the source of our law, or the state is the source of our law.

We have certain things that are absolutely insane in this land today. Let me make another point that is important. Years ago, I worked my way through The Institutes of Biblical Law by Rushdoony. I never will forget that, on the first page or two, he gave

five principles. They are just as relevant today as they were back then. If you understand these principles, especially in light of the next two messages, you are going to see how applicable everything is that I am talking about. Any time you have an idolatrous religion, you have an alien law system—something operating contrary to God and His law. Let me give you these five principles. Here is the first one.

Five Principles of Law and Religion

The law in every culture is religious in origin. There is no such thing as an unreligious law. Law governs man and society, determining what is good and evil, right and wrong, righteous and unrighteous. Therefore, if you want to study the legal foundation of any culture, you almost always have to study its religion, because religion dictates its law. You may have a Christian religion or a secular humanistic religion, but the law system is based upon that religion and explains and backs it up. You may have a Christian religion in a government or a pagan religion in the government, but it is still religious. You cannot separate government and religion.

Here is the second principle: In any culture, the source of law is the god of that society. If you base your actions, conduct, and behavior upon what you think, your god is your mind. That is rationalism and transcendentalism. If the Supreme Court is the source of our law in America, then it is our god. If Congress is the source of our law, then it is our god. The Greek word for law is nomos; the Greek word for mind is nous. The Greeks believed that the nomos, the law, came from the mind.

Here is a marked distinction between God's law and man's law. God's law is divine revelation. Man's law is based upon his own thinking and rationalistic thought. The War of Northern Aggression basically came from rationalism and transcendentalism, because those New Englanders thought their thinking was correct and over and above the Word of God; hence, they were going to enforce their thinking upon the South and upon any and everyone else. The source of your law is the god of that society.

Modern humanism always locates law in the state or in the masses. Here is the third principle: In any society, any change of law

is either explicitly or implicitly a change of religion. Whenever you have a shift in the law structure, you have a shift in religion. It may shift from a biblical law system to a secularistic or humanistic law system, or some other religious religion, but it is still religious. You cannot have a change of law without having a change of religion.

This is the difference between the Reformation and the Renaissance. In the Reformation, everything was based upon the Word of God; in the Renaissance, everything was based upon the mind of man and the way man thought. Years ago, I brought a message on the historical and biblical significance of the beard. During the Reformation, men generally had short hair and beards. During the Renaissance, men were clean-shaven, had long hair, and looked like a woman. The difference was God's law in the Reformation and man's law in the Renaissance.

Now everything has changed in this country. Anyone at least my age and older regularly asks, “What happened to the country in which I grew up?” What happened to the normal, sane, friendly, and helpful society in which we were raised, even seventy years ago? Now people are being pushed in front of trains, strangers are being shot, and people are shooting into crowds, buildings, and homes. What happened? There has been a shift from biblical law to humanistic law. Anytime you have a shift in law, you have a shift in religion. This is not your grandfather's America; it is totally different.

Here is the fourth principle: There can be no disestablishment of religion in any society. You can disestablish a church, and religion can be supplanted by another religion. You do not have to have a state or national church, as England does with the Anglican Church. But the absence of a state church does not mean that this country has no religious establishment. Christian theism, the biblical worldview, has been supplanted by a humanistic and secularistic worldview.

Look at the legal systems and religions of pagan countries. Roman Catholic countries have a different law system than we have. Islamic countries have a different law system. Hindu nations have a different law system, and Buddhist nations have a different law system. Why? Your religion determines your law system. It is just that simple. You cannot have a change in a legal or law system unless you have a

change in religion. You cannot even have a change in culture unless you have a change in religion. Cultural and legal changes are always preceded by a change in religion. That is why these things change.

Look at the state of Michigan, Minnesota, and what is happening in Texas, or at least parts of these states, because now the Muslims have taken over and are having Sharia courts. Michigan even has a Muslim police force with Arabic patches. So does Minnesota, which I will explain later.

Islam as an Alien Law System

Consider these important quotes. These are not mine; I did not make them up. Most are said by Muslims themselves: “Muslims are not coming to assimilate. They’re coming to conquer.” With surging demands for Sharia courts and public displays of Islamic supremacy that clash with Western freedoms, Islam’s core tenets foster conquest, not coexistence. Another quote from Anima says, “Blow up, burn, shoot, slaughter with knives, crush with buses, break into their homes, kill them, punish them by any means.” ISIS’s explicit orders from al-Nabawi to target Christians demand action to defend Western faith and security now.

That was put out by al-Nabawi. Here is another. In the October 31, 2025, Friday sermon at the Islamic Center of Kansas in Olathe, Mohammed Tarif urged fellow Muslims to destroy the criminal Zionists and those who helped, armed, and normalized them. He added, “Count them, kill them one by one, do not spare a single one of them.”

Even in Michigan there is a message for Americans: “You Americans are the ignorant. The last hope for America is Islam. We are leaders of the world, the masters and the teachers. We will bring Sharia and spices to the white man’s unseasoned chicken.”

If Christianity is overthrown, it will not be the end of religion. Christianity will simply be supplanted by Islam, secularism, or humanism. You cannot disestablish a religion, because all you are doing is leading one religion for another religion. Each religion has its own particular law system.

There can be no tolerance in a law system for another religion or law system. You cannot have that tolerance because you are allowing something contrary to come in and undermine everything you believe.

Toleration is a device used to introduce a new law system as a prelude to a new intolerance. If Islam took over America tomorrow, do you think we would maintain our law system or our freedoms? No, absolutely not. With Islamic religion comes Sharia law, and you cannot disestablish Sharia law without disestablishing Islam. When you allow alien law systems into your culture and society, you are allowing an alien religion. What you are doing is basically committing suicide slowly; you are actually killing yourself. Every system, every law system, must maintain its existence by hostility to every other law system and the alien religious foundations, or else it commits suicide.

There is a Somali sheriff in Minnesota who says he serves Somalis first. The article reports: "Picture this: a sheriff in uniform standing in front of a Somali flag telling his audience that as Somali police officers we work for you," meaning the Somalis. "That's not a scene from Mogadishu, it's from Minnesota," where a local sheriff admitted on camera that his loyalty is not to the American taxpayers footing his bill but to his ethnic enclave. The video shows the sheriff speaking in Somali at a community event with English subtitles. At the twenty-four-second mark, he says, "That's why we're different from foreigners," referring to native Minnesotan officers whom he called the Americans foreigners.

Everyone has heard about the great fraud in Minnesota. Instead of defrauding taxpayers out of one billion dollars, it is now probably eight billion dollars. It is being sent back to Somalia to support the terrorists.

Gabriel, a Lebanese Christian who fled Islamic militias, said, "Islam is the political ideology of conquest. They come not to integrate, but to dominate." Polls bear this out. Pew's 2016 data shows that forty percent of European Muslims favor Sharia, with support for suicide bombings against civilians. Other statements include, "Islam is incompatible with Western civilization."

"They aim to conquer and they want you to know that. They're coming to promote their own culture. Most want to impose Sharia and build their caliphate. Muslims aren't flocking to the West to integrate but to conquer."

The Muslim Brotherhood declares, "They'll impose Sharia law in America through the ballot box or the bullet. There is no in between." So they are literally saying they are going to take over our country either through elections or through murder.

So Islam is really a national security threat. They are talking about taking over. Let me put it this way: the word Islam means submission to Allah, and a Muslim is one who is submitted to Allah. You have heard it said that Islam is the religion of peace. Well, it is—but the Islamic definition of peace differs from our definition of peace. Peace to us is when you and I get along, when we are not trying to rule over or antagonize each other, and when we are not trying to defraud one another. We cooperate, work together, and are happy as the Lord. That is our normal definition of peace. I am not talking about religious peace or biblical peace; I am talking about getting along.

Conclusion: Toleration Leads to Suicide

The Islamic definition of peace is different. In Islam, peace is when everyone is submitted to Allah, and world peace is when the world is conquered by Islam and everyone submits to Allah. Let me say this again: toleration is a device that always allows a new religion or a new law system to sneak in, and then it is a prelude to a new intolerance. When the other legal system or religion takes over, it will defend itself and become intolerant toward anything else. When we tolerate that which is contrary to God and contrary to His law, it is suicide. Lord willing, next week I am going to show you where God demands one law and why.

Toleration is what you and I cannot afford. It not only allows alien law systems to multiply and take over; we are going to learn that forsaking God's law and God's law system has grave consequences. Multiculturalism is a multi-alien law system and idolatry. Solomon tried it, and it destroyed him and his kingdom. America is trying it, and it will only be by God's grace that we are not destroyed.

We may be getting over the woke religion, the DEI religion—D.E.I., not D.A.Y.—but one thing is certain: alien law systems and alien religions are doing everything they can to take over not only our country, but also our states, governments, society, and churches. You would be absolutely surprised to learn the number of Baptist churches that have been taken over by Muslims. In fact, I know of one in Greenville, South Carolina, that was taken over by Muslims back in the 1970s.

It has grown by leaps and bounds. God's law is still supreme and sovereign, and He still demands submission and subjection to His law. To despise God's law is to despise the God who gave it.

Father, in the name of Jesus Christ, we bow to Thee. We ask for Your grace and mercy. Help us see what happened to Solomon and to those people during the times of Ezra and Nehemiah. Help us see what is happening in our own country. Open our eyes and understanding, quicken us, and turn us. Give us Your grace and mercy, we pray in Christ's name. Amen.

CHAPTER 2

Alien Law Systems

Part Two

December 14, 2025

Introduction and Series Recap

Isaiah 33:22 says, “For the Lord is our judge. The Lord is our lawgiver. The Lord is our king. He will save us.” This is in the middle of a series, so let me explain how this little short series began. Several weeks ago, I preached from 1 Kings 11 on Solomon, under the title “Losing Your Wisdom and Losing Your Mind.” Solomon, one of the wisest men on earth, lost his wisdom and lost his mind because he had only married 700 women and had 300 concubines.

At the same time, he built an altar for all these strange gods whom his wives served. God had forbidden him to marry those women, but he went ahead and did so. He built these altars particularly for Ashtoreth, Molech, and Chemosh. God was angry with him because his heart was not perfect with the Lord. Solomon actually served those gods with those wives. Thus, he not only lost his wisdom but basically lost his mind, because God judged him, raised up adversaries against him, and he lost his kingdom as well.

After dealing with that, I preached two messages on the dangers of old age, because 1 Kings 11 says, “It came to pass, when Solomon was old, that his wives turned away his heart.” I did some research and pointed out that Solomon was probably dead before he was sixty or sixty-five. We would certainly not count that as old in our time, but I can assure you he was probably worn out in a number of ways, that is for sure.

So I asked these questions. The first was this: Why in the world were these particular gods chosen? There are many false gods, yet he built altars to Ashtoreth, Chemosh, and Molech. Why were these gods chosen when there were so many other false gods? I answered that in two messages. First, when he was worshiping Ashtoreth—and she is known by many different names: Ashtoreth, Ashtaroth, Ishtar, Venus, you just name it—she went on unknown.

Ashtoreth was a sex goddess, a goddess of fertility. Solomon, instead of asking God for strength, help, and virility, turned to the worship of false gods. God renewed Abraham and Sarah: she had a child when she was ninety, and he was one hundred. He did the same for Manoah and his wife, who gave birth to Samson when she was past age, and for Zacharias and Elizabeth. This was why Solomon chose Ashtoreth. Orgies were known in her worship.

He also built worship to Molech and Chemosh. Molech was a political-power god. In Ecclesiastes 8:4, Solomon said, “Where the word of the king is, there is power: and who may say unto him, What doest thou?” Here was a man who had known power all his life, but now he was losing power and control. Instead of asking God, he turned again to Molech worship. Molech worship was pagan, but it also manifested the idea of absolute and total control. To the extent that the king exercised such control, he was viewed as God: the mediator between heaven and earth, the controller of chaos, and the one who brought peace and happiness out of confusion. That is why Solomon worshipped Molech.

Chemosh means “subduer,” or to dominate or have dominion. Once again, there was a desire to dominate even when one no longer had the power to dominate. Consider the bucket lists of older people: one woman, between one hundred and one hundred four, went skydiving because she wanted to set the record. She did skydive, but

a week later she was dead. There remains in people a desire to conquer and subdue, even in old age. That is a fact.

Solomon then began to worship these gods. This dealt with the dangers of old age. I then began addressing alien law systems, because whenever there is a false religion, there is also an alien law system. Why did God forbid idolatry? It was not merely because He would not share His honor and glory with a false god. It was because idolatry brings in law systems absolutely contrary to God's law system.

Five Principles of Law from Last Week

When we read Isaiah 33:22, “The Lord is our judge,” He is the judicial branch. When He says, “The Lord is our lawgiver,” He is the legislative branch. “The Lord is our king”; He is the executive branch. Historians say this is where we derive the three branches of our government. But God is absolutely sovereign.

Last week I dealt with the fact that God has given us His law. Anyone who denies and denigrates the law of God has difficult theological questions to answer. Our Lord said in Matthew 5:17, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”

The word destroy means to abrogate, set aside, dismantle, or take apart piece by piece. He said, “Don’t even think that. I did not come to destroy the law or the prophets.” If you do away with the law, you also ought, by reason, to do away with the prophets if you say the law was abrogated, because He said He did not come to do that. He came to fulfill; the Greek word is pleroo, meaning to put into full force as continuous.

If you do away with the law of God, how do you know what sin is? Romans 3:20 says, “By the law is the knowledge of sin.” First John 3:4 says, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” If you do away with the law, you do not know what sin is, and you do away with conviction as well.

What in the world is the Holy Spirit going to convict people with or about? How do you know you're guilty of anything? If you do away with the law, you do not know how to be sanctified. You do not

know how to please God. You do not know how to walk acceptably because He has given that in His Word. If you do away with the law of God, how are you going to explain Galatians 3 and verse 24? “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

The law, then, is our schoolmaster. When you think of the schoolmaster, think of that old one-room schoolhouse with the teacher and the blackboard. There was a big rod over the blackboard, and on the blackboard was written: cursing, one stripe; fighting, two stripes; arguing, stealing, and cheating, four or five stripes. When that child violated the law, he was brought in front of the entire class and given the appropriate number. It was a schoolteacher.

What does the law teach us? Number one, that we are sinners. Number two, the penalty of sin and the power of sin. It teaches us that we cannot save ourselves because the law demands that we give it personal, perfect, and perpetual obedience, which we do not do. The Bible shows us that Jesus Christ is the only way to be saved, since we cannot keep the law and give it what it demands. Clearly, then, the law is our schoolmaster.

First of all, in every culture, law is religious. Behind every law system, there is a religion. It may be a Christian religion, a pagan religion, Islam, Buddhism, Hinduism, humanism, or secularism. Every law system is a religious system because behind every determination of good and evil, right and wrong, is someone's religion. So every law system is religious.

Secondly, the source of one's law in any culture is the God of that culture. If you hold that the Supreme Court of the United States is the Supreme Court of the United States, then the Supreme Court would be our God. If you believe that you know better than God, then your mind, your rationalism, is your God. The source of law is the God of that society. Thirdly, in any society, any change of law is an explicit or implicit change of religion.

Why in the world does Islam want to take over America? The answer is so they can initiate Sharia law. It is just that simple. Why would Buddhism, Hinduism, secularism, or humanism want to take

over America? The answer is so that they could instill their own religion.

The fourth thing is this: it is not possible to have any disestablishment of religion. If you disestablish Christianity, it is so that you can establish Islam, Buddhism, secularism, or whatever. You are always going to have religion. You cannot separate government and religion. You can separate government and churches, but not government and religion. And there can be no tolerance in one law system for another law system.

Where we are failing as Christians is in God's law. This country initially had God's law, but we left the law of God, and now we have the law of man. We have basically humanism. When you fail to protect your law system, you become tolerant of other law systems, and that leads them to an intolerance. Once they are established, they are not going to tolerate you. When you tolerate an alien law system, you are committing national suicide. It is just that simple.

The Origin of Alien Law Systems in the Garden

There has always been a battle over law systems. It began way back in Genesis, chapter 3, verses 4 and 5: “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Here is the temptation in the garden: to become your own god. You shall be as gods, knowing good and evil. You do not need God to tell you what is right and wrong, or what is good and evil. You eat this fruit and determine that for yourself. The word knowing has the impact and implication of the word determining. Thus, an alien law system can be one of your own mind and certainly one of your own making.

Since the fall of man, multiple law systems have emerged from individuals and from organized corporate and religious systems, all in competition, contradiction, and conflict. Every law system except the biblical law system is idolatry because it seeks to dethrone God and enthrone someone else—to deny God's law and establish its own law.

The Nature of God's Law as Divine Revelation

R. J. Rushdoony, in his Institutes of Biblical Law, writes: “In analyzing the nature of law, it is important to note first that for the law is divine revelation.” Mark that down: God’s law is divine revelation. We would not understand this had God not revealed it.

He continues: “The Hebrew word for law is Torah, which means instruction, authoritative direction.” So God has spoken, God has given us His law, and it is for our direction. It is authoritative instruction. He says that “the biblical concept of law is broader than the legal codes of Mosaic Foundation.”

Moses wrote the first five books of the Bible, which are known as the Pentateuch. Normally, we refer to them as the Mosaic law. But what he is saying is this: the law, the law of God, is much broader than just what you and I would call the Mosaic instruction. The law of God is broader than the Mosaic law alone. Rushdoony continues: “It applies to the divine word and its instruction in totality. The earlier prophets also used Torah for the divine word proclaimed by them.”

Certain passages in the earlier Prophets use the word Torah for the commandment of Yahweh as it was written down. There are clearly examples involving not only ritual matters but also ethics. Hence, at any rate, Torah had the meaning of divine instruction, whether it was written down long ago as law and preserved and pronounced by a priest, or whether the priest was delivering it at the time when he gave the Scripture, or the prophet commissioned by God was pronouncing it.

Thus, objectively and essentially, Torah is not form but divine authority. Everything in the Bible is divine authority. All of God's Word is law. God gave it, God spoke it, and God commanded it. We have been commanded to love one another; that is law. If God commands you to do something, that is law.

When you read Romans 13:8, it says, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Do you realize that "owe no man anything" is just as much a commandment of God as "love one another"? Everything in the Bible is command.

In 1 Thessalonians 4:1, the Apostle Paul says, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus." Then verses 3 and 4 state, "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour."

Knowing how to possess your vessel—your body—in sanctification and honour is just as much a command of God as abstaining from fornication. You cannot escape it; it is there all the time.

Isaiah 33:22 declares, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." So here is a question that I must ask: How do you define a Christian nation? In the beginning this country was indeed a Christian nation, and I can produce the documents and tell you where you can find them. But you cannot define a Christian nation by saying that it is full of Christian people. Is everyone in this nation a Christian? No. If a majority were Christian, that would not necessarily make us a Christian nation; it would simply be a nation with lots of Christians in it.

Defining a Christian Nation

In every nation you are going to have saved and unsaved, I suppose. How do you define a Christian nation? A Christian nation is defined by its laws and by its government. When its principles, precepts, statutes, and laws are governed by the Word of God, and God's law is applied, there you have a Christian nation. There you also have a just and righteous nation.

Look at what God says in Deuteronomy chapter 4. Moses had been teaching the people God's law. Beginning with verse 5, he says, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath

God so nigh unto them?" How is God nigh unto them? His law. "That hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Isaiah 33:22 says there is only one lawgiver. If there is only one lawgiver, whose law must be obeyed? The law of the one who gave the one law. In other words, his law is absolutely supreme.

One Law for All in Israel

Israel was a covenant nation. Israel covenanted with God that they would be obedient, that they would obey His law. In Israel, a stranger or foreigner could come there and sojourn. However, he could not bring his law or his idol into the land. He was not forced to convert. He could be there, but he had to abide by the law of God while he was there. While he was in the land, he was free to stay. He was not forced to convert, but while he was there, he had to obey and do according to God's law. If he did not wish to obey, he was free to leave. It is just like it is in our country today.

We have all these people coming in demanding that we submit to their law, their culture, and their way of life. No, no, no. You either come and submit to our way, or you are free to leave. It is just that simple. That is the way it was in Israel. The stranger could sojourn in the land, but he could not bring his own law or idol and require Israel to submit to them. He could remain without being forced to convert, but he had to live under the law of God while he was there.

Exodus 12:49 says, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." One law: if you are born an Israelite, one law; if you are sojourning in the land, one law. It is just that simple.

Leviticus 24:22 says, "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." Here it is again: one manner of law for the stranger as well as for one of their own country. Again, one law.

Numbers 15:16 says, "One law and one manner shall be for you, and for the stranger that sojourneth with you." Then verse 29 says,

"Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among you." This applies both to him born among the children of Israel and to the stranger sojourning among them. God is saying plainly that you must have one law.

God's Institutions and Derived Authority

God created only three institutions. He created the family, which is a ministry of education; the church, which is a ministry of grace; and civil government, which is a ministry of justice.

Romans chapter 13, verses 1 and 2, says, “Let every soul be subject unto the higher powers. For there is no power but of God.” Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation, or condemnation. No matter how high you are in power and authority, there is always someone higher, and the highest is God himself.

God requires individuals to be in subjection to him. He requires families, churches, and governments to be in subjection to him. God is the one who created the family, the church, and the government. He is the one who issues the law. It is really very, very simple: judges were to rule for God.

Men have authority by derivation. God has authority inherently, in and of himself. As a husband, I have power over my wife because God said the husband is the head of the house. I do not have it inherently in myself. Anything I have is derived. I have authority from the Word of God to rebuke and exhort. If I see you doing something wrong, I have authority from God to rebuke you and say, “You need to stop that. That’s wicked. That’s wrong.” It is not in me inherently; it is derived from God. God gave it. God said that. All authority that man has is derived from God. God is authority in and of himself. He has all authority in heaven and earth.

God created those institutions. In 2 Chronicles 19, beginning with verse 4, notice what King Jehoshaphat said to the judges: “And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers. And he set judges in the land

throughout all the fenced cities of Judah, city by city. And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Note especially verse 6: "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment." Clearly, these judges were to judge for God. They were to take heed what they did, to let the fear of the Lord be upon them, and to remember that there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Man's Law Legalizes Sin

Likewise, in a Christian nation, God's laws are upheld, expounded, and applied. There can be no greater justice than God's justice, and no greater mercy than God's mercies. What has happened in this country and throughout the world is that, in replacing God's law, man not only introduces an alien law system but also an idolatrous law system. Man's law always legalizes sin and makes sin legal.

Psalm 94, verses 20 and 21, must be considered in light of this. Verse 20 asks: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" First of all, it is a throne.

The throne of iniquity speaks of civil authority. It is an evil, wicked civil government. Shall a wicked civil government have fellowship with thee, which frameth mischief by a law? The word mischief in the Bible is another word for sin. Shall a wicked civil government have fellowship with thee, which makes sin legal?

Is sodomy condemned in the Bible? The answer is yes, but it is legal here. Is abortion condemned in the Bible? Yes, but it is legal here. Is theft and fraud condemned in the Bible? Yes, but it is legal here, as long as you are a politician and do it under the color of law. Here is a wicked civil government that makes sin legal.

I just read this week, and I hope I can pronounce her name so she will not get mad at me, Ilhan Omar. She had been in Congress one term. According to the article I read, she started with minus $45,000, $45,000 in debt. She is now worth $30 million. In one

term, $30 million. How do you do that? I am just pointing out the fact.

Here is an interesting thought: one of the main reasons God sent Israel into captivity was because they rejected His law and accepted man's law. In 2 Kings 17:7, the Bible says, "For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods."

They had sinned against the Lord, and their sin was that they feared other gods. Their sin, then, was the sin of idolatry. How did they fear other gods? What was their sin of idolatry? The passage continues: "For so it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made."

How did they commit idolatry? By walking in the statutes, the laws of the heathen and of Israel which they had made.

You have to remember that Jeroboam, in 1 Kings chapter 12, had set up the two golden calves. They had gone into idolatry. What had they done? They had traded God's law for man's law. They were now walking according to the law of man, not according to God's law. God charged them with idolatry. He sent the Assyrians, who took them into captivity and brought people from other nations to dwell in the land. This was God's judgment because they had committed idolatry by bowing down to the laws and statutes of the heathen and of Israel as well.

In Micah chapter 6, beginning at verse 13, God says, "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." God says, "Now I'm going to judge you. I'm going to make you sick. Because of your sins, I'll make you desolate."

What does that mean? Look at verse 14: "Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword." They were going to fail and fall

through war and everything else. Then verse 15 says, "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine."

Why was all of this judgment? Verse 16 answers: "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people." God said, "I'm going to judge you. You're walking in the statutes of Omri." Omri was the father of Ahab, and Ahab was one of the most wicked, vile kings in the northern kingdom. God said, "I'm going to judge you." Why? They were committing idolatry.

They were rejecting God's law for man's law. In Acts chapter 5, Peter and the other apostles were brought before the rulers and commanded not to preach anymore in the name of Jesus Christ. In fact, the rulers said, "You intend to bring this man's blood upon us and fill our city with your doctrine." And you know what Peter and the other apostles said? "We ought to obey God rather than men." They just kept preaching.

The Issue of Theonomy vs. Autonomy

In other words, religious or civil authorities have no authority to violate the law of God, nor do they have any authority to dictate to anyone else or force them to violate the law of God.

Illustration: Theft Under Sharia, American, and Biblical Law

The issue today is the same as it has always been: theonomy or autonomy, God's law or man's law. Let us take theft as an illustration. Consider Sharia law, the law that Muslims want to enforce in our country. They already have Sharia courts in Michigan and Minnesota, and they are trying to get them in Texas. Governor Abbott just said, "No, you're not going to do this in Texas." Well, they are already there.

The Muslim police also have Arabic patches on their uniforms. They patrolled, and they were the ones who ran the Christian pastor

out and told him he had no right to be there, although he was a native and they were foreigners. This is Sharia law.

Under Sharia law, for the first offense of stealing, the right hand is to be amputated. If you steal again and are caught a second time, the left foot is to be amputated. For the third offense, the left hand is to be amputated. If you are caught a fourth time, the fourth offense requires the right foot to be amputated. If you are caught a fifth time, they will behead you.

But I have a question: If you do not have hands or feet, how are you going to steal, unless you can do something with your mouth? This is Sharia law. This is Muslim law. This is man's law. This is religious law.

Let us go a step farther. Everybody who knows anything about the Bible can say that it is totally nonsensical to cut off somebody's hands and feet because of stealing. Fine. Consider theft now under American jurisprudence, as it is in this day. We have considered it under Sharia law; now turn to Exodus 22 and hold it there momentarily, because I am going to tell you shortly what will happen under biblical law.

Here is what happens in America. Suppose someone comes along and steals your automobile. There is a difference between theft and grand theft in one sense of the word—over a certain amount is grand theft—but really, theft is theft. Your truck gets stolen. You are ripped off the first time because you have lost your property.

Suppose you have insurance, and your insurance is going to replace the truck or pay you for it after a long period of time. Even if the insurance pays you, your premiums are going to go up because you have suffered this excessive loss. Later, the thief is caught. He is arrested and put in jail while awaiting trial. Now your tax dollars feed, clothe, and medicate him while he is in jail.

You are ripped off a fourth time because the court appoints an attorney for him, and your tax dollars pay for that court-appointed attorney and all the legal fees. Suppose he is found guilty and sentenced to five years in prison. You are ripped off again because your tax dollars must feed, clothe, and medicate him for five years. Probably you are ripped off a sixth time because you also have to

support his family while he is in prison and cannot support them. Then you are ripped off a seventh time because, when he gets out, he might have to go through a rehabilitation program and be trained for something else, and your tax dollars pay for that.

The point is this: under our American jurisprudence, if you are stolen from, you are the one who suffers. The criminal does not suffer. Everything is taken care of for him. You are the one who suffers. Under Sharia law, it is horrible. Under American law, it is horrible. What about God's law? Look in Exodus chapter 22 and read the first four verses: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double."

Notice the difference here between a sheep and an ox. In this one verse or passage, restitution may be twofold, fourfold, or fivefold. If you were to take the time to read Proverbs chapter 6, verses 30 and 31, you would also find sevenfold restitution. You are to restore four sheep for a sheep and five oxen for an ox. Why? There is a difference in value. A sheep could be a pet. It would provide wool, and if you had to eat it, meat. I do not know if you can milk a sheep or not. Maybe they do. I know they milk goats.

Now consider the ox. You can use its hide for leather and its meat for food. It could be a pet too, but you use that ox to work. The ox is more valuable than the sheep.

Let me try to explain it this way. Suppose Steve is actively employed as a maintenance man. He has a car, perhaps even a newer car, a work truck, and all of his tools in the truck. He drives that truck to work every day and needs those tools in it. If Steve had a choice of which vehicle was going to be stolen, which would he want stolen, the car or the work truck? The car. He might drive the car to

church on Sunday, but that is about it; he uses the work truck every day.

Suppose, for simplicity, that the work truck is worth $20,000 and someone steals it. The thief is caught not more than five miles away. The truck is not damaged, and the tools are still there. God says the thief now owes Steve $40,000.

If a deputy gets behind a man who has an APB bulletin out on him and turns on his light, the man may floorboard the truck and try to outrun the deputy. He may lose control around a curb, wrap the truck around a tree, and total it, while coming out unscathed.

Now he owes Steve $100,000. You might like that, wouldn't you, Steve? But wait a minute. You say, “But he’s a thief. He didn’t have any money to begin with.” Steve is just stuck; he owes him $100,000 and he is stuck.

No, no. Look what the Bible says: “If he have nothing, then he shall be sold for his theft.” Verse 3: “If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.”

That means he could be sold to Joshua if Joshua had $100,000. If Joshua does not want him as a slave, then he becomes a bond slave to Steve until he works out the $100,000.

Now, what are you going to tell me? Somebody who is a thief might be a bondsman to Steve for a little while, but what will stop him from running away and leaving Steve holding the bag? Turn in your Bibles to Deuteronomy chapter 17, beginning with verse 8.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell

thee, thou shalt do: thou shalt not decline from the sentence which they shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

So let's see if he will not make the restitution. He becomes a bond slave until he works it out. If he does not work it out, he tries to run away. He is to be caught and executed.

If Ron had $100 bills sticking out everywhere of his body, in all his shirt and pants pockets, and was talking to Jim, why would I be willing to steal $200 from him if I knew that, if he turned around and caught me, I would owe him $400? If he did not catch me right then, but two days later figured it out, now I would owe him $800.

If I will not pay it, I have to come to his place and work it out. If I try to run away, I will be executed.

Do you think that, if I knew those penalties would be applied, it would make me think twice before stealing from Ron or anybody? You have heard the old adage, "Crime doesn't pay." The only way crime does not pay is when you follow God's law. When you follow man's law, it does pay.

That is why we have so many criminals. I just shared with Alice that I watched part of a report about a doctor who was also the director of a hospital in Seattle. They raided the doctor, but he was not helping the cartel; he was the cartel. He had branches, deputies, and port authorities bought and paid for. It took 250 agents to break up the cartel operation.

They found that it was not merely drugs. They were doing organ harvesting and sex trafficking. In the basement of his building—his home—there was a complete operation, with every operating table and everything needed to harvest organs. Nine individuals had been locked in a container and were being shipped for trafficking. When everything was finally secured, there were firefights, and many were killed, but the nine were rescued from the container.

Illustration: The Stubborn and Rebellious Son

They found, I think, a ton and a half of heroin, another ton of fentanyl or methamphetamines—one of those—a stash of weapons, and $52 million. Do not tell me crime does not pay when you follow man's law. That is why they are doing it. Look at the congressmen. Look at the politicians. That is why you have so many notorious scoundrels and thieves in high places.

Let me give you another illustration. In Deuteronomy chapter 21, beginning in verse 18, the Bible says: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard."

"And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." Let me point something out. We are not talking about a child, or even a teenager. The son is an adult. He will not work; moreover, he is rebellious, a drunkard, and, in all probability, a thief as well.

Anytime you have an addict—I do not care whether it is drugs, alcohol, or anything else—you usually end up with thievery because it is an easy way to support the habit. It is just that simple. Here he is, and he is to be brought out and executed. Why? He is what you and I would call a repeat offender, a constant and continual criminal.

Now you are going to say, "Well, that is hard. That is difficult." But will you stop and think about it? It is his life versus the lives of others. Think about all the people you have read about who were murdered by drunken drivers. Not just husbands, wives, or children, but entire families have been wiped out. Drunkenness is not just a sin; it is criminality. It is a criminal offense. Just this week, I read about a young man—if I am not mistaken, he was twenty-two.

Conclusion and Prayer

Father, we are so thankful today for the Lord Jesus Christ and His so great salvation. We pray, Lord, for Heath today; thankfully, he is doing better. We pray for Trip and Brooke, that You would help, bless, and comfort them in the loss of this child, and undertake for them. We pray for Dennis Stanfield, Michael Wharton, and Dinah as she travels. We are thankful that Joshua, Felicia, and the children are here, and ask that You would bless them. We are thankful for Jim and Brendan, and also for Rod and Sharon, and thankful that they arrived safely. Give us Your grace and mercy, we pray in Christ's name. Amen.

Open your Bibles to Isaiah chapter 33, verse 22. We are in the middle of a series, but I will bring you up to speed quickly. Notice this simple verse: "For the Lord is our judge. The Lord is our lawgiver. The Lord is our king. He will save us." Let me tell you how this short series began.

Several weeks back, I preached from 1 Kings chapter 11 on Solomon, under the title "Losing Your Wisdom and Losing Your Mind." Solomon, one of the wisest men on earth, lost his wisdom and his mind because he had married 700 women and 300 concubines. He built altars for the strange gods whom his wives served, although God had forbidden him to marry those women. He went ahead and did so, building altars particularly for Ashtoreth, Molech, and Chemosh.

God was angry with him because his heart was not perfect with the Lord. He actually served those gods with those wives. Thus, he not only lost his wisdom; he basically lost his mind, because God judged him and raised up adversaries against him. He also lost his kingdom. After dealing with that, I preached two messages on the dangers of old age, because the Bible says in 1 Kings 11 that, when Solomon was old, his wives turned away his heart.

I did some research and pointed out that Solomon was probably dead before he was sixty or sixty-five. We would certainly not count that as old in our time, but he was probably worn out in a number of ways. I asked this question: Why in the world were these particular gods chosen? There were many false gods, yet he built altars to

Ashtoreth, Chemosh, and Molech. Why were these gods chosen when there were so many other false gods?

I answered that in two messages. First, when Solomon worshipped Ashtoreth—which is known by many different names: Ashtoreth, Ashtaroth, Ishtar, Venus, you just name it—she went on unknown. She was a sex goddess, a goddess of fertility. Instead of asking God for strength, help, and virility, Solomon went down to the worship of false gods. I also pointed out how God renewed Abraham and Sarah.

She had a child when she was 90. He was 100. He did the same thing for Manoah and his wife. She gave birth to Samson when she was past age. He did the same thing for Zacharias and Elizabeth as well. This was why he chose Ashtoreth. Orgies were known for their worship of Ashtoreth. He also built all worship of Molech and Chemosh.

Molech was a political power god. In Ecclesiastes 8:4, Solomon said, "Where the word of a king is, there is power: and who may say unto him, What doest thou?" Here was a man who had known power all his life, and suddenly he was losing power and control. Instead of asking God, he went down to Molech worship. Molech worship was not only pagan; to the extent that the king manifested absolute and total control, he was viewed as God. He was supposed to be the mediator between heaven and earth, the controller of chaos, and the one who brought peace and happiness out of confusion.

Chemosh means subduer, to dominate, or dominion. There is again that desire to dominate even when one does not have the power to dominate. I brought this out with a bucket list of older people, including a woman who, at 100 to 104, went skydiving because she wanted to set the record. She did skydive, but a week later she was dead. There is still in people a desire to conquer and subdue even when they are old. That is a fact.

Solomon then began to worship these gods. That dealt with the dangers of old age. I then began discussing alien law systems, because anytime and every time you have a false religion, you also have an alien law system. Why did God forbid idolatry? It was not only because He would not share His honor and glory with a false

god, but because idolatry brings in law systems absolutely contrary to God's law system.

When we read in Isaiah 33:22, “The Lord is our judge,” He is the judicial branch. “The Lord is our lawgiver,” He is the legislative branch. “The Lord is our king,” He is the executive branch. Historians say this is where we derive the three branches of our government. But God is absolutely sovereign.

Last week I dealt with the fact that God has given us His law, and anyone who denies or denigrates the law of God has difficult theological questions to answer. Our Lord said in Matthew 5:17, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”

The word destroy means to abrogate, set aside, dismantle, or take apart piece by piece. He said, “Don’t even think that. I did not come to destroy the law or the prophets.” If you do away with the law, you ought, by reason, also to do away with the prophets if you claim that the law was abrogated, because He said He did not come to do that. He came to fulfill. The Greek word is pleroo, meaning to put into full force as continuous.

If you do away with the law of God, how do you know what sin is? Romans 3:20 says, “By the law is the knowledge of sin.” First John 3:4 says, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” If you do away with the law, you do not know what sin is, and you do away with conviction as well.

What in the world is the Holy Spirit going to convict people with or about? How do you know you are guilty of anything? If you do away with the law, you do not know how to be sanctified, how to please God, or how to walk acceptably, because He has given that in His Word. If you do away with the law of God, how are you going to explain Galatians 3 and verse 24? “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

The law, then, is our schoolmaster. When you think of the schoolmaster, think of that old one-room schoolhouse, with the teacher, the blackboard, and a big rod over the blackboard. On the blackboard was written: cursing, one stripe; fighting, two stripes;

arguing, stealing, cheating, four or five stripes. When a child violated the law, he was brought before the entire class and given the appropriate number. It was a school teacher.

What does the law teach us? First, that we are sinners. Second, the penalty of sin, the power of sin. It teaches us that we cannot save ourselves, because the law demands personal, perfect, and perpetual obedience, which we do not give. The Bible shows us that Jesus Christ is the only way to be saved, since we cannot keep the law and give it what it demands. Clearly, then, the law is our school teacher.

I gave you five points last week. We were talking about law. First, in every culture, law is religious. Behind every law system there is a religion. It may be Christian or pagan. You have Islam, Buddhist, Hindu, Christian, humanism, and secularism. Every law system is a religious system, because behind every determination of good and evil, right and wrong, is someone's religion.

Secondly, the source of one's law in any culture is the God of that culture. If you hold that the Supreme Court of the United States is the Supreme Court of the United States, then the Supreme Court would be our God. If you believe that you know better than God, then your mind, your rationalism, is your God. Actually, the source of law is the god of that society.

Thirdly, I pointed out that, in any society, any change of law is an explicit or implicit change of religion. Why, then, does Islam want to take over America? So that it can initiate Sharia law. It is just that simple. Why would Buddhism, Hinduism, or humanism want to take over America? So that they could instill their own religion. Fourthly, it is not possible to have any disestablishment of religion.

CHAPTER 3

Alien Law Systems

Part Three

December 21, 2025

Review of Foundational Principles

Isaiah 33:22 says, “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.” This is the third part of Alien Law Systems. He is our judge—the judicial system; the Lord is our lawgiver—the legislative body; and our king—the executive body. As history has told us, this is basically the Scripture from which we get all three branches of our government as well.

This series basically started in 1 Kings chapter 11, where I dealt with the message “Losing Your Wisdom and Losing Your Mind.” Solomon had married all of these women that God had forbidden him to marry. They turned away his heart, and he built altars to these false gods and worshipped with them. God condemned him, and God took the kingdom away from his son, Rehoboam. God also raised up enemies against Solomon during his lifetime there.

The dangers of old age include the most common complaints of old age: a loss of virility, a loss of control, and a loss of power. I

pointed out a notice of sex and fertility. Moloch was a political power religion. Chemosh dealt with subjugation and/or conquering or subduing. Obviously, Solomon, instead of going to the Lord, went down to the underworld based upon Scripture. Solomon did not really live that long, although the Bible says that when he was old—the best we can figure, he was dead by 1665, which is not really old in our book.

I began with alien law systems, because any time you have another religion, you always have a third law system. This system is centered on polytheism and idolatry. It is not merely that He is unwilling to share His glory, which is true according to Isaiah 42:8; every religion brings in what is known as an alien law system.

When we begin talking about the law of God, anyone who denigrates it, denies it, or tries to abrogate it or set it aside has some very serious theological problems. If the law is done away with, then sin is done away with, for it is only by the knowledge of the law that we have the knowledge of sin. Moreover, if the law is done away with, there is nothing to convict people by and nothing to judge by. We would not know anything about sanctification, nor would we know how to walk pleasing unto God.

Galatians chapter 3, verse 24, says, "The law then is our schoolmaster to bring us unto Christ, that we might be justified by faith." The schoolmaster teaches us something. What does the law teach us? First, that we are sinners. Second, that we cannot save ourselves. Third, it teaches us that the reason we cannot save ourselves is because the law demands a personal, perfect, and perpetual obedience which we cannot render unto the law. Fourth, it teaches us that, if we are to be saved, it must be by the person and work of Jesus Christ, because He is the only one who has rendered to the law that personal, perfect, and perpetual obedience. It is impossible, then, for anyone to be saved by the law.

Every law is religious in nature. You cannot have a non-religious law because behind every law is a determination of good and bad, right and wrong, righteousness and unrighteousness, and that determination is based upon what you believe. It is based upon your religion. You may have a Christian religion and a Christian law

system, or a humanist, secularist, Hindu, Buddhist, or Muslim law system, but every law system is religious.

Secondly, you have to understand that the recognized law structure in any society is the God of that society. If we recognize and submit to God's law, we are confessing that God is our God. If we recognize and say that the Supreme Court is our God, or our source of law, then the Supreme Court is our God. If we deny this and say, "We're just going to do what we think is right," then your mind, your own rationalism, is your own God. The source of law in any culture is the God of that society.

Thirdly, in any society, any change of law is either explicitly or implicitly a change of religion. If Sharia law, which is Muslim law, is established in this country, it simply means that this country has become a Muslim nation. You cannot change law without changing religion.

Fourthly, there could be no disestablishment of religion per se. If I disestablish Christianity, then I am going to establish a false religion, a pagan religion. This is why everything has changed so in this country. It has changed even since I was a boy. We have left biblical law and gone to secularism and humanism, and now other law systems are creeping in as well.

Fifthly, you cannot have any toleration for another law system in your law system. If you do, you are committing societal and national suicide. That is what is happening in this country today.

In the second message, I emphasized that God's law was supreme and God's law was sovereign, and that it is impossible to separate God from His law. From 2 Samuel chapter 12, when David sinned, God said, "Thou hast despised my commandment." Then in the next verse He said, "Thou hast despised me." You cannot despise God's law without despising the God who gave the law.

I also asked this question last week: What is it that defines a Christian nation? It is not the multitude of Christian people in that nation. In every nation you have lost folks. You may have a preponderance of believers, but that does not make it a Christian nation; you simply have a larger population that is Christian. What makes a nation Christian is that it takes the law of God and applies

God's law, His principles, and His precepts. Then it is not only a Christian nation, but a righteous nation and a just nation.

I read from Deuteronomy chapter 4, verses 5 through 8. Since there is only one lawgiver according to Scripture, whose law must be obeyed? Obviously, it is the law of the one who gave it.

One Law for All in Israel

Strangers and foreigners were welcome in Israel. They simply could not bring an alien law system into that country. They were not forced to convert, though many did convert; that is why we read of proselytes in Acts chapter 2. But as long as they were in the country, they had to obey God's law. If they wanted to disobey, they were free to leave. It was just that simple.

Here are some verses I went over last week. Exodus chapter 12, verse 49: "One law shall be to him that is homeborn and to the stranger that sojourneth among you." One law. Notice Leviticus 24, verse 22: "You shall have one manner of law, as well for the stranger as for one of your own country. I am the Lord your God."

Then in Numbers chapter 15, verse 16: "One law and one manner of law shall be for you and for the stranger that sojourneth with you." Finally, in Numbers chapter 15, verse 29: "You shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among you."

God says there is to be one law, and that is His law. I demonstrated last week the supremacy of God's law by giving the example of theft and then of a repeat and continual offender. We saw how it worked out humanistically, under Sharia law, and under biblical law as well. Everyone is answerable and accountable to God.

God created only three institutions: the family, which is the ministry of education; the church, which is the ministry of grace; and the state, which is a ministry of justice. Each institution is answerable and accountable to God. He ordained and established them, and they are answerable to Him. Just as an individual, a family, and a church are answerable to God, so likewise is civil government.

Why then is our government and other governments in this world so dead set against Christianity, and so dead set against God's law? Francis Schaeffer had been dead for many years. He wrote several books, including "How Should We Then Live?" He gave this explanation:

"No totalitarian authority or authoritarian state can tolerate those who have an absolute by which to judge the state and its actions. The Christians had that absolute in God's revelation, because the Christians had an absolute universal standard by which to judge not only personal morals, but also the state. They were counted as enemies of totalitarian Rome and were thrown to the beasts."

In other words, I might hold Steve accountable based upon the Word of God. I could hold Rod and Sharon and their family accountable based upon the Word of God. We could hold our church accountable based upon the Word of God. But we could also hold the state and the civil government accountable based upon the Word of God. Governments do not like that. They want to do as they please. It is like Psalm 2, where the kings said, "Let us break their bands asunder, and cast away their cords from us." We do not like God's limitations; we are going to do what we want to do.

There is only room for one law in a nation. Multiculturalism leads to different religions, which leads to different law systems—antagonistic law systems. Thomas Sowell said, "What multiculturalism boils down to is this: that you can praise any culture in the world except Western cultures," which, of course, is Christian, and, "you cannot blame any culture in the world except Western culture," which would be Christian culture. Walter Williams is dead, but Thomas Sowell is still alive. Both men were black, and Sowell, I think, was a sociologist. They were so spot-on. Anytime you find a quote by Thomas Sowell or Walter Williams, you need to read it.

What we are experiencing and seeing are competing law systems. Secularism is trying to take over, atheism is trying to take over, humanism is trying to take over, and Sharia is trying to take over. All kinds of law systems are challenging each other, and this is where we are getting chaos and confusion.

Competing Law Systems in Modern Society

For instance, look at all the people who have done so many stinking things that are wicked and wrong, yet they are arrested and thrown into the court system, and before the cops can get their release, they are back on the street. Why? There is a competing law system somewhere—a law system that says a criminal is innocent. Not "innocent until he is proven guilty," but innocent, period. So we just let them back out again.

Nick Shirley, a Michigan-based independent video journalist, asked Muslim Americans—which I doubt that at all, but that is what he named it—in Dearborn, Michigan, whom they would support if the United States went to war against an Islamic country. The answer was, "We would support our brothers in Iraq. We would not defend America." A Christian American stepped in and said, "Anybody who supports another nation needs to live in that nation." The article continues: "Muslims just march through the streets of Dearborn demanding a revolution against the American way of life." By the way, they are all being supported by their tax dollars. Out in the open, with no fear and no respect for the country in which they are living, Islamic terrorism is spreading worldwide, including in the United States, thanks in part to former President Joe Biden's open-border policy, which permitted the worst of the worst, including threats to national security, to enter unchecked.

We learned the latest result of that last week when the City Journal reported that Somali migrants living in Minnesota were establishing fake autism centers throughout the state in order to fraudulently receive billions of dollars in Medicaid funds. Those funds were then diverted to Somalia to finance Islamic terrorism. As a result, the largest funder of Al-Shabaab, an Al-Qaeda-linked terror group, is the Minnesota taxpayer.

Another article reported that the amount was up to 8 billion, not counting what is happening in Ohio, where the same thing is transpiring. The Times Union reported that Germany outlawed Muslim Interactive, saying it represented a threat to the country's constitutional order by pushing for an Islamic caliphate to replace the German government. Raids in Hamburg, Berlin, and Hesse seized cash and data as authorities investigated linked movements,

Generation Islam and Reality Islam, accusing them of spreading Islamic extremism. The government said Muslim Interactive sought to indoctrinate as many people as possible, create permanent enemies of the Constitution, and continuously undermine the constitutional order.

Remember, you cannot tolerate an alien law system; if you do, it is national suicide. That is what is happening in Germany.

Sons of Liberty's Tim Brown reported from Texas that Governor Greg Abbott called on law enforcement officials across North Texas to investigate what may be illegal Sharia tribunals operating in rogue courts in Collin and Dallas counties. Abbott warned that entities may be masquerading as legal courts, with judges issuing orders claiming to bind individuals to Islamic law, possibly violating multiple state criminal statutes. He acknowledged that the First Amendment gives religious bodies wide latitude to adjudicate internal doctrines and ecclesiastical matters, but said that authority does not extend to furnishing or functioning as a parallel legal system. “The Constitution's religious protections provide no authority for religious courts to skirt state and federal laws simply by donning robes and pronouncing positions inconsistent with Western civilization,” he said.

The governor urged officials to investigate entities purporting to enforce Sharia law or issue binding judgments in Texas. “Legal disputes in Texas must be decided based upon American law rooted in the fundamental principles of American due process, not according to Sharia law dispensed in modern-day Star Chambers,” Abbott wrote. By the way, there are over 50 Sharia courts in England.

The last number I read was something like 1,700 mosques. Here is one more example, this time from Hoover, Alabama, near Birmingham: “An Alabama town angrily shoots down a plan to build a massive Muslim school in their area with local society.”

A report described “the cultural takeover by Muslims in Michigan City, as far away as the UK,” and a packed, emotionally charged zoning-board meeting in Hoover. The Hoover Planning and Zoning Commission voted seven to zero to deny rezoning property on

Corporate Drive from office use for a Muslim kindergarten-through-twelfth-grade school. Protestors held signs reading, “Stop the 100-Year Plan,” which the report called a conspiracy theory that Muslims are trying to take over American institutions. That is not a conspiracy theory. That is a fact. Another local held a sign reading, “Give an inch, Dearborn, Michigan,” referring to the city with a large Muslim population and Arab-American-majority city leadership.

Alabama.com reported in 2022 that Dearborn elected its first Muslim mayor, thirty-three-year-old Abdullah Hammoud, who was recently filmed in a public meeting telling a Christian pastor to get out of his city. Some Hoover residents claimed the school would deter business development. Local Bruce Davis said, “You’re going to have real problems with this community. I’m just telling you now. There’s going to be an influx of other people that are going to create a problem for this community and we might as well face it.”

There is room for only one law system in our nation. Multiculturalism, which brings in different religions, brings in different law systems. What you have then is confusion and chaos, because all these law systems are fighting to subject the others so that they can dominate. It is just that simple.

God's Law for Personal and Ecclesiastical Matters

God's law is not only concerned with what we would call cultural, religious, societal, and governmental issues; it also deals with personal and ecclesiastical uses as well.

Culture is religion externalized. When we speak of multiculturalism—many different cultures—we might as well say many different religions, because your culture is your religion externalized. That is why we used to have a Christian culture, and we no longer have a Christian culture. We now have a secularistic and humanistic culture, and these different law systems are fighting to take over and change it to a Sharia law system, or a Buddhist law system, or a Hindu law system—anything other than a Christian law system. So God's law is for personal and ecclesiastical matters as well.

With that in mind, consider James 4:11–12: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

Notice again: "Speak not evil one of another, brethren." He is talking to Christians. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." The one who speaks evil of his brother and judges his brother speaks evil of the law and judges the law. If you judge the law, you are not a doer of the law, but a judge.

When you look at verse 12, where he says, “There is one lawgiver, who is able to save and to destroy,” that harks back to Isaiah 33, verse 22. So let me ask you a question: How many families, how many churches, and how many Christian organizations have been torn apart and destroyed by unbiblical gossip, slander, innuendos, and false and wicked judging? I can tell you right now of a number of churches that have been absolutely destroyed because of this.

So, how do we understand verse 11? First of all, when God says, “Speak not evil against one another, brethren,” it is a present active imperative in the Greek. An imperative is a command. A present active means that it is something to be done continually and constantly. God is commanding us continually and constantly not to speak evil of one another. That is the command.

The Meaning of Speaking Evil

Secondly, what does it mean to speak evil of a brother? The Greek word is katalaleo. Kata means against, and laleo means I speak. It literally means to speak against, to criminate, and to traduce. The word criminate, in this context, means to censure and condemn.

If there has been a proper judicial system in the church, where someone is condemned who will not repent, this is not what we are talking about in this passage. This is speaking of someone who takes it upon himself to censure and condemn another. I could say, “Well,

I do not like the way Jim holds his pen. He ought to hold it in the other hand, or he ought to use three fingers instead of two." This is not criminal, and it is not unbiblical; it is judging and censuring people based basically upon what we think.

Secondly, traduce means to speak maliciously and falsely against; to slander, defame, disparage, and vilify. To traduce someone's character means that you are tearing that person down, tearing them to shreds, and vilifying them. Katalaleo also has the sense of importuning with speeches—talking against, prattling or bursting out, and accusing. In the Septuagint, this same word is used for hostile speech and especially slander.

When we talk about slandering someone, putting them down, using sarcasm, or cutting them in some way, it often comes out of anger or frustration against an individual. Sometimes it comes from letting your mouth overload your brain. How many have ever said something they wished they had never said? Every hand would be raised, because all of us have said things in a moment of anger or a burst of emotion that we wished we had never, ever said.

So God commands us not to speak evil against each other. Look at what else He said in verse 11: "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." Before breaking this down, let me tell you what it refers to. It refers to elevating ourselves above God and above God's law. When we speak evil of a brother, we are speaking evil of God's law.

It is possible to speak evil against someone without actually speaking evil against someone. How can we do that? Ron could come to me and say, "You know, I really like Steve. Steve's just a wonderful fellow. He's a good guy. He's always—I just really like Steve." I could look at Rod and say, "You wouldn't say that if you knew him like I knew him." Have I said anything evil about Steve? No, I didn't say anything. But what I implied was that he does not really know Steve the way I know Steve. If he knew Steve the way I knew Steve, he would see some bad things in Steve and would not be saying that. Thus I have just maligned Steve with that obscene word, except, smiling, I said, "You just don't know him like I know him."

Elevating Ourselves Above God's Law

How do we speak evil of God's law and become judges? The law condemns all speaking evil and detraction against a brother. He who is guilty of these and allows himself to sin, in effect, judges and condemns the law. He considers the law unworthy to be kept; in other words, it does not really apply to him. He is the exception to God's law and does not believe it is a sin to break or violate God's law. Thus, when we practice and trespass against God's law, we are speaking evil of God's law and, by the way, speaking evil of the God who gave the law. When we speak evil of the law, we are judging it unworthy of our obedience. We do not have to obey it, so we become judges of the law.

Jamieson, Fausset, and Brown, in their commentary, said, "Speaketh evil of the law: for the law, in commanding, 'Love thy neighbor as thyself,' virtually condemns evil speaking and judging. Those who surreptitiously condemn the acts and words of others which do not please them, thus aiming at the reputation of sanctity, put their own moroseness in the place of the law and claim to themselves a power of censuring above the law, condemning what the law permits. Such an one acts as though the law could not perform its own office of judging but he must fly upon the office."

In other words, when we are judging, we are not judging according to God's law. Somebody is doing something we do not like or do not agree with. I could say, "Man, I don't see how Jim could do that. That just gets me." What am I doing? Have I said Jim has violated such and such commandment? No. He has merely done something I do not like or agree with. What I am doing is elevating myself above God and above God's law.

Calvin said, "When thou claimest for thyself a power to censure above the law of God, thou exemptest thyself from the duty of obeying the law. He then who rashly judges his brother shakes off the yoke of God, for he submits not to the common rule of law. It is then an argument from what is contrary, because the keeping of the law is wholly different from this arrogance when men ascribe to their conceit the power and authority of the law."

I am not under the law; I am above the law because I am condemning Jim, Steve, or somebody the law does not condemn. I have elevated myself as a judge.

He said, “And hence follows then, that we then only keep the law when we wholly depend upon its teaching alone, and do not otherwise distinguish between good and evil. For all the deeds and words of men that ought to be regulated by it.”

So if I am going to accuse Jim of doing something evil, I had better have a Scripture that says, “Thou shalt not,” or a principle or precept that says this is unwise and he should not be doing it. I cannot condemn and censure him for doing something with which I disagree or that I do not like. When I do that, I am elevating myself above the law of God.

I love John Trapp, an old Puritan. I like what he says; he puts it so plainly. He said, “What dost thou then do, perking into his place,” that is, God’s place, “by censuring and defaming another? Is not this to be a pope in thine own cause, exalting thyself above God, or at least appealing from him to thyself?” In other words, you are not appealing to God; you are appealing to yourself. You are perking into His authority and claiming to be a pope yourself.

I remember reading years ago a statement by Arthur W. Pink. He said, “One reason we do not like the Pope is because we want to be the Pope ourselves.” That is true. We want to hold everyone accountable to what we think, the way we see things, and the way we believe, whether it is biblical or unbiblical.

The Prohibition Against Talebearing

Leviticus 19:16–17 says, “Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.” God tells us not to go up and down as a talebearer among the people. That includes gossip, slander, innuendos, and anything that would be bad.

Suppose I knew for a fact that Steve and Ron got into a big argument. I probably also knew that both repented, asked forgiveness, hugged, and made things right. That is fine.

It is an absolute truth. I knew it was true, so I went to Jim and said, “Hey Jim, did you hear about Rod and Steve?” I went to Diana and said, “Diana, did you hear about Rod and Steve? Did you hear what happened?” But if it was the absolute truth, what good was it doing me to tell Jim or Diana? Here is the point: If you cannot be part of a solution, do not be part of the problem. Just because something is true does not mean that everyone has the right to know it. They are not involved in it. Why would you do that?

Do not go up and down as a talebearer. This is speaking evil of your brother. You can speak evil of a brother not just to his face, but by going up and down telling things that should not even be told, whether they are true or not.

The way I explain it is this: You are driving down the road in your automobile and hit a skunk. That is bad. Well, wait until about fifteen cars go through him and then you hit him. It is even worse; the stink is horrible. There is no reason to repeat things, even if they are true, if you cannot be part of the solution, and if the person you are talking to cannot be part of the solution. It might help me to tell Jim if Steve and Ron had not made things right, and I could say, “Jim, you are a good friend to both of them. Would you please go with me to confront both of them?” That is a horse of a different color. But for me simply to go up and down telling things about folks—that is not my business.

Matthew 7:1 says, “Judge not, that ye be not judged.” Luke 6:37 says, “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.” The law of God forbids us to speak evil, censure, or condemn one another for things that the law of God does not condemn. First John 3:4 says, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” Sin is not Jim doing something I do not approve of, like, or agree with. Jim may do whatever he wants as long as it does not violate the law of God. Period.

Albert Barnes says—it is implied here, talking about James 4, verse 11—that it is the simple duty of every Christian to obey the law. He is not to assume the office of judge about its propriety or fitness, but he is to do what the law requires of him and allow others to do the same. Our business in religion, or in Christianity, is not to make laws or to declare what they should have been, or to amend those that are made; it is simply to obey those which are appointed and to allow others to do the same. Then he adds: "It would be well for all individual Christians and Christian denominations to learn this and to imbibe the spirit of charity to which it would prompt."

Man-Made Rules vs. God's Law

Think of all the churches in this country, including those many of you have attended, that have rules and regulations derived from men—not from God, but simply man-made. When Alice and I were first converted many years ago, we were in an independent, fundamental, Bible-believing church. We were told that we should not go to the movies.

I have never been a great moviegoer, but I would go every now and then. I asked the pastor, "Why should we not go to the movies?" His answer was, "Because it's Hollywood, and Hollywood is corrupt. When you go to the movies, you're supporting Hollywood." I took that as an answer. Of course, God only saved me; He called me to preach.

That was when I really started studying the Scripture. I put myself on a reading schedule: I read through the Old Testament every month and the New Testament every week. I did it over and over. Then, as I was reading in the Psalms one day, something struck me. I thought, "You know, something's not right with this. 'Thou shalt not go to the movies.'"

The reason I said that to myself is because these people—the pastor, the deacons, and all these other folks—would never, ever darken the doorway of a movie theater, yet they would sit in the privacy of their homes and watch the same movie on their television sets. It dawned on me that if something is too wicked, corrupt, vile, or violent to see in a movie theater, it is too wicked, corrupt, vile, or

violent to see in the privacy of your own home. So here is the principle.

You can find it in Psalm 101, verse 3: “I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.” The principle is not, “Thou shalt not go to the movies.” The principle is, “Thou shalt set no wicked thing before thine eyes.” I do not care whether it is in a movie, on a television set, on a computer, or in a magazine. Do not look at it if it is wicked, vile, and corrupt. That is it. That simple.

Man says, “Thou shalt not go to the movies.” Guess what? I do not go to the movies. So I prided myself on being a good Pharisee, while watching that same movie in the privacy of my home on television. What is the difference? Hollywood is still making money from it. There is a vast difference between God’s law and man’s law.

I am not suggesting that you go to the movies. I believe the last movie Alice and I went to see was “Gods and Generals,” years and years ago, though I may be mistaken. I do not watch television because we do not have one. I am simply pointing out the principle: “I will set no wicked thing before my eyes.” In other words, God says, keep your heart pure and your mind pure. Do not fill them with trash. That is the principle.

Now let me give you a quote by Calvin. If you listen to this, you can understand what I am driving at. He was speaking about James 4, verses 11 and 12.

The Conscience Bound Only to God's Word

"Now he connects the power of saving and destroying with the office of lawgiver. He intimates that the whole majesty of God is forcibly assumed by those who claim for themselves the right of making a law. And this is what is done by those who impose as a law on others of their own nod or their own will. And let us remember that the subject here is not civil government, in which the edicts of laws and magistrates have place, but the spiritual government of the soul, in which the word of God alone ought to bear rule. There is then one God who has consciences subjected by right to his own laws, and he alone has in his own hand the power to save and destroy."

You cannot forcibly steal God's authority. You can try it, but it is not going to last or work. There is no way in the world you can bind the consciences of men to what somebody else says.

Albert Barnes says, "There is but one who has the right to give law. The reference here is undoubtedly to the Lord Jesus Christ, the great legislator of the church. This, too, is a most important and vital principle, though one that has been most imperfectly understood and acted on. The tendency everywhere has been to enact other laws than those that are appointed by Christ—the laws of synods and councils—and to claim that Christians are bound to observe them, and should be punished if they do not. But it is a fundamental principle of Christianity that no laws are binding on the conscience but those which Christ has ordained, and that all attempts to make other laws pertaining to religion binding on the conscience is a usurpation of his prerogatives. The Church is safe while it adheres to this as a settled principle. It is not safe when it submits to any legislation in religious matters as binding the conscience."

Martin Luther, the great reformer, stood before the Diet of Worms in Worms, Germany. Charles V, the Holy Roman Emperor, the Pope, all the cardinals, and the whole shebang were set against Martin Luther. All they wanted him to do was recant his writings and what he had been preaching and teaching. What did Martin Luther say? "I cannot recant."

He said, “The sentences and counsels of men have been contradictory one to the other. Many have been proven to be falsehoods and untrue. I cannot abide by these. My conscience is held captive to the Word of God and the Word of God alone. Here I stand. God help me. I can do no other.”

Our consciences are to be captive to the Word of God. When we hold that principle, our church is safe; when we leave that principle, it is unsafe. We do not live by the edicts of men; we live by the Word of God.

The Power of the Tongue and Liberty

Turn back in your Bibles, if you would please, to James chapter 3. I want to make a couple of applications. James 3 teaches that we are

not to speak evil of our brethren, censure and condemn them, cut them into pieces, tear them down, or vilify them. Many people try to build themselves up by tearing others down. It is impossible; it will not work. I want you to watch what James says. What does he say? Note what Scripture says about the power of the tongue. In James chapter 3, beginning with verse 2, he says, “For in many things we offend all.”

James says, “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” He compares the tongue to the bits placed in horses’ mouths, by which their whole bodies are turned, and to ships that, though great and driven by fierce winds, are turned by a very small helm wherever the governor wishes. “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

Every kind of beast, bird, serpent, and creature in the sea has been tamed by mankind, “but the tongue can no man tame; it is an unruly evil, full of deadly poison.” With the same tongue we bless God, even the Father, and curse men, who are made after the similitude of God. “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” A fountain does not send forth sweet water and bitter from the same place. A fig tree cannot bear olive berries, nor can a vine bear figs. No fountain can yield both salt water and fresh.

“Let your yea be yea and your nay be nay.” Do not use your mouth to praise God and then turn around and curse your brother and tear him down. If you can control your tongue and your words, you are a perfect man, greater than the man who tames animals or steers a ship. The control of the tongue comes from James 4:11, because when we do not control it, we judge our brothers, judge the law, and set ourselves above God.

The second point is simple: our consciences can be bound only to the Word of God. They cannot be bound to counsel or to the rules and regulations of men. If our consciences are bound to the Word of God, then we have liberty. If we are bound to men, then we are

enslaved. This is why the law of God is referred to in the book of James.

Christ has made us free through the perfect law of liberty. I have liberty to walk in obedience to God. Galatians 5:1 says, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

James 4:11–12 says, “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”

I want to close with one quote. This quote absolutely surprised me—not merely because it is from a lady, but because it demonstrates that she is a thinker and probably a scholar. Listen to what she wrote:

Closing Call to Push Back

“The moral framework upon which America was founded is Christianity. Our system of government is incapable of functioning without this framework. Are the rejection of false religions and the fear of the colonization of rural America irrational, as the suffix ‘phobia’ suggests? No, rather it is a rational response to growing demonic influence in the American culture.

“We see the atrocities being committed in the United Kingdom by Muslim-majority migrant groups. We do not want that here. The moral framework upon which America was founded, upon which the Constitution rests, is that of Christianity. Our system of government is incapable of functioning without this framework, as we see so clearly in the current collapse of our country in response to the growth of secular humanism. Muslims will inevitably submit to Sharia, not the Constitution or the Bill of Rights. The polytheistic pagan worship of Hinduism is so contrary to a Christian understanding of the human person and the Western philosophical tradition upon which our nation was founded, that it can in no way be compatible with our system of law. Christians must firmly oppose

the ideological takeover of our country, whether from secular humanists, Muslims, Hindus, or any other false belief system.

“We need to work together to strengthen our parish communities and work outward to effect real change in our neighborhoods. Christ said that the world will know us by our love, not by our passivity. It is time the faithful start pushing back.”

Are you listening? Fiona Melton, who is a Roman Catholic. If a Roman Catholic can understand what I have been preaching for three weeks, I do not see why the average individual—and especially the average Christian—cannot understand it.

We are at war, whether we like it or not, and Christianity, humanism, and all false religions are in combat. Only one law system will survive. You cannot tolerate other law systems or religions; to do so is to commit national suicide. I agree with her: it is time to push back. We must push back with the Word of God and with truth. We need to bring our lives into complete conformity to the Word of God and ask God's blessing, direction, and help.

Father, in the name of Jesus Christ, we bow to Thee this day. We thank You for Your Word and Your truth. We pray that You would help us and prepare us for the message for next Sunday. Lord, I pray that I will be able to bring all of this to a head and to a righteous close with a message entitled, "So You Think You Want a Revival." Oh, Lord, help us. Give us Your grace and mercy. In the name of Jesus Christ, we ask and pray. Amen.

Source Notes

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Chapter 3: Alien Law Systems - Part 3
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