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The Bible and Law Enforcement

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

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



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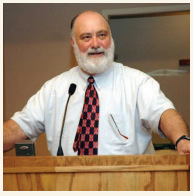
Ye shall do no unrighteousness in judgment.

LEVITICUS 19:15, EXCERPT

Law enforcement must be measured by more than the fact that power is exercised. John Weaver considers justice, responsibility, lawful authority, and accountability in the light of Scripture. These messages ask what it means for public officers and those under their authority to act according to a righteous standard.

"The law is nothing more than an expression of the rule and will of the ruler."

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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CHAPTER 1

The Bible and Law Enforcement

Part One

January 10, 2021

SCRIPTURE READING - 1 Samuel 22:6-20 (KJV)

Introduction: The Question of Whose Law Is Enforced

Open your Bibles to 1 Samuel, chapter 22. We are going to read verses 6 through 20. This is the first message in a short three-part series. The title of the message is "The Bible and Law Enforcement."

When Saul heard that David was discovered, and the men that were with him—now Saul abode in Gibeah under a tree in Ramah, having a spear in his hand, and all of his servants were standing about him. Then Saul said unto his servants that stood about him, "Hear now, you Benjamites; will the son of Jesse give every one of you fields and vineyards, and make all of you captains of thousands and captains of hundreds, that all of you have conspired against me? And there is none that showeth me

> that my son hath made a league with the son of Jesse. And there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me to lie in wait, as at this day."
>
> Then answered Doeg the Edomite, which was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub." And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob, and they came, all of them, to the king. And Saul said, "Hear now, thou son of Ahitub." And he answered, "Here I am, my lord." And Saul said unto him, "Why have you conspired against me, thou and the son of Jesse, in that thou hast given him bread and a sword, and hast inquired of God for him, that he should rise against me to lie in wait, as at this day?" Then Ahimelech answered the king and said, "And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding and is honorable in thine house? Did I then begin to inquire of God for him?"

"Be it far from me. Let not the king impute anything unto his servant, nor to all the house of my father. For thy servant knew nothing of all this, less or more." And the king said, "Thou shalt surely die, Ahimelech, thou and all thy father's house." And the king said unto the footmen that stood about him, "Turn and slay the priests of the Lord, because their hand is also with David, and because they knew when he fled and did not show it me." But the servants of the king would not put forth their hand to fall upon the priests of the Lord. Then the king said to Doeg, "Turn now and fall upon the priests." And Doeg the Edomite turned, and he fell upon the priests, and slew that day fourscore and five persons that did wear a linen ephod.

And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, oxen, asses, and sheep, with the edge of the sword. And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David.

I was asked by a friend, “Did you have any sermons specifically on the Bible and law enforcement?” I responded that I did not, with the exception of messages I had preached on the kinsman redeemer, avenger, and the cities of refuge. His question sparked my thinking, and two to three months ago I finished these messages. But I delayed preaching them. There were many other messages developed since then that I thought the Lord was leading me to preach. Today, looking around and seeing all the lawlessness that is prevailing, even among our politicians, I thought, Well, now would be the time that these messages need to be taught.

I also sent my friend a quote, which I have used before, and I want to use it again by way of introduction. The quote is from Robert Winthrop, who was the U.S.

The Speaker of the House in 1849 said: “All societies of men must be governed in some way or the other. The less they have a stringent state government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private and moral restraint. Men, in a word, must necessarily be controlled either by a power within them or a power without them, either by the word of God or by the strong arm of man, either by the Bible or by the bayonet.”

It may do for other countries and other governments to talk about the state supporting religion. Here, under our own free institution, it is religion or Christianity which must support the state, that is, in upholding biblical law.

But notice what he said: “Men, in a word, must necessarily be controlled either by a power within them or a power without them, either by the Word of God or the strong arm of man, either by the Bible or by the bayonet.” Thankfully, when my friend sent this question to me, I was reading through 1 and 2 Samuel. As I came upon 1 Samuel chapter 22, I thought, Well, here is where I should begin. Because when you hear the subject “The Bible and Law Enforcement,” the first question that should pop into your mind is, Whose law is to be enforced? There is a vast difference between the law of a king or the law of man and the law of God.

Theonomy vs. Autonomy: Two Opposing Law Systems

The issue is between theonomy, which is God's law, and autonomy, which is man's law. You remember I told you the Greek word autos means self, nomos means law. So autonomy refers to self-law, or the law of man. It does not matter if some individual is trying to determine the law for himself or if he is following some humanistic organization; it is still an autonomous law. Autonomy is always in contradiction to and in violation of the law of God. Now, I have told you before, I am going to reiterate, a principle that you should grasp, and that is a king rules by his law. That is true whether it is a literal, physical king, or whether it is a state government, or a federal government, or the sovereign God of heaven and earth. The law is nothing more than an expression of the rule and will of the ruler. In other words, it is an expression of their control and dominion.

We are supposed to have in this country what is known as a representative government. But I can assure you that phrase is totally outdated, and we have not had such representation in a number of years. That concept is basically gone. To understand that, all you have to do is witness the absolute minor differences between the Republican Party and the Democratic Party.

It is true that the Democrats are far more open, defiant, and demanding that their agenda be adopted by everyone. If you understand that, you can also understand why the Democrats' Speaker of the House, Nancy Pelosi, declared Republicans enemies of the state. In her eyes, the state was supreme, and she was the state. She had the power. Anyone who did not support her position or agenda was an enemy of the state. We should understand that when you change rulers, there is also a change in law.

Israel's Rejection of God as King (1 Samuel 8)

All you have to do is witness what was happening under Obama and what was happening under Trump. There may not have been a very vast difference, but there was certainly a difference. Turn back in your Bibles to 1 Samuel 8. I referred to this passage last week, but this time I want to read the entire twenty-one verses, beginning with verse 7. In this passage, Israel was demanding a man as king. In

doing so, they were rejecting God and God's law. Consequently, when they got a king, they were brought under a different law.

Look in 1 Samuel 8, beginning with verse 7: “And the Lord said unto Samuel, ‘Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.’ According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.” So you want a different king than God? Fine.

Here is an expression of his law: “And Samuel told all the words of the Lord to the people that asked of him a king. And he said, ‘This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and reap his harvest, and make his instruments of war, and his instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your best vineyards, and your oliveyards, and the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodly young men, and your asses, and put them to his work.’”

“And he will take the tenth of your sheep, and you shall be his servants. And you shall cry out in that day because of your king which you shall have chosen you, and the Lord will not hear you in that day.” Nevertheless, the people refused to obey the voice of Samuel, and they said, “Nay, but we will have a king over us.” They rejected God and His law and chose man and man’s law.

In 1 Samuel chapter 12 and verse 12, Samuel reiterates that they had rejected God as king: “And when you saw Nahash the king of the children of Ammon came against you, you said unto me, ‘Nay, but a king shall reign over us,’ when the Lord your God was your king.”

You cannot understand 1 Samuel chapter 8 unless you understand it as a transition from one law structure to another. When you change rulers, you basically change law structures, or at least that was the way it was.

The Principle: Trading Rulers Means Trading Law Systems (2 Kings 17)

2 Kings chapter 17 gives another illustration of the same principle: “For so it was that the children of Israel had sinned against the Lord their God.”

How did they sin against the Lord their God? They sinned against God by fearing other gods: "which had brought them up out of the land of Egypt from under the hand of Pharaoh, king of Egypt, and feared other gods." How do we know that they feared other gods? Verse 8 says, "And walked in the statutes," that is, the laws, "of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in their cities, from the tower of the watchman to the fenced city."

They sinned against God by fearing other gods, and the evidence that they feared other gods was that they walked in the statutes, or laws, of those gods. When you trade rulers, you essentially trade law systems as well. What they began doing secretly in verse 9, if you read the rest of 2 Kings 17, they did openly and brazenly also.

When one does not truly fear the Lord God, he will not walk in His law. If you genuinely fear the Lord God of heaven and earth, you will obey and walk in His law. Every individual, every family, every church, and every society will have some type of law structure. You cannot live apart from a law structure. It may be an autonomous law system, a humanistic law system, or a law system from the state or from the feds, but it will be a law system. You cannot live apart from law. All societies must be governed by some form of law. For instance, each of us has heard the adage, "the law of the jungle."

We have heard of mob law, gang law, and vigilante law. The point I am trying to make is that, no matter how corrupt, depraved, sinful,

wicked, or rebellious men are, there has to be some law system. Even among thieves, there is an honor among thieves—a simple system that they follow. When you are thrown into prison, there is a system there as well. It does not have to come from the warden or the guards; it is established by the prisoners themselves. It is a law system.

When you reject God's law, the only alternative is man's law. Inevitably, when you have man's law, you will either descend into anarchy or tyranny.

First Samuel 22 is a good illustration of this. Before coming to that chapter, let me emphasize that Saul is the king of Israel, and that God has rejected him because of his rebellion. In 1 Samuel 15, God set Saul on a mission: he was to slay utterly the Amalekites and everything they had. But Saul spared Agag, the king of the Amalekites, along with the best of the oxen and the best of the sheep.

Saul's Rebellion and Rejection by God (1 Samuel 15)

When Samuel came to see Saul, Saul said, "Blessed be thou of the Lord. I performed all the words of the Lord." About that time, something went "baa." Samuel said, "Saul, if you obeyed God, what meaneth the bleating of the sheep and the lowing of the oxen in mine ear? If you had obeyed God, everything would be dead." Saul answered that the people had spared the best of the sheep and oxen to sacrifice them to God. Samuel then said, "Hath the Lord as great delight in sacrifice and offering, as in obeying the voice of the Lord? Behold, to hearken is better than sacrifice, and to obey is better than the fat of rams." God rejected Saul. First Samuel 15:10–11 says, "Then came the word of the Lord unto Samuel saying, 'It repenteth me that I've set up Saul to be king, for he is turned back from following me and hath not performed my commandments.'"

And it grieved Samuel, and he cried unto the Lord all night. God says Saul has turned back from following Him. How can we tell? How do we know that Saul turned back? God gives the evidence: "He has not kept my commandments." It is just that simple. God rejected him.

Now skip down to 1 Samuel 15:26–28, because Saul is trying to get Samuel to worship with him. “And Samuel said unto Saul, ‘I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.’ And as Samuel turned about to go away, he, Saul, laid hold upon the skirt of his, Samuel’s, mantle, and it rent. And Samuel said unto him, ‘The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thyself.’” The interesting thing is that God rejected Saul because of his rebellion.

Although Saul was rejected and basically condemned by God, God did not immediately smite or destroy him. King Saul reigned forty years. After this rejection, all of his reign was basically anarchy and tyranny. In verse 11, God said, “It repenteth me that I’ve set up Saul to be king, for he is turned back from following me and he hath not kept my commandments.” How do we know that Saul turned back? The answer is that he did not keep God’s commandments.

One of the problems that we have had, and still have in this country, is that most people generally believe anything they hear. This is especially true when someone professes to be a Christian. I recently heard, and believe I also read, that 86 percent of the Congress of the United States professes to be Christian. Eighty-six percent. If 86 percent of Congress were real, genuine Christians, we would not be in the mess we are in. The problem is that we believe everyone’s profession, regardless of his life. What did God say? “By their fruits, you shall know them.” Professions are cheap. They are absolutely worthless unless backed up by obedience. Such a profession is absolutely worthless, null and void.

King Saul was the king, which meant that he was the chief law enforcement officer in Israel. The Bible says in Ecclesiastes chapter 8 and verse 4, “Where the word of the king is, there is power. And who may say unto him, ‘What doest thou?’” Many kings used to claim to rule by divine right, that God had established them in what they said was law. One of the Latin phrases used for many years was Rex Lex: the king is law. Samuel Rutherford wrote the book entitled Lex Rex: the law is king. In other words, he proved that the king is just as much to be in subjection and submission to the law of God as anyone else is.

What had Saul done, and what was he doing at this point? When we come to 1 Samuel chapter 22, Saul had been mercilessly chasing David, endeavoring to murder him. David was totally and completely innocent; he was not guilty of anything worthy of death. Yet Saul was pursuing him relentlessly in order that he might destroy him. Why did Saul want to kill David? In 1 Samuel chapter 20, beginning with verse 30, Saul's anger was kindled against Jonathan. He said unto him, "Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom."

"Wherefore now send and fetch him unto me, for he shall surely die." Jonathan answered Saul his father, saying, "Wherefore shall he be slain? What hath he done?" Saul cast a javelin at him to smite him, whereby Jonathan knew it was the determination of his father to slay David. The reason Saul wanted David dead was to keep his kingdom going and to establish Jonathan in his stead. He wanted to have a lineage. That is not what was going to happen, because he knew that in order for Jonathan to be king, he had to slay David.

He had to murder him. When you get to 1 Samuel chapter 22, Saul has tried to murder David, but David eluded him and fled in the night. He ended up at Nob, where Ahimelech was the priest. There he obtained food for himself and the few men with him, as well as Goliath's sword. By chapter 22, David had escaped into the cave of Adullam, but the prophet told him, "Don't stay there. Get out, go." So David went back to Judah.

Now, let us pick it up again in 1 Samuel 22 and verse 6: "When Saul heard that David was discovered"—that is, he was back in the land of Judah. Remember, the Benjamites and the Judahites dwelt together in the same portion of the land.

Saul's Unlawful Order and the Soldiers' Refusal (1 Samuel 22:6-17)

Saul was in Gibeah under a tree in Ramah, with his spear in his hand, and all his servants standing around him. Saul said to his servants, "Hear now, you Benjamites; will the son of Jesse give every

one of you fields and vineyards and make you all captains of thousands and captains of hundreds, that all of you have conspired against me? And there is none of you that showeth me that my son hath made a league or a covenant with the son of Jesse. And there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me to lie in wait, as at this day."

Saul probably already knew that Jonathan and David had entered into a covenant together. He was telling his men, "Look, if David gets on the throne, he is not going to make every one of you a captain of a thousand, a captain of a hundred, or a captain of fifty. He is not going to give you lands and fields. He is not going to give you forty acres and a mule. He is not going to do one thing for you. Look at what I have done. You are here now. Look what I have given you. Look what I have done for you." Then he went into this little rant: "Why is it? Did all of you conspire against me? And none of you are sorry for me. You should have told me."

His heart was broken because his men had not told him. Here was a man who was supposed to be a king, trying to rely upon the pity of others. Yet he asked, "Why didn't you tell me?"

No one had anything to answer until verse nine: "Then answered Doeg the Edomite, which was set over the servants of Saul." He was a herdsman, and the chief herdsman. Doeg said, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he," that is, Ahimelech, "inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

Doeg had embellished and lied to Saul about what happened in 1 Samuel chapter 21. It was true that Ahimelech gave David and the few men with him some bread, and that he gave David the sword of Goliath. It was false that he inquired of the Lord for David. Even Ahimelech denied doing that. In 1 Samuel 22:14–15, he said, "Then Ahimelech answered the king and said, 'And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding and is honorable in thine house?'" He continued, "Did I then begin to inquire of God for him? Be it far from me. Let not the king impute anything unto his servant, nor to all the house of my father, for thy servant knew nothing of all this, less or more."

Even Ahimelech said, “David’s your son-in-law. Everyone knows how honorable David is.” David had lied to Ahimelech, especially when he asked for Goliath’s sword. When Ahimelech asked where his sword was, David claimed that he was on a secret mission from the king, that it required haste, and that he had left his sword at home. Thus, Ahimelech was totally innocent. He had no idea what was going on, and David was honorable in all of Saul’s house.

Doeg was a malicious, vicious, ambitious, and evil man who desired nothing but promotion. I believe a principle is being enunciated here: You do not owe the truth to someone who is going to abuse the truth. If Doeg had kept his mouth shut, it would have saved the lives of many people. They would not have died. Saul was merely having a pity party; he knew nothing until Doeg stepped forward.

If you want to find out what happened to Doeg, read Psalm 52, a psalm David wrote specifically against Doeg and his lying, vicious tongue. There is another principle we need to understand.

A lie joined to the truth becomes an untruth. Lies are untruths in and of themselves. When an untruth is joined to truth, truth becomes a distortion and a misrepresentation of the facts. In light of this distortion, when Doeg said, “I saw him personally inquire of God for David, and give him bread and give him a sword,” that led to verse 11:

“Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house. The priests were in Nob, and they came, all of them, to the king.”

All these priests came—eighty-five of them. Saul asked Ahimelech, “Why did you do this?” Ahimelech denied doing anything. “David is your son-in-law. He is an honorable man. I gave him food, and I gave him the sword.” The sword belonged to David; he had killed Goliath and taken it from him. Saul then looked at his soldiers.

Look at it in verse 17: "And the king said unto the footmen that stood about him, 'Turn and slay the priests of the Lord, because their hand is also with David, and because they knew when he fled and did not show it unto me.' But the servants of the king," that is, the soldiers, "would not put forth their hand to fall upon the priests of

the Lord." The soldiers were far better men than their commander. They refused to obey an unlawful order. They refused to murder innocent people simply because the king commanded them to do so.

Defining Unlawful Orders: God's Law and the Constitution

No soldier or law enforcement officer is obligated to obey an unlawful order. What is an unlawful order? First, it is an order that violates the law of God. God is not only King, Judge, and Lawgiver. One of the titles given Him in the Bible is the Lord God of hosts. The word host means armies. He is the Lord God of the armies. God is not only Judge, Lawgiver, and King; He is the commander-in-chief. He is the one who is on top. No one has the right to violate God's law. No one has the right to murder, steal, or commit adultery. There is no such thing as a right to sin. Therefore, an unlawful order, first and foremost, is one that violates God's law.

Even if Ahimelech had done what Saul charged him with—which was neither sin nor crime—and even if he had been guilty of what Saul thought was treason, only Ahimelech should have died, not the other eighty-four priests. God says in Ezekiel 18:20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

"The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." So God says, "The soul that sinneth, he shall die." Even if Ahimelech was guilty, he would have been the only one who should have been killed.

An unlawful order, first and foremost, is an order or command contrary to the law of God. Secondly, it is an order contrary to the Constitution of the United States. Whether you like or agree with the Constitution is immaterial right now. Article 6, Paragraph 2, says that this Constitution shall be the supreme law of the land. The President of the United States is not the supreme law of the land. Congress is not the supreme law of the land. Judicial officers are not the supreme law of the land. It is the Constitution. Not the President, not Congress, not judges—no one has the right to disannul or nullify the Constitution of the United States. Every one of those individuals has taken an oath to uphold it.

Several here were in the military. I took the same oath. Every soldier takes this oath: "I, [blank], do solemnly swear or affirm that I will support and defend the Constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same, and that I will obey the orders of the President of the United States and the orders of officers appointed over me, according to the regulations and the Uniform Code of Military Justice, so help me God."

The oath says to obey the President and officers appointed over you, but it also says, "according to the Uniform Code of Military Justice." The Uniform Code of Military Justice, 809, Articles 90 through 92, makes clear that military personnel must obey the lawful command of a superior officer, the lawful order of a warrant officer, and the lawful general order. In each case, military personnel have an obligation and duty to obey only lawful orders. They also have an obligation to disobey unlawful orders, including orders from the President that do not comply with the Constitution or the Uniform Code of Military Justice. The moral and legal obligation is to the United States Constitution, not to those who issue unlawful orders. An unlawful order is an unlawful order.

It is not enforceable, and it should not be obeyed. When Saul looked at his soldiers and said, “You fall upon the priests; you kill them,” they were right to refuse. They were not guilty of insurrection, rebellion, or treason. Saul had no right to issue that order to begin with. It was an unlawful order, a violation not only of the law of God but also of the covenant that existed between the king and the people. The soldiers were absolutely right to disobey it. Likewise today, all law enforcement officers and all United States soldiers have a duty and an obligation to disobey any order or regulation that violates the law of God or the Constitution of the United States.

Simply because someone has joined the military or become a police officer does not mean that he is obligated to violate his conscience or his understanding. His right to believe and act accordingly still exists. There may be a fight to maintain that, but, to be truthful, I would rather have men upset with me than have the sovereign God of heaven and earth upset with me.

The problem is that most military and law enforcement personnel have no idea of the demands and commands of God's law or of the regulations in God's law. They also have no idea of the rights listed in the Constitution of the United States. Our rights do not come from the Constitution; they come from God. Those rights are simply expressed in the Constitution. Moreover, we have a multitude of other rights that are not listed there. The Ninth Amendment says, "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

So we have many more rights than those listed in the Constitution. Unhappily, most military men and law enforcement personnel have been so brainwashed that they tend to think all laws are just and that any order is an order and must be obeyed, even when common sense dictates otherwise. We have left the days of Andy and Barney. We are not in Mayberry anymore. We have left the days of Adam-12. That old television series, featuring Martin Milner and Kent McCord, demonstrated the daily life of police officers. It ran from September 1968 to May 1975, introducing the general public to police jargon and procedures. But Adam-12 was caught on the line of Andy and Barney.

Everything was easygoing and kind. So let me state this truth another way: Officer Friendly has disappeared, and so has Officer Helpful. We are now in the grip of the attitude, "It is us against them." The "us" happens to be the cops, and the "them" happens to be anyone who is not a law enforcement officer. We are in the day of no-knock raids and of "do as I say, and you will not get hurt." We are in an age when it is almost impossible simply to talk to, communicate with, or reason with law enforcement.

It all boils down to this: obey or else. Anything other than instant obedience to a law enforcement officer today is considered resistance. That is when they start beating you with a baton and tasing you, saying, "Stop resisting, stop resisting," even though you may not have lifted a hand. You simply have not rendered immediate obedience to whatever they say.

The interesting thing is when the king looked at his soldiers and said, "Kill those priests." They not only hesitated; they refused to

jump at the king's command. They knew that command was unreasonable, unwarranted, and unlawful.

Doeg's Willingness to Commit Evil for Promotion

When Doeg stepped forward, he was not a soldier but a herdsman. When the king said, "Kill these 85 priests," Doeg answered, "Yes, sir," and murdered 85 priests. Here is a principle: regardless of the situation, there will always be someone willing to do what is wrong to ingratiate himself with those in power and appease them for promotion and recognition. That is what Doeg was doing.

Look at verses 18 and 19: "And the king said unto Doeg, 'Turn thou and fall upon the priests.' And Doeg the Edomite turned and fell upon the priests and slew on that day fourscore and five priests that did wear a linen ephod." Doeg the Edomite means he was a descendant of Esau. Esau hated spiritual things and loved fleshly things. Doeg the Edomite had murdered 85 priests, but that was not all. Verse 19 says, "And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep, with the edge of the sword." He murdered not only the 85 priests, but women, children, and animals as well—he butchered them like sheep.

It meant nothing to him. Unhappily, there are men just like that today. Some are in the military, some are in law enforcement, and some are what you and I would call civilians. Within the last two months, I read where in Alabama, a little town I have been through a hundred times, one black man shot and killed another black man because he thought the man he shot was taking too long to cross the street. He would not get out of his way, so he shot him eight times. That is where we are today.

The problem is this: Doeg did not hesitate to use force. There are plenty of people who will not hesitate to use force. But there are some in the military and in law enforcement who still have a little common sense and understand the oath they took. They understand that they are not to violate the law of God or their oath to the Constitution. Some are still able to think and reason; they are not simply going to follow orders just to be following orders.

I know you have heard it said, as I have, when some police officer does something absolutely insane: “I’m just doing my duty. I’m just following orders.” We have to understand that when people have no respect for God and His law, they have no respect for their fellow man.

Our rights come from God. They may be expressed in the Constitution, but they come from God. There are fine folks in the military and fine folks in law enforcement, but there are some who are just like Doeg. They will slay you, mutilate you, or hurt you for the silliest and simplest reason. I will show you some of that next week; it is unbelievable.

The Need for Knowledge and Belligerent Defense of Rights

You remember what God said through the prophet Hosea, in Hosea 4, verse 6: “My people are destroyed for lack of knowledge.” Unhappily, most Christians do not have knowledge of the Word of God, the Constitution, or our law. Consequently, we are easily seduced, easily led astray, and easily destroyed. So let me make just two applications today.

Applications: Theonomy vs. Autonomy and the Duty to Fight for Rights

The first point is this: the issue is always theonomy or autonomy. It is always God's law or man's law. We will either be ruled by God or by man. The question is not whether we will have a law system; every society must have one. The question is, which law system will govern us? Will we be ruled by God or by man?

No society can exist apart from law. Those who reject God's law condemn themselves to be ruled by humanistic law, which inevitably ends either in anarchy or totalitarianism.

The second application is this: I hope it puts a little fight in you, makes your blood boil, and gives you a little steel in your backbone, because this quotation comes from a court case. It is United States versus Johnson, 76 F. Supp. page 438. Here is what the court said in

1947: “Let me begin by saying this, we must not only know our rights, we must engage in combat to maintain our rights.”

Those are not merely my words; they are the words of the court. The position the court said we must take is that of a belligerent claimant. You know what a belligerent person is, don't you?

Someone who is stubborn and obstinate, who will not give in, give up, or give out, simply stands there. Here is what the court said concerning the Fifth Amendment, though it applies to all: “The privilege against self-incrimination is neither accorded to the passive resistant, nor the man who is ignorant of his rights, nor to one indifferent thereto.”

“It is a fighting clause. Its benefits can be sustained and retained only by sustained combat. It cannot be retained by an attorney or solicitor. It is valid only when insisted upon by a belligerent claimant in the flesh. The one who is persuaded by honeyed words or moral suasion to testify or produce documents rather than make a last-ditch stand simply loses this protection. Once he testifies in part, he has waived his right and must on cross-examination or otherwise testify to the whole transaction. He must refuse to answer or produce and test the matter in contempt proceedings or habeas corpus.”

If you want your rights, you have to be a belligerent claimant. It is a trial by combat. If you are ignorant, indifferent, or passive, you lose. If you are going to have your rights, you must fight for them.

This is also a principle of Scripture: If you do not use the truth, you will lose the truth; and if you do not stand for what is right, ultimately you will fall for anything. The Bible does say something about law enforcement. The law that needs to be enforced first and foremost is God's law. Secondly, in this country, it is the Constitution of the United States, because it is supposed to be the supreme law of the land.

Every judge, officer, president, and congressperson takes an oath to uphold that Constitution. Those who fail to do so are not only oath violators; they are traitors and treasonous to the very document they promised to uphold and honor. No one has to obey an unlawful

order, because it is unlawful from the beginning. The Bible does teach much about law enforcement.

Father, in the name of Jesus Christ, we ask for Your grace and mercy. Teach us and make us belligerent when it comes to standing for truth, right, righteousness, and holiness. Give us grace that we may serve You acceptably with reverence and godly fear. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 2

The Bible And Law Enforcement

Part Two of Three

January 27, 2021

SCRIPTURE READING - 1 Samuel 22:6-23 (KJV)

Introduction and Review

When Saul heard that David was discovered and that the men that were with him—now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand and all of his servants were standing around about him—then Saul said unto his servants that stood about him, "Hear now, you Benjamites, will the son of Jesse give every one of you fields and vineyards and make you all captains of thousands and captains of hundreds, that all of you have conspired against me? And that there is none that showeth me that my son hath made a league or a covenant with the son of Jesse. And there is none of you that is sorry for me or showeth unto me that my son hath stirred up my servant against me to lie in wait as at this day."

> Then answered Doeg the Edomite, which was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he inquired of the Lord for him and gave him victuals and gave him the sword of Goliath, the Philistine." Then the king sent to call Ahimelech the priest, the son of Ahitub.
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> Now all his father's house, the priests were in Nob, and they came all of them to the king. And Saul said, "Hear now, thou son of Ahitub." And he answered, "Here am I, my lord." And Saul said unto him, "Why have you conspired against me, thou and the son of Jesse, in that thou hast given him bread and a sword, and has inquired of God for him, that he should rise against me to lie in wait at this day?" Then Ahimelech answered the king and said, "And who is so faithful among all thy servants as David, who is the king's son-in-law, and goeth at thy bidding and is honorable in all thine house? Did I then begin to inquire of God for him?

“Be it far from me. Let not the king impute anything unto his servant nor to all the house of my father, for thy servant knew nothing of all this, less or more.” And the king said, “Thou shalt surely die, Ahimelech, thou and all thy father’s house.” And the king said unto the footmen that stood about him, “Turn and slay the priests of the Lord, because their hand is also with David, and because they knew when he fled and did not show it me.” But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, “Turn thou and fall upon the priests.”

And Doeg the Edomite turned and he fell upon the priests and slew that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children, sucklings, and oxen, asses, and sheep with the edge of the sword. And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David.

In the first message, I emphasized a number of truths that I’ll touch on lightly today by way of review. First of all, when we speak of law enforcement, the very first question that should come to your mind is, Whose law are we referring to? Whose law should be enforced? However, when we normally think of the subject of law

enforcement, we normally think of man's law. We think of man's law primarily because each one of us has received parking tickets, speeding tickets, and all other kinds of tickets as well. But there is a huge difference between what you would call law and regulations, just as there is a huge difference between law and commerce.

Many of you have heard of, and possibly have even seen, Sir William Blackstone's Commentaries on the Laws of England. I also hope that you all know those commentaries had a great effect upon American jurisprudence as well. We have basically forgotten the term common law. May I point out that it is normally referred to as common law because it was based upon biblical law, common sense, and natural rights? Usually, when you think about the common law, you have to also associate it with biblical law, because it is neither biblical right nor common sense to deprive a man of his life, liberty, and property for violating a regulation that is really not law and certainly does not have the force of law. True law enforcement deals with law. It does not deal in regulations that are not law.

Mala in Se vs. Mala Prohibita

Most regulatory edicts and statutes are nothing more than revenue-enhancement schemes. The simple truth today is that most law-enforcement agencies have become revenue-enhancement officers and schemes to enrich the cities and counties as well. They have strayed far from what you and I would call peacekeeping and protection.

I have pointed out in times past, and I am going to point it out again today, that there is a difference between the two Latin terms, which are also legal terms: mala in se and mala prohibita. Mala in se refers to that which is evil in and of itself. Thus, murder, theft, rape, robbery, and adultery are mala in se—anything evil in and of itself. Mala prohibita laws are evil only because they have been regulated as prohibited actions by man. For instance: Do not walk on the grass. Do not drive over fifty-five. Do not park here. Those are mala prohibita laws.

Now, consider the common-sense approach. It does not really matter what the posted speed limit is; you should always drive safely. When driving around Atlanta on 285, in one section the

posted speed limit is fifty-five, but I am normally doing seventy. Why? Because if I did fifty-five, I would literally get run over. You have to stay with the traffic, or you get run over. You may say, "Well, you'll get a speeding ticket." To be absolutely honest, I would rather have a speeding ticket than be crushed to death by another automobile. It is just that simple.

Around Atlanta on 285, they do not need radar; they can simply pull people over because everybody is speeding. If I am doing seventy miles an hour, Alice can vouch for this: people pass me as though I were sitting still. I am not necessarily trying to speed; I am trying to save my neck and drive safely at the same time. If I were pulled over for that, it would simply be mala prohibita. If the law says I am to drive fifty-five, but I drive fifty-seven, that does not mean I am inherently evil. It is not a mala in se law; it is a mala prohibita law.

Regulations as Revenue Enhancement

Most of your mala prohibita laws would really fall under the term of regulation, and they are, more than anything else, nothing more than revenue enhancement schemes. A good illustration comes from Morrison, Colorado. Police Chief George Mumma, Jr. was forced to retire this past month after a meeting with town manager Kara Winters, who, according to Mumma, complained that his officers were not aggressive enough in writing traffic tickets. The chief refused to violate the rights of the citizens by preying upon them with tickets based upon face masks, traffic speed, and vehicle noise. Since he refused to do that, they axed him.

The chief was spending his time solving crimes and enforcing the law rather than regulations that enhanced the coffers of the city. Consequently, they fired him. Part of the article said, "Mumma is the cop that most towns want as their chief. However, because government is dependent upon the extortion of citizens for survival, his role is seen as undesirable by city officials."

Therein lies the source of predatory policing. Mandating that officers issue citations and make arrests is nothing more, or nothing close, to protecting and serving. In fact, it is quite the opposite. Requiring a minimum number of citations forces conflict and

potentially hostile interactions in situations where there would normally be no conflict whatsoever. It truly forces police officers to create criminals out of innocent people in order to generate revenue, or they face losing their jobs.

The Danger of Enforcing Regulations

Oftentimes, enforcing regulations could indeed turn very violent. If you were a police officer or a deputy and saw someone with a broken taillight, how would you handle the situation? I have a good friend who lives in another state who is a reserve deputy. He is not a real deputy, but as a reserve deputy he often rides with real deputies. The deputy he was riding with pulled someone over for a taillight that was not working. While the deputy was getting ready to write a ticket, my friend walked to the rear of the car, bumped the taillight with his hand, and it came on.

It was either a loose bulb, a loose wire, or something. He called the deputy back there and said, “Look, it’s working. You can’t write the ticket now.” He looked at his partner and said, “This is the part that’s called serving.” They got away without writing a ticket. I am asking that to give you an illustration. I want you to listen to this.

How would you handle someone with a broken tail light? By the way, many states require only one light, not two. During August 2020, a Georgia state trooper followed a vehicle and performed a pit maneuver on a sixty-year-old man for failing to stop because of a broken taillight. The man was afraid to stop, so the trooper caused him to spin out and go into a ditch.

The trooper then shot the unarmed man in the head, killing him instantly, because he said he feared for his life when he heard the vehicle's engine rev and thought the man would try to harm him. The vehicle was in the ditch at the time of the shooting. The trooper is now in jail and has been denied bond.

Anyone with one eye and common sense would think that, if the vehicle was in the ditch and its engine was being revved, one of two things could have happened. The man could have been knocked out, with his foot still on the accelerator. He could have been unconscious. Secondly, he could have been trying to get out of the

ditch. Thirdly, if someone is in a ditch with his tires spinning and I am beside the road, I believe I could get out of the way of an automobile before he could get out of the ditch.

Instead, the state trooper shot and killed an unarmed man. It does not appear reasonable to me, and it is certainly not biblical or common sense, to take a man's life over a broken taillight—especially when no one is being harmed and no property is being damaged.

The Constitution of the United States is after the law of God. As I pointed out last week, Article 6, Section 2 says that the Constitution of the United States shall be the supreme law of the land. So we have to ask: Why do cities, counties, municipalities, and states not conform their regulations to the Constitution?

The answer is simple: it is not profitable for those entities to allow people to have their liberties and livelihoods without interference. The governing authorities want all that extra income from revenue enhancement. That is simply it.

God's law is the primary law, of course, and the basis of American jurisprudence. The old adage says that ignorance is no excuse of the law. That was certainly true when the Bible was our law book: everyone had a Bible, could read it, and therefore knew the law.

Moreover, when the judge enters the courtroom, the bailiff says, “All rise,” and everyone stands; when the judge sits, you sit as well. In former days, the judge entered with an open Bible in his hand, and men stood out of reverence for God's Word. Now they have kicked out the Bible and want you to stand in reverence for a man.

In the founding of this country, many colonies and states said—even Massachusetts—“The laws of this colony shall be the laws of God as given through Moses.” So it was basically biblical law. That is what it amounted to.

The truth of the matter is that, when you talk about man's law today, ignorance is an excuse of the law in one sense of the word, because there are so many laws on the books that it is absolutely impossible to know them. You cannot read them, hear them, or remember them if you heard them. Man-made laws are simply so multitudinous. In fact, there is a book titled "Three Felonies a Day." It was written by Boston civil rights lawyer Harvey Silverglate, who

says that everyone in the United States commits a felony every day. If the government takes a dislike to you for any reason, it will dig in and find a felony of which you are guilty.

In other words, it is selective prosecution. If you try to oppose, expose, or reveal corruption and dishonesty, you will probably find yourself on the end of selective prosecution, because they can come down and find something on anybody, according to this civil rights attorney. He is saying that most people commit three felonies a day.

But it is impossible to have a society without law. You have to be governed by law. So the question is not whether you will have law, but whose law you will have. Man's law always deteriorates either into anarchy or tyranny. We must come to the question, then: Where in the world do we begin in the Bible when it comes to law enforcement?

Biblical Foundation for Capital Punishment

Let us turn in our Bibles to Genesis, chapter 9, and look at verses 5 and 6. Note what God says: "And surely your blood of your lives will I require. At the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made he man."

The Hebrew word for man in both instances is Adam, from which we get the word Adam, the name of the first man, representing mankind. The principle is very clear: “Whosoever willfully murders and sheds man's blood, by man shall his blood be shed.” In other words, God is demanding the death penalty for murder.

He also gives the clear reason why He demands the death penalty for murder. In verse 6 He says, “Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made he man.” If I were to become so angry with Gary that I pulled out my pistol, shot him, and killed him, I would have murdered him. The attack was directed at Gary, but indirectly it was directed at God because Gary bears the image of God. Murder actually says, “I just killed Gary. And if I could, I’d kill God too,” because Gary is carrying the image of God.

Therefore, God demands the death penalty because Gary is made in the image of God. It is not simply an attack upon Gary; it is also an attack upon God Himself. God therefore says that judgment is delegated to man: “Whosoever sheddeth man's blood, by man shall his blood be shed.”

Verse 5 tells us something else: “And surely your blood of your lives will I require. At the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother will I require the life of man.” God is speaking about the punishment for murder, and that punishment could be either mediate or immediate. These are theological terms. Mediate means through the use of means; immediate means without the use of means. God delegates to man the authority to execute someone guilty of murder. If the judge fails to deliver the death penalty, that does not mean the man has escaped. God Himself can execute the man immediately. What did He say?

He said, "At the hand of every beast shall I require it." God could send a lion. God could send a rattlesnake. God could send a mad bull. God could do anything to execute his judgment upon the murderer. And so if man fails, then obviously it goes to the hand of God. But there's an interesting part to verse five. And he says this, "At the hand of every man's brother will I require the life of man." Now what in the world do we mean and what does he mean when he talks about "at the hand of every man's brother will I require the life of man"? Well, if you will turn in your Bibles to the book of Numbers chapter 35 and look, if you would please, at verse 12. Numbers 35 verse 12, and here the Word of God makes this statement. Watch carefully. Numbers 35 and verse 12. God says, "Then shall you appoint you cities to be cities of refuge for you, that the slayer may—" that's verse 11— "that the slayer may flee thither, which killeth any person unawares.

And they shall be unto you cities for refuge from the avenger, that the manslayer die not until he stand before the congregation in judgment." Now note if you would, he says they shall be unto you cities for refuge from the avenger.

The Kinsman Redeemer Avenger (Go'el)

Now the word avenger happens to be the Hebrew word ga'al or go'el, which is rendered in our Bible as redeemer, kinsman, avenger. It is sometimes spelled G-A-A-L or sometimes G-A-W-A-L, but usually it is spelled G-O-E-L and pronounced as go'el. So you're going to find that the go'el was indeed an integral part of Old Testament justice and law enforcement. Every family had what is known as a kinsman redeemer avenger. So I want you to look in your Bibles to the book of Leviticus chapter 25. Leviticus 25, and I'm going to show you several things that the kinsman redeemer avenger could do. The very first thing that he could do is he could redeem land that had been sold from the family. So if you look in Leviticus 25 beginning there at verse 25, God says this: "If thy brother be waxen poor and sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother

sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it, that he may return into his possession." And then he goes on, he says, if not, he's going to come out at the year of Jubilee. So here's the thing.

Steve has, say, one hundred acres of land, but falls into bad times. He does not really sell the land, because the land belongs to God. What is sold is the produce of the land for the next six years, because in the seventh year it must return. If it does not return then, it returns in the year of Jubilee.

If Steve sells the produce of that land and, after two years, I find out about it as his brother, then according to Hebrew law I am the kinsman redeemer avenger. I could buy the land back by giving the man four years' worth of productivity if he had already reaped two years. If Steve came into money, he could redeem it himself. Thus, the kinsman redeemer avenger could redeem land, but that is not all.

He could also redeem individuals of his family who had been sold into slavery. The Bible says, "After he is sold, he may be redeemed again. This is a Hebrew man. One of his brethren may redeem him. Either his uncle or his uncle's son may redeem him. Or any that is

nigh of kin unto him of his family may redeem him. Or if he be able, he may redeem himself."

Likewise, Steve could sell himself for six years. If he had worked for the man for two years, I could redeem him by paying four years' worth of productivity. If Steve came into money, he could redeem himself. The kinsman redeemer avenger could redeem both land and family members. Evidently, there was an order in the right to redeem.

Boaz wanted to marry Ruth, and he was going to do so by redeeming the land that Naomi owned. But there was someone in the family ahead of him. In Ruth chapter 4, verse 3, Boaz said unto the kinsman, "Naomi that is come again out of the country of Moab selleth a parcel of land which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants and before the elders of my people. If thou wilt redeem it, redeem it. But if thou wilt not redeem it, then tell me, that I may know. For there is none to redeem it besides thee, and I am after thee." And he said, "I will redeem it."

"Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar my own inheritance. Redeem thou my right to thyself, for I cannot redeem it."

Boaz wanted to redeem the land and marry Ruth, but there was somebody ahead of him, so they had to go through that order. Evidently, the kinsman redeemer avenger would have been the next male kin. The story in 2 Samuel chapter 14 is a contrived instance intended to get David to bring Absalom back into the land. The whole incident is contrived.

However, the fact and the point of the family wanting to kill the murderer is real and true. In 2 Samuel 14, Joab sent to Tekoa and fetched a wise woman, instructing her to pretend to be a mourner and to come before the king. "Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoa and fetched thence a wise woman and said unto her, I pray thee,

feign or pretend thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead. And come to the king and speak on this manner unto him."

Joab put the words in her mouth. When the woman of Tekoa spoke to the king, she fell on her face to the ground, did obeisance, and said, "Help, O king." The king said unto her, "What aileth thee?" And she answered, "I am indeed a widow woman, and mine husband is dead."

The woman of Tekoa said, "And thy handmaid had two sons, and they strove together in the field, and there was none to part them. But the one smote the other and slew him. And behold, the whole family is risen against thine handmaid. And they said, Deliver him that smote his brother, that we may kill him for the life of his brother whom he slew. And we will destroy the heir also. So they will quench my coal which is left and shall not leave to my husband neither name nor remainder upon the earth."

The king told her, "Go into thine house, and I will give charge concerning thee." She replied, "My lord, O king, the iniquity be upon me and upon my father's house. And the king and his throne be guiltless." The king promised that whoever troubled her son would be brought before him, and that her son's head would not be touched.

This whole thing was a setup by Joab, who wanted to bring Absalom back. Why would Joab care anything about Absalom? Because Absalom had murdered his own brother Amnon and then fled. Joab had also murdered his own cousin, Abner. If Joab could get David to bring Absalom back without executing him, David would not execute Joab; if he did, he would have to execute his own son. The whole thing was a setup.

David was totally wrong when he promised that not a hair of Absalom's head would fall. He could not nullify the law of God, because God said, "Whosoever sheddeth man's blood, by man shall his blood be shed." If the woman was left without an heir, she was left without an heir; it was just that simple. Yet although the scenario

was a setup, the reality of the avenger is very clearly taught in this passage.

Cities of Refuge for Accidental Killers

And they would have been crying for the son's life, that is for sure. Now, you also find in the Bible the cities of refuge. The cities of refuge were for men who had accidentally killed. In other words, there was no premeditation, no predetermination, and no provocation. It was what you and I would simply call an accident. When someone killed another individual accidentally, he had to flee to the city of refuge. When he got there, he had to declare his cause.

They would take him in, and usually there would be a trial. If he was found innocent, he had to stay in the city of refuge until the death of the high priest. He could not go back home. If he left the city of refuge before the death of the high priest and the avenger of blood found him, the avenger could legally kill him. There would be nothing said about it and nothing done. It would just be too bad for the man. He should have stayed in the city of refuge.

Now, you are going to say, why in the world is this? I believe there is a principle here that God is teaching us in whatever we are doing. He is teaching us to be careful and considerate. One illustration that I am going to read momentarily from the Bible concerns a man who kills accidentally. Men went into the woods to hew down trees, to cut firewood or lumber, and the head slipped from the helve, or handle, of the axe, struck another man upside the head, and killed him.

That was certainly not premeditation; it was what you and I would call an accident. Then that man would have to flee to the city of refuge.

The point is this: if I am going to cut with my axe next to James, I need to make sure the head is tight on the handle and will not slip off. God is teaching us to be very careful in whatever we do.

Remember Numbers 35:31: “Moreover, you shall take no satisfaction for the life of a murderer who is guilty of death. He shall surely be put to death.” God says no satisfaction. He cannot buy his way out of it; he cannot be pardoned. He must be put to death.

Now turn to Deuteronomy 19. Let us begin looking at the city of refuge and what those cities were for. Watch carefully what God says:

"When the Lord thy God hath cut off the nations whose land the Lord thy God giveth thee, and thou succeedest them and dwellest in their cities and in their houses, thou shalt separate three cities for thee in the midst of the land which the Lord thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither."

SCRIPTURE READING - Deuteronomy 19:1-13 (KJV)

> And this is the case of the slayer, which shall flee thither, that he may live: whoso killeth his neighbor ignorantly, whom he hated not in time past. As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor that he die, he shall flee into one of these cities and live. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him, whereas he was not worthy of death, inasmuch as he hated him not in time past.
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> Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers, if thou shalt keep all the commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways, then shalt thou add three cities more for thee besides these three, that innocent blood be not shed in the land which the Lord thy God giveth thee for an inheritance, and so blood be upon thee. But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth unto one of these cities, then the elders of this city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

The cities of refuge, then, were only for innocent individuals—men and women who had not killed intentionally. There were usually three cities on the western side and three on the eastern side, divided equally throughout the land. God required easy access to these cities, lest, while a man was running to enter one, he become tired, and the avenger of blood catch and kill him, when he did not really deserve to die.

I am simply pointing out that each family had a kinsman-redeemer avenger. It was the responsibility of that kinsman-redeemer avenger to ensure that justice was executed if someone murdered a family member. In Joshua chapter 20, beginning with verse 1, we read: "The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses."

SCRIPTURE READING - Joshua 20:1-6 (KJV)

> That the slayer that killeth any person unawares and unwittingly may flee thither, and they shall be your refuge from the avenger of blood. And when he that doth flee into one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them and give him a place that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbor unwittingly and hated him not beforetime. And he shall dwell in that city until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days. Then shall the slayer return and come into his own city and to his own house, unto the city from whence he fled.
>
> Now, in the Old Testament, every family had a kinsman redeemer avenger.

Citizen's Arrest and the Duty to Intervene

We do not have such a person in our families today as those families in the Old Testament. However, we do have what is known as the citizen's arrest power. I cannot mention citizen's arrest without thinking of Mayberry—Andy, Barney, and Goober, especially; or

Goober wasn't one of them. It was Goober, I think. Barney gave him a ticket for making a U-turn, and as Goober complained, Barney explained citizen's arrest to him. Then Barney got in the patrol car and made the same U-turn, and Goober began to holler, “Citizen's arrest, citizen's arrest.” There is such a thing as citizen's arrest.

One author tried to say that the power of citizen's arrest went back to England as far as the thirteenth century, before there were cops or police as we would think of them today. However, the truth of the matter is that the power to arrest, or the power to stop crimes, has always been a biblical power.

It is based upon the Word of God. Look in your Bibles at Psalm 50, beginning with verse 16: “But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?” The wicked will not listen.

Then verse 18 says, “When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.” How did they see a thief and consent with him? How did they become partakers with adulterers? By saying nothing and doing nothing. They sinned by silence. Silence is consent.

The passage continues in verse 19: “Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son.”

The Lord is saying, You are not going to fulfill My law, but you are going to avenge yourself, defend yourself, and take up for yourself; you are not going to take up for Me or do what is right. Then He says, “These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes.”

God said, “Just because I did not smite you immediately, you thought I was like you. Oh no,” said God, “I’m not like you. I’m going to set your sins in order before your eyes, and I’m going to nail you to the wall. That’s all there is to it.” To sin by silence is indeed to sin as well. To sin by silence is not only sinning, but it is also encouraging the wicked to commit more wickedness.

To show that we do have a duty and an obligation to intervene, turn in your Bibles to the book of Deuteronomy, chapter 22. Everyone can understand this simple passage. Begin reading with verse 22. Watch carefully. “If a man be found lying with a woman married to a husband”—now watch, we are talking about adultery.

Deuteronomy 22 says, "Then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil from Israel." If a damsel, a virgin betrothed unto an husband, was found with a man in the city, they were both to be brought out and stoned. The damsel was condemned because she cried not, being in the city, and the man because he had humbled his neighbor's wife. Thus, they were to put evil away from Israel.

But if a man found a betrothed damsel in the field, forced her, and lay with her, the man only was to die. "But unto the damsel thou shalt do nothing. There is in the damsel no sin worthy of death. For as when a man riseth against his neighbor, and slayeth him, even so is this matter."

Why the difference? Note verse 24: "Then you shall bring both out of the gate of that city, and you shall stone them with stones, that they die." The damsel was condemned "because she cried not." In other words, if she did not scream and cry out, that meant she was consenting to the sin and the crime. If she had cried out, since she was in the city, anyone who heard her would have had an opportunity, a duty, and an obligation to intervene and save her. How? By citizen's arrest?

By knocking the man out? By stabbing the man? Whatever was needed and whatever was necessary. That's what God is saying. In the field, the woman could cry and no one could hear her. So God is saying that we do have a duty and a responsibility to intervene and to save life.

Now, I did not check Florida, but Georgia law does allow for citizen's arrest. All you have to do is go to the internet and type in "citizen's arrest power" in Florida, South Carolina, Alabama, whatever state you're in, and usually you're going to come up with several legal opinions, and then you're going to come up with your state statutes. Ours happens to be the Official Code of Georgia

Annotated, and here it is, 17-4-60, grounds for arrest. I want you to listen, because probably Florida is very close. Here's what the Official Code of Georgia says: "A private person may arrest an offender if the offense is committed in his presence or within his immediate knowledge. If the offense is a felony and the offender is escaping or attempting to escape, a private person may arrest him upon reasonable and probable grounds of suspicion." Now listen carefully. "A private individual who makes a citizen's arrest is instructed without any unnecessary delay to take the person arrested before a judicial officer or deliver the person and all effects removed from him to a peace officer of this state."

If I see Steve attacking Gary, arrest Steve, confiscate his weapon and his money, take everything from him, and lock him in a room for three or four days, saying, “Now I want you to sit in there and think about this before I take you to the sheriff,” no, that is not sufficient. If I arrest him immediately, without any delay, I am to take him to a judge, a sheriff, or someone who could arrest him further, and do so with proper charging and indicting of him.

Most states allow citizen’s arrest, but every state has differing laws concerning the arrest of individuals by private citizens. Most states allow you to arrest someone if you see a felony being committed in your presence. In some states, you may arrest someone as a private individual even if you did not see the felony being committed, provided you have a reasonable suspicion and probable ground and cause to determine that the individual was indeed involved in a felonious action.

The only problem is this: if you are mistaken, you are going to end up on the huge end of a civil lawsuit. You see what I am saying? The safest thing is this: if you see him do something, that is one thing. If you think he did something, that may be quite different.

In most states, the commission of a felony is required in order for a citizen to make a citizen’s arrest. Felonies are very easily comprehended. We are talking about murder, rape, armed robbery, life-threatening situations, grand theft auto, carjacking, and usually arson in the first degree when someone is trying to destroy huge amounts of private property. All those things would be felonies. If

you see something like that, yes, we still do have the citizen's power of arrest.

Look in your Bibles to the book of Proverbs, chapter 24, beginning with verse 10. Note carefully what God says: "If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if you do not deliver them, if thou sayest, Behold, we knew it not, pretending ignorance, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his works?"

God says we have a duty and an obligation to intervene and to enforce His law, because we are responsible to preserve life, and there are no excuses acceptable.

Applications and Conclusion

It is lawful to defend life—to defend your own life and the lives of your family members. Many individuals have sacrificed their own lives to save the lives of others. It should never be our intention to needlessly and recklessly endanger our lives, but there are times when it is necessary to endanger our lives to save other lives. Our Lord said in John 15:13, "Greater love hath no man than this, than a man lay down his life for his friends." Many husbands have sacrificed their lives for their wives, wives for their husbands, and parents for their children.

I recently read of an automobile that veered over a bridge into a swollen river. The parents had a handicapped child, and both parents drowned while holding their child above the water so that the child could live. Yes, there are times when we give our lives for others.

The second application is this: Law enforcement should be the goal of every pastor and every Christian. By that I mean that we need to obey, honor, promote, and apply the law of God to every situation, every circumstance, and every area of life. We will either apply God's law or man's law. We cannot live apart from law. Every individual and every society must have a law structure.

May I remind you once again of the quote I gave you last week by Robert Winthrop: every man must be ruled either by a power within or by a power without, either by the Bible or by the bayonet. The more we have of God's law, the less we will need of man's law.

Here is the third application: If you wish to know what society will deteriorate into without and apart from God's law, all you have to do is look around. Take note of the looting, rioting, arson, theft, murder, and destruction of private property. Compare where we are today with how we lived fifty years ago. There is no comparison in one sense of the word.

I want to give you a quote from Olmstead versus the United States. Here is a legal statement: “In a government of laws, the existence of the government will be imperiled if it fails to observe the law scrupulously. Our government is the potent, the omnipresent teacher.”

For good or for ill, the government teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for law, invites every man to become a law unto himself, and invites anarchy.

That is exactly where we are today. We have a lawless government, a government that does not care one whit about the Constitution of the United States and usually does not even care one whit about the law that it enacts. It acts as if it is above the law. Look around, and you see people with absolute contempt for the law, because that is exactly the attitude the government is conveying. Look at the politicians and examine the bribery, kickbacks, corruption, compromise, and tyranny. I am afraid we are going to see a whole lot more of that shortly. Corruption in government has existed for a very, very long time.

One of my favorite quotes was by President Theodore Roosevelt: “When they call the roll in the Senate, the senators do not know whether to answer ‘present’ or ‘not guilty.’” That is the truth, and it also applies to the House of Representatives. Your own Florida congressional Democratic representative, Alcee Hastings, spoke the truth concerning Congress when he said, “There are no rules here. We make them up as we go along.”

You may be thinking, “What we need is someone like they had in the Old Testament. If we only had a kinsman redeemer avenger, things would work out.” If you are thinking that way, you will find out that we do have a kinsman redeemer avenger.

Father, thank you for your word, your truth, and the grace of God given unto us. Help us to understand, Lord, that we are to be law enforcers. We are to enforce thy law, preserve life, protect property, and do that which you have commanded us. Give us, Lord, a true understanding of the Bible and law enforcement. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 3

The Bible and Law Enforcement

Part Three

January 24, 2021

Introduction and Review

In 1 Thessalonians 4:6, the Bible says, “That no man go beyond and defraud his brother in any matter or the matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified.” I am not going to expound this verse, but I will return to it, because by the end you will see how applicable it is. This is the third lesson on the Bible and law enforcement.

This would be the last lesson, but I want to review and refresh what we have covered, as well as go a little further. In the first message and last week, I mentioned the vast difference between law enforcement and regulation enforcement. The first question you should ask when you hear the term law enforcement is, Whose law is to be enforced? Certainly, we want God's law to be enforced first and primarily. But even when considering man's law, we must

understand that there is still a difference between law and regulation as such.

I pointed out how Chief Mumbo was fired simply because he was solving crimes rather than trying to enhance the city's revenue by enforcing certain regulations. This week I came across an article that illustrates the point. It reports: “The most recent ticket writing in a risk scheme to be exposed comes out of Chicago, Illinois. The Chicago Police Department is one of the most notoriously corrupt departments in the country, which is why it should come as no surprise the cop who exposed the illegal quota system was retaliated against. Chicago Police Lieutenant Franklin Paz, Jr., 48, has since filed a lawsuit against the department after he was demoted and reassigned to an entry-level position for exposing the department's illegal arrest quota.”

Paz was in charge of a platoon of cops in a special unit called the Community Safety Team. As the lawsuit illustrates, however, the team was not at all concerned with safety, nor did they care about community. According to the lawsuit, the quota system was run by Deputy Chief Michael Bars, who urged Paz and other lieutenants to increase the number of arrests, traffic stops, and tickets regardless of actual criminal activity. In other words, cops were told to act like mafia goons and constantly shake down and harass citizens within the community.

The lawsuit said that numbers and statistics, particularly traffic stops, became the primary basis Bars used to evaluate the work of officers under his command. It also said Bars expected officers assigned to the new team to generate specific amounts of police activity during each shift. According to CBS2, more than 1,000 officers were assigned to CST, the Community Safety Team, which meant tens of thousands of citizens were harassed by them daily. Regardless of the criminal activity occurring that day, the lawsuit said, his officers were required to make the same number of stops.

As CBS 2 points out, because police quotas are illegal in Illinois, Paz believed Bars was pressuring officers to engage in illegal activity that could lead to profiling residents. State statutes say a police agency cannot require an officer to issue a specific number of citations within a certain period. When Bars was confronted by Paz,

he cursed and said he did not care anything about community policing. He said, "I need activity."

On another occasion, he threatened to blow up the entire platoon and dump everyone from the unit if they did not comply. That is what I mean when I speak of regulations instead of enforcing law. When we speak of law, we certainly want to understand that God's law is first. In the second message, particularly, I dealt with the Kinsman, Redeemer, Avenger, and we will pick up on some of that today as well. According to Scripture, we have a right not only to protect life, but also to preserve life. We must protect our lives as well as the lives of others.

The Argument from the Lesser to the Greater

In the Bible, there is that which is known as arguing from the less to the greater. There are also instances where you argue from the greater to the less, but the point is very simple: if something is true in the least, it is more true and more applicable in that which is greater.

In Deuteronomy 22, verses 1 and 2, God says, “Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them. Thou shalt in any case bring them again to thy brother. And if thy brother be not nigh unto thee, or if thou knowest not, then thou shalt bring it into thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.”

God says that if you happen to see your brother's or your neighbor's animal going astray, you cannot hide yourself or pretend that you do not see it. You must do everything within your power to rescue that animal and get it back to safety. If you do not know to whom the animal belongs, you take it to your house and care for it until your brother seeks after it. Then, of course, you deliver it unto him.

God is telling us that we have the duty, obligation, and responsibility to preserve the lives of animals. The greater is this: if we have that duty and responsibility to preserve the lives of the animals that belong to our brother, how much more do we have the duty, obligation, and responsibility to help preserve the life of our

brother? If you look at Exodus chapter 23, you may say, “I do not mind helping my brother. I do not mind helping my neighbor.” But let me be a little more blunt and specific, because in Exodus chapter 23, beginning with verse 4, God says this.

"If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hated thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." Thus God said that even if you consider someone your enemy and see his animal going astray, you must return it to him. If you see his ass or his cow lying under its burden—that is, having a baby and in difficulty—God says you must help. You cannot hide yourself. If you are required to help and preserve the lives of the animals of your enemy, how much more are you required to help preserve the life of your enemy?

This is known as an argument from the lesser to the greater. When we talk about the kinsman-redeemer, or avenger, in the Bible, there were qualifications. First, he must be a near kinsman, according to Leviticus 25:48-49. Second, he must be able to redeem; that is, he must have the means to do so, according to Leviticus 25:50-53. Third, he must be willing to redeem, according to Ruth 4:1-7. When Boaz wanted to redeem that which belonged to Elimelech and marry Ruth, there was someone ahead of him. When that man declined, Boaz said, “I will certainly do it.” There must be a willingness to redeem as well. In the last message, I taught about this kinsman-redeemer-avenger.

The Kinsman-Redeemer-Avenger in the Old Testament

Evidently, in Israel, in the Old Testament, each family had such a person. Usually, he was the closest male kin. He enforced God's law in the sense that if a member of his family was murdered, it was his solemn duty to track the murderer down and take his life. This office of the kinsman-redeemer-avenger included what we would simply call justice. If a man happened to be smitten so that he died, it was the solemn obligation and duty of that kinsman-redeemer-avenger to track the murderer down and kill him. It would be what we would call a blood feud.

However, it was not the Hatfield-McCoy feuding, OK? Moreover, Scripture was very plain that you can only take the life of the murderer. You could not take the lives of the murderer's family or children. I want you to look very quickly in 2 Kings 14, and as you turn to 2 Kings 14, I will quote from Deuteronomy 24 and verse 16, where God says, very plainly, that the father shall not die for the son, nor the son for the father, but every man shall die for his own sin. And when you get to 2 Kings chapter 14, you're going to find that Joash, the son of Jehoahaz, the king of Judah, reigned. And Amaziah, the son of Joash, reigned the king of Judah as well. Well, Joash was murdered. And so if you skip down to verse 6, well, let's read verse 5. "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants, which had slain his king, the father. But the children of the murderers he slew not, according unto the law which was written in the book of the law of Moses, where the Lord commanded Moses, saying, The father shall not be put to death for the children, nor the children to be put to death for the fathers, but every man

shall be put to death for his own sin." We tend to think that somehow that this is just simply a blood feud. It was far more than a blood feud. It was indeed a solemn duty and obligation to track down the murderer because there was more involved than just simply executing the murderer. It was also involved the justice of God, and listen carefully, cleansing the land from defilement and pollution.

So if you look in your Bibles to the book of Numbers chapter 35, I want us to begin reading there with verse 15, and we will read through verse 34. And I want to point out something very specific. I want you to look, if you would please, Numbers chapter 35, and we will begin reading there with verse 15. Look what God says. Numbers 35, verse 15. "These six cities shall be a refuge," and I spoke of those last week. "These six cities shall be a refuge both for the children of Israel and for the stranger and for the sojourner among them, that every one that killeth any person unawares may flee thither."

The Defilement of the Land by Unpunished Murder

"And if he smite him with an instrument of iron so that he die, he is a murderer. The murderer shall surely be put to death. And if he smite him with throwing a stone wherewith he may die, and he die, he is a murderer. The murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer. The murderer shall surely be put to death. The revenger of blood himself shall slay the murderer when he meeteth him. He shall slay him."

There is the avenger of blood: when he meets the murderer, he is to take him out. But watch verse 20: "But if he thrust him of hatred, or hurled him by lying of weight, that he die, or in enmity smite him with his hand, that he die, he that smote him shall surely be put to death, for he is a murderer. The revenger of blood shall slay the murderer when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him anything without laying of weight, or with any stone wherewith the man may die, seeing him not, and cast it upon him that he die, and was not his enemy, neither so in his arm," it would be accidental.

"Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments. And the congregation shall deliver the slayer out of the hand of the revenger of blood," if it was accidental, "and the congregation shall restore him to the city of his refuge, whither he had fled, and he shall abide in it until the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled, and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood, because he should have remained in the city of his refuge until the death of the high priest. But after the death of the high priest, the slayer shall return into the land of his possession."

"So these things shall be for statute of judgment unto you throughout your generations and all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witness shall not testify against any person to cause him to die. You shall take no satisfaction for the life of a

murderer, which is guilty of death, but he shall surely be put to death. And you shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to the dwelling land until the death of the high priest."

"So you shall not pollute the land wherein you are. For blood, it defiled the land. And the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which you inhabit wherein I dwell, for I the Lord dwell among the children of Israel." Note what he said: "You shall not pollute the land wherein you are. For blood it defileth the land." Again, in verse 34, he says, "Defile not the land."

The word defile in the Hebrew means to profane. It means to defile, to pollute, and to become godless. What God is saying is that if the murderer is not executed, it is not simply injustice. The land itself is defiled and profaned and becomes godless. Thus, the kinsman-redeemer, or avenger, was not simply providing justice. He was doing that, but he was also cleansing the land from becoming godless, thereby keeping the judgment of God from the land.

I want to show you how fastidious God was concerning this principle. Before giving you the Scripture, I want to give you John Calvin's statement on this subject. Calvin said: "He again reminds them that unless they should exercise severe justice against murderers, that they would be guilty of sin against God because the land stained with human blood is polluted and lying under his curse until expiation has been made. Again, since God dwells in the land of Canaan, having chosen his abode among the children of Israel, his sanctity is also profaned. The sum is that in every respect care should be taken lest the land which is sacred to God should be contaminated by blood."

SCRIPTURE READING - Deuteronomy 21:1-9 (KJV)

> If you shall spare the murderer or take any satisfaction for him, you do together with yourselves involve your land and people in guilt and will certainly bring down God's vengeance upon yourselves and them. So according to the Scripture, the very land itself was defiled and polluted until the murderer was executed.

God says, "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who has slain him."

In other words, you just come upon a man who has been murdered. You do not have any idea who did it. What is to be done? "Then the elders, thy elders and thy judges, shall come forth and they shall measure unto the cities which are round about him that is slain. And it shall be that the city which is next or closest to the slain man, even the elders of that city shall take an heifer, one that hath not been wrought with, and one which hath not grown in the yoke. And the elders of that city shall bring down the heifer into a rough valley which is neither eared nor sown, and shall strike off the heifer's neck there in the valley." And the priests, the sons of Levi, shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord.

"And by their word shall every controversy and every stroke be tried. And all the elders of that city that are next unto the slain man shall wash their hands over the heifer that is beheaded in the valley, and they shall answer and say, Our hands have not shed this blood, neither have I seen it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge, and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD."

So, murder had to be dealt with, justice had to prevail, and the land had to be cleansed. They measured from the murdered man to the closest city. Once they determined the closest city, the elders came out with a heifer that had never been broken to yoke, never been worked with. They took that heifer to a rough valley that had never been plowed or sown.

They struck the heifer's neck off. They cut the head off. Then they had to wash their hands and say, "Our eyes have not seen who did this. Our hands have not done this. Be merciful unto thy people, O Lord." It is interesting that they said, "Our hands have not done it.

Our eyes have not seen it." If their eyes had seen it, it would not be a heifer lying there dead; it would be the murderer.

God is saying that this was the only way the land could be purged if something happened and no one knew who the murderer actually was. God was very fastidious, and still is, concerning the defilement of the land.

The Failure of Modern Civil Magistrates

Now, if you wish to consider the defilement in America, first consider all the murderers who have been sitting on death row for years, being fed and kept up at taxpayer expense. Some who claim they're the wrong gender, you even have to pay for their gender surgery to change their... It's absolutely insane.

Moreover, consider all the murderers who have murdered and seemingly gotten away with it. They have not been captured. I read the other day that they were still working on a murder that happened thirty or forty years ago. The murderer has simply vanished, seemingly.

When you begin to think of all the murderers who are alive and well, who have been sitting on death row for years, and all the murderers who have escaped, do not let that stop you. Do not stop there. Consider the sixty million babies who have been aborted and murdered in this country, while no one has basically lifted a finger. When you remember that God is immutable—unchangeable—consider that He did not spare Israel and Samaria, nor Judah and Jerusalem. If God did not spare those countries when they sinned, obviously He is not going to spare us.

In 2 Kings chapter 24, we read about Manasseh, a very wicked king. This passage concerns the judgment of God upon Judah and Jerusalem, when Nebuchadnezzar was sent against them. Beginning with verse 3, the Bible says: “Surely at the commandment of the Lord came this upon Judah to remove them out of his sight for the sins of Manasseh, according to all that he did. And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood, which the Lord would not pardon.”

The avenger of blood was necessary, not only to execute justice, but also to make sure the land was not defiled by injustice and blood that was needlessly shed through idolatry and child sacrifice. That wrong was to be righted as well.

When we think of the injustice today—and there is so much going on in this country—we long for what would be known as a kinsman-redeemer avenger. We see injustice on every hand. Murderers are allowed to live; rapists, kidnappers, and many others who commit violent crimes are simply let go with a slap on the wrist.

We understand that the family does not have the authority to execute anyone. It is true that we may defend our lives, the lives of our family members, and even the lives of others, but we do not have in each family a kinsman-redeemer avenger, as they did in the Old Testament. The power to execute has been given to the civil magistrate.

In Romans chapter 13, look at the first four verses. Beginning with verse 1: “Let every soul be subject unto the higher powers.” No matter how high you are in authority, there is always someone higher than you. Certainly, the highest of the highest is God himself. “For there is no power, no authority, no jurisdiction, but of God. The jurisdictions or powers or authorities that be are ordained of God.” Anyone who has authority, power, or jurisdiction, God put in that place.

Therefore, verse 2 says, “Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive for themselves damnation or condemnation.” Now, look in verse 3.

"For rulers," we're talking about civil rulers, magistrates. Civil rulers are not a terror to good works, but to the evil. That's why God ordained them. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he, the civil magistrate, the civil ruler, is the minister of God to thee for good. But if thou do that which is evil, be afraid.

For he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. In verse four, the civil magistrate is called a minister of God—indeed, he is called minister twice. The Greek word is diakonos, from which we

get our English word deacon, and it literally means a servant. Thus, the civil ruler is to be the deacon, or servant, of God. Moreover, he is called a revenger. That word comes from the Greek ekdikos: ek means out of, and dikos means righteousness. He is to be the one who exacts righteousness out of; in other words, he is to be executing God's righteousness. Here is the civil ruler whom God has given the power to execute. That is why the Bible says, he beareth not the sword in vain; he is a minister of God, a revenger to execute wrath upon him that doeth evil.

According to Romans chapter 13, the civil magistrate basically has only two items to deal with: he must punish the wicked and protect the righteous. One of the ways you protect the righteous is by punishing the wicked. When you fail to punish the wicked, you are failing also to protect the righteous. The magistrate is to do God's righteousness, to exude God's righteousness.

In 2 Chronicles 19, verse 6, the Bible says, "Then He said to the judges, take heed what you do, for you judge not for man, but for the Lord who is with you in the judgment." The judges were not to judge for man, but for the Lord.

The problem we are experiencing today with our rulers and civil magistrates is that they do not consider themselves deacons or servants of God. In fact, they do not even consider themselves bound by the Constitution. They believe they are autonomous, independent of God, independent of the Bible, and independent of the Constitution. Each one basically becomes a law unto himself. They are much like the unjust judge our Lord spoke of in Luke chapter 18.

They will not give justice or do that which is right until they are absolutely forced to. In such an instance, you see how the world is turned upside down. Look at the confusion and chaos based upon the fact that the Supreme Court would not rule on cases in which it was constitutionally bound to rule.

Psalm 82 is a psalm against the civil magistrate. Our Lord quotes part of it in the New Testament as well. I think it is John 10, if I am not mistaken. The Bible says, “God standeth in the congregation of the mighty, he judgeth among the gods.” The word gods refers to the civil magistrates—to those to whom God has entrusted authority and

power and whom He has placed in that position to execute His judgment.

Now look at verse 2. Here is the question addressed to them: “How long will ye judge unjustly, and accept the persons of the wicked?” Here is what they should be doing. Look at verse 3.

"Defend the poor and the fatherless. Do justice to the afflicted and needy. Deliver the poor and needy. Rip them out of the hand of the wicked."

Now look what he says about these magistrates: "They know not. Neither will they understand. They walk on in darkness. All the foundations of the earth are out of course. I have said you are gods and all of your children are the most high." That's quoted in the New Testament by our Lord. Then he says, "but you shall die like men, and fall like one of the princes. Arise, O God, judge the earth, for thou shalt inherit all nations."

In other words, God said, I've put you here to execute my judgment and to execute my righteousness. You're failing to do so. I put you in this position of honor and power and authority. Now, says God, you will die like men. I will judge you. I will execute you for your failure.

Now, in light of this fact, that we don't have any magistrates in our land today that are biblical—and we don't even have any that are constitutional—who will act upon it? So the question is, what are we going to do? Obviously, we cannot control the wicked or make them do which is right according to God's law. So where are we? What are the answers?

I can answer those questions in two ways. First of all, we must consider an answer based upon law and responsibility. We must give a first answer based upon law, listen carefully, and responsibility. You remember I told you last week that Article 6, paragraph 2 of the United States Constitution says that the Constitution is supposed to be the supreme law of the land.

Personal Responsibility and the Militia

And every judge and every officer is bound thereto. So let me give you an article right out of the Constitution. Here it is. U.S.

Constitution, Article 1, Section 8, Clause 15. Listen. Militia. What is the militia to do? Militia to execute the laws of the Union suppress insurrections and repel invasions. To execute the laws of the Union. Without me getting involved to a great extent historically, let me just give you two quotes by founding fathers.

The first one is Richard Henry Lee. He says, "a militia when properly formed are in fact the people themselves, and include all men capable of bearing arms, to preserve liberty it is essential that the whole body of people always possess arms." And then George Mason, who was also one of the authors of the Fairfax Resolves, said this, "that the people have a right to masks and to bear arms that a well-regulated militia composed of the body of the people, trained to arms, is the proper, natural, and safe defense of a free state, that standing armies in the time of peace are dangerous to liberty and therefore ought to be avoided."

Now, I'm going to continue with Title 10 of the United States Code, Section 311, on the militia. I want you to listen to what the United States Code says. Militia. Composition and classes. The militia of the United States consists of all able-bodied males at least 17 years of age, and except as provided in Section 313 of Title 32, under 45 years of age, who are, or who have made a declaration of intention to become citizens of the United States, and a female citizen of the United States who are members of the National Guard.

Now, so far it has just said that everyone who's between 17 and 45 is automatically in the militia. Okay?

Now, they mention National Guard as well. But listen, here's the next subject. The classes of the militia are, number one, the organized militia, which consists of the National Guard and the naval militia. And number two, the unorganized militia, which consists of the members of the militia who are not members of the National Guard or the naval militia. So, there is an organized militia, there is an unorganized militia, and the unorganized militia is every individual who's capable of bearing arms. Isn't that amazing? Now, here's what someone's going to object and say, well, we don't need the militia, we've got the police. Well, here's a quote from Darren L.

Hutchinson, a professor and associate dean at the University of Florida School of Law. Here's what Professor Hutchinson said, quote, "neither the Constitution nor state law imposes a general duty upon police officers or other governmental officials to protect individuals from harm, even when they know that harm will occur. Police can watch someone attack you and refuse to intervene and not violate the Constitution. The Supreme Court has repeatedly held that the government has only a duty to protect persons who are in custody. If I'm arrested, they have a duty to protect me.

But if they see four thugs beating me mercilessly on the street, they can stand there with their arms folded, neither intervening nor saving or protecting me, and nothing can constitutionally be done about it. It may be immoral; it may not be right. But when it comes to that, they have no duty to protect. This is why I pointed out that the first answer was based upon law and responsibility.

The truth is that today most people do not want to accept responsibility for themselves. Most are not interested in protecting themselves, obtaining weapons, training with those weapons, taking care of their health, or even working. And if you get a universal basic income, you are talking about soreness. Why in the world is anybody going to work when money is handed to you? I am simply saying that it is a slap in the face of personal responsibility. God never entrusted the police to protect us. He gave us the responsibility to protect ourselves and our families. So the very first answer, of course, is based upon law and responsibility.

Church Discipline as Law Enforcement

Church discipline is actually an enforcement of God's law as well. We are talking about law and personal responsibility. First Corinthians chapter five says, “It is reported commonly that there is fornication among you, and such fornication is not so much as even named among the Gentiles,” the unsaved, “that one should have his father's wife.”

This was not necessarily his mother; it was probably his stepmother. Paul continued, “And you are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in

spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such as one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ."

Here is a man guilty not only of adultery, fornication, covetousness, and wickedness. The apostle said this sin was not even reported among the wicked, the ungodly. It was so awful and terrible, yet they had not mourned about it or done one thing concerning it. He told them what to do: judge this man. Exercise church discipline. Put him out.

You deliver him over to Satan to the destruction of the flesh—in other words, excommunicate him. Put him out under the judgment of God. Do you understand that this is also a violation of Amos 2:7, where God says, "They pant after the dust of the earth on the head of the poor, and turn aside the way of the meek, and a man and his father will go into the same maid, to profane my holy name"? God said it is a profanation.

Now, the church does not have the power to execute anyone. I cannot execute anyone, and you cannot execute anyone. But the church does have the power and authority to discipline someone, put him out, and set him under the judgment of God as well. Unhappily, most people are not willing to fulfill their responsibility to protect themselves and others, whether physically or spiritually.

One time in my entire life, I had a deacon come to me and say, "Pastor, we have a matter for church discipline." I was shocked because I knew of nothing like that, and I said, "Well, please tell me what it is." It was his own daughter. Yes, we exercised church discipline upon her, and thankfully, by the grace of God, she repented. But one time in my entire life, I had someone who was a Christian come to me and say, "We have a matter for church discipline." It had to be his own daughter before he understood that she needed to be disciplined by the church. Do you understand that church discipline is nothing less than enforcement of God's law? That is what it is. Now, there is another answer I am going to give you.

Jesus Christ as the Ultimate Kinsman-Redeemer-Avenger

It is true that each family does not have a kinsman, redeemer, avenger the way they did in the Old Testament. But that does not mean that we do not have a kinsman, redeemer, avenger. Do you remember Romans 8 and verse 29, where Jesus Christ is our elder brother? He is the firstborn among many brethren. He is our head; we are His body. Therefore, He is our next of kin.

He not only has the ability to redeem; He has already willingly redeemed. That is why Ephesians 1 and verse 7 says, “in whom we have redemption through His blood.” Jesus Christ is basically our kinsman, redeemer, avenger.

Now look in your Bibles at First Thessalonians, chapter four and verse six. This passage is talking about fornication, adultery, and uncleanness. It says, “that no man go beyond and defraud his brother in any matter or the matter,” because it is talking about fornication. Look back at verse three: “for this is the will of God. Even your sanctification, you should have stained from fornication, that every one of you should know how to possess his vessel and sanctification and honor.” Verse five says, “not in the lust of concupiscence, even as the Gentiles, which know not God, that no man go beyond and defraud his brother in any matter.”

"Because that the Lord is the avenger of all such, as we have also forewarned you and testified." Note that the Lord is the avenger. The same Greek word used in Romans 13:4 is used here in 1 Thessalonians 4:6. He is the one who exacts righteousness.

In Deuteronomy 32, God himself is our kinsman, redeemer, and avenger. Watch what God says: "See now that I, even I am He, and there is no God with me. I kill and I make a life. I wound and I heal. Neither is there any that can deliver out of my hand. For I lift up mine hand to heaven and I say, I live forever."

Now watch verse 41: "If I wet my glittering sword and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of the

revengeances upon the enemy." God said, if I lift up my hand, if I wet my glittering sword, if I start, I will finish it.

In Psalm 58, notice, beginning with verse 10: “The righteous shall rejoice when he seeth the vengeance.” Oh, we will see something happening. “The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked so that a man shall say, verily, there is a reward for the righteous. Verily, He is a God that judges in the earth.” What does it say? God will be our avenger. When you get home, you should read all of Psalm 58.

Look in your Bibles to Isaiah 49, and let’s begin reading there with verse 25. “But thus said the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children.” So God said, I will fight against him that fights against you, “and I will feed them that oppress thee with their own flesh. And they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob.” God said, I’ll make them eat their own flesh, drink their own blood.

Revelation 6, beginning with verse 9, gives us the answer to this question: “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.” In other words, they were martyred. “And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Lord, they murdered us. How long, O Lord, wilt thou not judge and avenge our blood on them that dwell on the earth?

“And white robes were given unto every one of them, and it was said unto them that they should rest yet a little while for a little season, until their fellow servants, also their brethren, that should be killed, as they were, should be fulfilled.” Note the words, “and white robes were given unto them, and it was said unto them that they should rest yet for a little while.” In other words, God said, It is not quite yet time. But when it is time, when all of those who die for the faith as you did have been gathered, I will take care.

In 2 Thessalonians chapter 1, beginning with verse 6, the Bible says, “seeing it is a righteous thing with God to recompense tribulation to them that trouble you.” The word recompense means to pay back. Seeing it is a righteous thing with God to pay back tribulation to them that trouble you.

“And to you who are troubled rest with us. For the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe.”

"Because our testimony among you was believed in that day." In verse 7, we read, "And you who are troubled, rest with us. When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking what? Vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

All of the Old Testament kinsmen, redeemers, and avengers were pictures and types of the one true Kinsman, Redeemer, and Avenger, the Lord Jesus Christ. He completely and totally satisfied the justice of God, and therefore He is the only one who can exact perfect justice. He is the true punisher of evildoers. That is what the Apostle Paul said in Romans 2:2: "But we are sure that the judgment of God is according to truth against all such who commit such things."

God will judge in truth. Our Kinsman, Redeemer, and Avenger will act in His time and in His way. It is a truth of Scripture: "He that toucheth thee, toucheth the apple of mine eye." Whatever is done to the body is done to the head. Jesus Christ is our Head, and we are His body.

Let me make some applications. Each Christian is to be engaged in law enforcement, first, by self-discipline and self-restraint. It has to begin with us. We must discipline ourselves, learn to restrain ourselves, and learn to live and act according to God's law. Each Christian should be engaged in law enforcement by protecting his own life, the life of his family, the life of his neighbors, and the life of his friends. Each church should be engaged in law enforcement

when it exercises church discipline, when it is needed and necessary. Each Christian should also be engaged in law enforcement by imprecatory praying and intercession.

I have already mentioned the unjust judge in Luke chapter 18. You remember how the widow came to this unjust judge and said, "Avenge me, mine adversary." He would not. The Bible said he was an unjust judge; he feared not God, neither regarded man. This little woman kept coming, and finally the unjust judge said to himself, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Then, in verses 7 and 8, our Lord applies what He has said: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

I think one of our problems is that we have not been asking God to intervene. We have not been praying that God will make things right. We have not been praying, "Arise, O Lord, and make bare thine arm." We have not been praying, "Lord, do something." Even if you are a gentle soul and do not want to think about divine vengeance, at least you could pray what the psalmist said in Psalm 9: "Oh let the wickedness of the wicked come to an end; but establish thou the just." Surely that is an easy prayer to pray.

Everyone in this room knows what is known as the Lord's Prayer, or the model prayer, and everyone can pray it: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." Listen: "Thy kingdom come. Thy will be done in earth, as it is in heaven." When you pray that request, you are asking God to enforce His law on this earth, for His law is His will. That is why the Bible says in Deuteronomy 29:29, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." When we pray, "Thy kingdom come, thy will be done in earth, as it is in heaven," we are saying, "Lord God, enforce Your will, enforce Your law upon the inhabitants of this earth."

We as Christians are to be law enforcement officers in the sense that we enforce God's law in our lives and in the lives of others by teaching, instruction, counsel, and direction. Whose law will we

enforce? Whose law will we have in our lives, our families, our society, and our neighborhoods? Those who refuse to be ruled by God condemn themselves to be ruled by man.

Father, in the name of Jesus Christ, we bow before Thee. We ask You for Your grace, Your mercy, Your goodness, and Your kindness to help us understand these principles and apply them to our lives, teach us self-discipline and restraint, and show us how to govern our lives according to Your word and truth. We pray, Father, for Your people in this nation. Open our eyes, ears, and hearts. Turn us, O God, and we shall be turned. Quicken us, and we shall call upon Thy name. Give us repentance and faith. In the name of Jesus Christ we ask and pray. Amen.

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