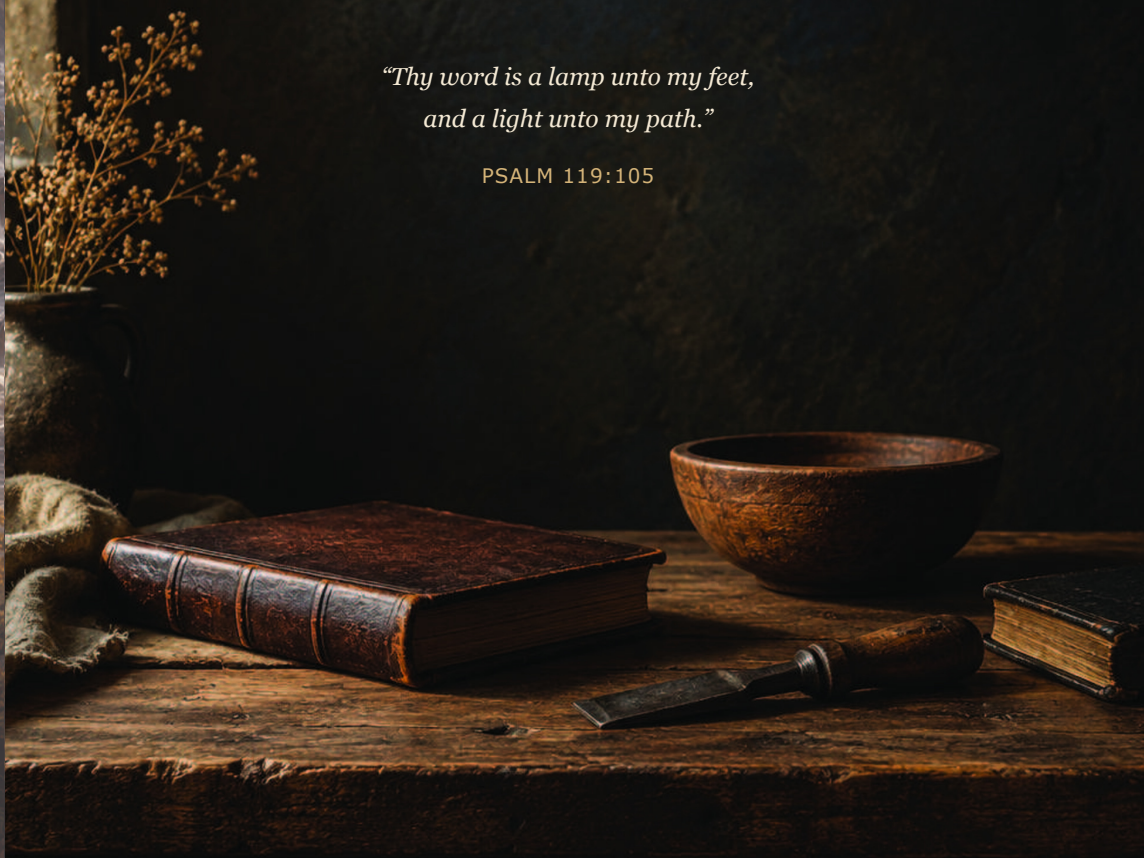
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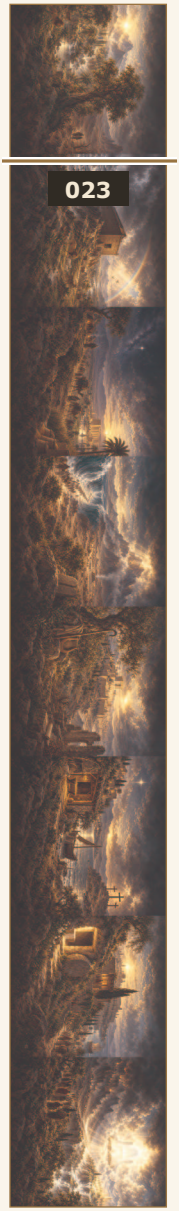
"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105



JOHN WEAVER

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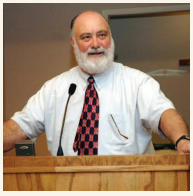
Study to be quiet, and to do your own business, and to work with your own hands.

1 THESSALONIANS 4:11, EXCERPT

What should citizens expect from civil government, and what remains their own responsibility? John Weaver examines claims of entitlement, the place of work, and the limits of public authority. These messages ask readers to consider their expectations in the light of biblical duty and faithful stewardship.

“God did not ordain a civil ruler to be a law unto himself or to determine for himself what is right or wrong.”

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 Government Owes Me!

Part One of Two

Introduction: The Entitlement Mentality

The title of the message is, "The Government Owes Me."

Romans chapter 13, verse 8, says, "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law." How many of you have heard, or at least heard someone imply, that the government owes me? All of us. The truth of the matter is that we have sired a generation of people who no longer wish to work, think for themselves, work for themselves, or be responsible for themselves. Certainly, in our age of welfare, food stamps, WIC, free meat, free cheese, free milk, free dental and medical coverage, Medicare, Medicaid, clunker programs, Head Start, governmental housing, and governmental schools, we can understand why people think the government owes them. Is it any wonder that they think such?

When the food stamp program began, I think it was in 1967, they estimated that it might cost fifty million bucks, something like that.

Of course, now it is probably a trillion because so many people are on food stamps. Those who think in terms of the welfare state fail to realize that whatever the government gives to them, it must take from someone else. There is no such thing as a free lunch—someone pays. There is no such thing as free health care—someone pays. It was Margaret Thatcher of England who said, "Socialism is a wonderful thing until you run out of other people's money."

What Christians Owe to Government Is Qualified

Let me state very clearly what I am going to be teaching and showing from the Scripture. As Christians, we do owe our form of civil government certain things. However, that which is owed to them is qualified, limited, bounded, and controlled, first of all, by the Word of God, and secondly, by the Constitution. The federal government, which has been established by the people of the states, owes the states and the people thereof, and that debt is also limited, bounded, and controlled not only by the Word of God but also by the Constitution. It is a fact that we as Christians indeed have a debt to a biblical and godly government. God has ordained His government.

God's Ordained Government: Servant, Exactor of Righteousness, Public Worship

He did not ordain a socialistic, Marxist, communistic, tyrannical, despotic, or totalitarian government. However, He did ordain His government, and that government which He ordained is for our benefit.

It is a fact of life that you cannot exist and cannot live without government. You cannot live without self-government, family government, church government, state government, and national government—you have to have government. What kind of government did God ordain? I am not going to give a full exposition of Romans 13. If you want to understand Romans 13, read my book, The Christian Civil Government. I do want to point out certain things by way of reference and by way of stirring up your memory.

Romans 13:3–4 says, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he 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."

Here we are speaking particularly of civil rulers. Verse 6 says, "For this cause pay you tribute also for they are God's ministers attending continually upon this very thing."

Obviously, rulers ordained of God are not a terror to good works. Good works are determined by God; they are works in conformity to His Word and His will. When government becomes an enemy to good works, it becomes an enemy to truth and righteousness, and therefore an enemy of God. God ordained civil government to punish the wicked and promote the righteous. Government ordained by God is not an enemy to anything biblical and right.

I want you to turn in your Bibles, hold Romans 13, and turn very quickly to Psalm 94. Let us begin reading there with verse 20. Psalm 94 and verse 20 states, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Once again, very clearly from Scripture, when government becomes anything other than what God has ordained, it becomes the enemy of God.

Psalm 94:20 says, “Shall the throne of iniquity have fellowship with thee, which frameth mischief by law? They gather themselves together against the soul of the righteous, and condemn the innocent blood.” A throne speaks of government. The “throne of iniquity” is a wicked civil government. Shall a wicked civil government have fellowship with God when it frames, or makes, mischief or sin legal? The next verse explains: “They,” that is, the wicked civil rulers, “gather themselves together against the soul of the righteous, and condemn the innocent blood.” Wicked thrones, or wicked rulers, have no fellowship with God when they fight against Him, trample His law under their feet, and persecute and condemn the innocent.

Now look again at Romans 13:4. Concerning the civil ruler, the Bible says, “For he is the minister of God to thee for good.” The word “minister” is the Greek word diakonos, from which we get our English word “deacon.” We speak of the diakonate, that is, the deacons. The word “deacon” literally means a servant.

Why, then, did God ordain civil government? First and foremost, He ordained civil government to be His deacon, His servant. He did not ordain civil government to be His enemy or His rival; He ordained it to be His servant.

Secondly, Romans 13:4 says, “For he is the minister of God to thee for good, but if thou do evil, be afraid. For he beareth not the sword in vain, for he is the minister of God,” the same word, “a revenger to execute wrath upon him that doeth evil.”

The word “revenger” is ekdikos. Dikios is the word for righteousness, and ek is a preposition meaning “to draw out of.” Thus, “revenger” literally means an exactor of righteousness. Why did God ordain civil government? First, to be His servants; secondly, to be His exactor of righteousness.

Where do you find righteousness? Only God and His law are righteous. Righteousness is that which conforms to God's law. Justice is justice only when it conforms to the law of God. God ordained the civil ruler to exact His righteousness.

Listen carefully. God did not ordain a civil ruler to be a law unto himself or to determine for himself what is right or wrong. God has decreed what is right and what is wrong. He set up the civil ruler and civil government to exact His righteousness.

Thirdly, in verse six, he says, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." The word "ministers" there is different from the word used in verse four. This time, the Greek word is leitourgos, from which we derive our English word "liturgy." A liturgy is a public form of worship. We went through a liturgy this morning: we opened in prayer and read the Scripture. That is a public form of worship.

Therefore, here is the government God has ordained: a government to be His servant, His exactor of righteousness, and His public worship. When a government obeys God, applies His law, and fulfills His righteousness, it becomes a public form of worship. The civil government God has ordained protects the righteous, punishes the wicked, obeys His law, and publicly worships Him.

Let me state this emphatically: God has not ordained any other form of government. Totalitarian governments are not God's

ordination, since they are contrary to God and contrary to His Word. God's law applies to civil rulers and governments; none are exempt.

God has ordained only three institutions: the family, a ministry of education; the church, a ministry of grace; and civil government, a ministry of justice. Just as the family is obligated to be Christian and obey God, the church and civil government are likewise obligated. Why? Because all three are His institutions. He created and ordained them, and each is answerable, accountable, and responsible to Him.

The Constitution as a Covenantal Document

Our founding fathers gave us what we call a constitutional republic. When the Constitutional Convention met, they initially went there to rewrite or rework what were known as the Articles of Confederation. They did not do that; they came out with the Constitution. Some argue that the Constitution should never have been brought forth, but I am not arguing any of that. The point is this: the Constitution is what we have today, and that is what we are dealing with at this particular point.

Article 6, Paragraph 2 of the United States Constitution says, "This Constitution and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States." What is the authority of the United States? The Constitution. "So this Constitution, and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land, and judges in every state shall be bound thereby anything in the Constitution or laws of any state of the country to the contrary notwithstanding."

Article 6, Paragraph 2 says that, for our form of government, the Constitution is the supreme law of the land. As Christians, we understand that the Constitution would be the supreme law after and under the law of God. The law of God is first and foremost and paramount.

The reason I quoted that is because we have forgotten a simple fact: our Constitution is a covenantal document. I will explain that

momentarily. The federal government as you and I know it was created by the states and set up to be the servants of the states. The states existed prior to the federal government, and without the states, the federal government would not have come into existence. There were 13 original colonies or states, and when George III made peace, he made peace with 13 independent, free, and sovereign states. The states came together and created the federal government. They agreed to give up certain delegated powers to the federal government, while keeping for themselves the rest, residue, and remainder of their powers.

Consider Articles 9 and 10. Article 9 says, "The enumeration in this Constitution of certain rights shall not be construed to deny or disparage others retained by the people." The Bill of Rights is indeed important, but do you understand that we have far more rights than those listed in the Bill of Rights? That is what Article 9 is all about.

Article 10 says, "The powers not delegated to the United States by the Constitution nor prohibited by it to the states are reserved to the states respectively or to the people." The only power delegated to the federal government, then, was limited power; everything else was reserved to the states or the people.

Governments today are usually wicked entities because they are not usually biblical governments. Nevertheless, practically any and all government is covenantal in nature. My wife and I have a covenant; that is family government, with children involved. Our church is involved in a covenant. You cannot have government of any kind without a covenant.

Reciprocity in Biblical and Civil Covenants

Now I said earlier that we have forgotten that our Constitution is a covenantal document. Listen carefully: covenants involve reciprocity. Reciprocity simply means that there exist reciprocal duties, obligations, and responsibilities. It involves both parties, both sides. Both sides have responsibilities, duties, and obligations one to the other. It is the idea, “I will do this for you if you will do this for me.” I do not care where you turn in your Bible; you will find that covenants between God and man, and covenants between man and man, all involve reciprocity.

For instance, look in your Bibles. Hold Romans 13, but turn to Judges chapter 2, and look at verse 20: “And the anger of the LORD was hot against Israel.” Why? “Because that this people have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice.” Did God have a covenant with Israel? Yes. Were there reciprocal duties and obligations? Yes. What did God say? “If you obey me, I’ll bless you.” So as long as they obeyed, God would have been obligated to bless. But God also said, “If you disobey me,” what? “I’ll curse you.” When they disobeyed, God was obligated to curse them, and he did. There are reciprocal obligations. That is true.

Look in 2 Kings 11, and notice what Jehoiada says in verse 17: “And Jehoiada made a covenant between the Lord and the king and the people.” In this covenant, the king, or civil ruler, agreed to be God’s civil ruler, and the people agreed to be God’s people. But then there was a second covenant between the king and the people: the king agreed to rule faithfully, and the people agreed to obey him as long as he did. So, here is reciprocity.

There are covenants between God and men, and covenants between man and man. In 1 Samuel 11:1, these covenants show reciprocity: “Then Nahash the Ammonite came up and encamped against Jabesh Gilead and all the men of Jabesh said unto Nahash, Make a covenant with us and we will serve thee.” Nahash had come to kill and conquer these people. They did not want to fight because he would evidently win, so they said, “Make a covenant with us and we will serve you.” Here is reciprocity. All covenants involve reciprocity, and all covenants and contracts have limitations.

Unconstitutional Laws Are Void Ab Initio

When you think of the Constitution of the United States, think of it this way: The states have a duty to support the federal government in the federal government's limited, delegated powers conferred upon it by the states. The states do not have the duty, obligation, or responsibility to support the federal government in areas never specifically given to it. Since the federal government was created by the states, it owes the states obedience in the delegated areas of its power. Moreover, it owes the states submission: it should not steal,

usurp, or tyrannically seize power that was never given to it. When it usurps, steals, or seizes power that was never delegated, it becomes an illegal, illegitimate, and unlawful government. The federal government does not have authority to exceed the Constitution.

You say, “But it does.” There is a difference between authority and power. I may not have the authority to steal Henry’s money, but if I put a .357 Magnum in his face, I have the power to steal it. That is theft. There is a great difference between authority and power.

The Constitution is referred to as a limited-powers document or an express-powers document. This means that the federal government’s powers are limited to, or expressed in, the Constitution. If something is over and beyond the Constitution, it does not have that power, and whatever it does beyond the Constitution is null and void ab initio. The courts have consistently ruled that any unconstitutional law is null and void ab initio. The term “void ab initio” means to be treated as invalid from the outset; ab initio is a Latin phrase used as a qualifier.

For instance, in any jurisdiction, if you force me to sign a contract, I'm signing it under duress. That contract is null and void from the very beginning, even though I signed it. Here's what Black's Law Dictionary says concerning void: "Void. Null. Ineffectual. Nugatory. Having no legal force or binding effect. Unable in law to support the purpose for which it was intended."

Now I want to read several statements from 16 Am. Jur., American jurisprudence. "The general rule is that an unconstitutional statute, though having the form and name of law, is in reality no law, but is wholly void and ineffective for any purpose since unconstitutionality dates from the time of its enactment and not merely from the date of the decision so branding it."

This is very important. If Congress passes an unconstitutional law, American jurisprudence says that law is null and void from the time it was enacted. You do not have to wait for a court to say, "This is unconstitutional." Stop and think. If a law is null and void, ab initio, from the beginning, if it is unconstitutional, and it requires no one to obey it, how do you know it's unconstitutional from the beginning?

Who then is the determiner and decider of what is constitutional and what is not constitutional? You're going to find it comes down to we the people. I'm showing you how this is throughout our form of law. Here's another quote: "An unconstitutional law and legal contemplation is as inoperative as if it had never been passed. Such a statute leaves the question that it purports to settle just as if it would be had the statute not been enacted." An unconstitutional law in legal contemplation is inoperative as if it had never been passed. "Since an unconstitutional law is void, the general principles follow that it imposes no duties, confers no rights, creates no office, bestows no power or authority on anyone, affords no protection, and justifies no acts performed under it." That's American jurisprudence. An unconstitutional law confers no power or authority upon anyone, affords no protection, and justifies no acts performed under that void statute. "A void act cannot be legally consistent with a valid one."

"An unconstitutional law cannot operate to supersede any existing valid law. Indeed, insofar as a statute runs counter to the fundamental law of the land, it is superseded thereby." And I love this quote from 16 American Jurisprudence, 2nd edition, section 256: "No one is bound to obey an unconstitutional law and no courts are bound to enforce it."

Now if all this is true—and it is true—what has happened in America today? Why have we lost our freedoms? Why are we so wrapped up in bureaucracy, totalitarianism, and tyranny? How did we lose our freedoms?

Let me give you an illustration. Suppose there were thirteen very wealthy men who wanted a servant to do what they either could not do or were unwilling to do. Instead of hiring thirteen different servants, these men pooled their resources and hired one servant who was to be obedient, loyal, submissive, and efficient. They entered into a covenant, or contract, with this servant, spelled out all his duties, and told him what he could do and what he could not do. There was no question about it; everything was spelled out. But they also gave him authority to have three assistants.

The Servant Has Become the Master

Over a period of years, the servant realized how easy it would be to steal from his masters and run over them. He realized he could do it slowly and steadily. He could control not only their money but also their lives. He could do it by himself, but he could do it much more quickly by using his three assistants. If he had them on his side, he could take his masters to the cleaners far more effectively and efficiently.

Working together, the servant and his three assistants stole everything the masters had. The servants became the masters of the masters, and the masters basically became the servants. It was done slowly, premeditatedly, and deliberately over a long period of time. The servants gained such power and control that their masters had to submit to them or face dire consequences.

When the masters came and said, "Here is the original covenant. Here is the original contract. Here is the original agreement," the servants who had become the master answered, "But that agreement is out of date." They stigmatized and vilified it, saying it was nugatory and of no account, because the contract was a living contract. It no longer meant what it meant when they wrote it back then, or when the masters wrote it back then. Now it meant what the servants told them it meant.

You say, "What are you talking about, Pastor? Are you out of your mind?" No. The federal government and its three assistants—the executive, the legislative, and the judicial—have taken that original contract, that original covenant, and now tell you that it no longer means what you think it means. It only means what they tell you that it means. Moreover, it is a living document; it changes. Their usurped power and usurped authority are derived from the claim that they are the sole interpreters of the covenant and the contract.

The Bible condemns servants ruling over masters. Look in your Bibles at Proverbs 19:10: "Delight is not seemly for a fool, much less for a servant to have rule over princes." God says it is not right for a servant to rule over princes.

Now look at Proverbs 30, beginning with verse 21: "For three things the earth is disquieted, and for four which it cannot bear."

Here are things that cause a real uproar in the earth: “For a servant when he reigneth, and a fool when he is filled with meat, for an odious woman when she is married, and a handmaid that is heir to her mistress.” There are four things, but notice the first: “a servant when he reigneth.”

So let us ask this question: How does a servant rule over princes? How does a servant reign? The answer is simple. If you allow the servant to interpret his duties and declare the extent or limit of his authority, he will claim it all. If I were to ask the average American—not you, because you know better—when there is a legal issue in this land, who has the final say?

The Founding Fathers on Constitutional Interpretation

Most Americans would respond, “The Supreme Court.” We look to the Supreme Court for all of the constitutional answers. What I am about to show you is not only historical; it is biblical. The Supreme Court was never set up by our founding fathers to be the sole interpreter of the Constitution. Our founding fathers tell us who the interpreters of the Constitution really are.

Thomas Jefferson said, “To consider the judges of the Superior or the Supreme Court as the ultimate arbitrators or arbiters of constitutional questions would be a dangerous doctrine which would place us under the despotism of an oligarchy.

“They have with others the same passion for party, for power, and for the privileges of their core. And their power is the more dangerous as they are in office for life and not responsible, as other functionaries are, to the elective control. The Constitution has no single tribunal. I know of no safe depository of the ultimate powers of society, but the people themselves.”

Thomas Jefferson said that the Supreme Court is not the ultimate authority. We are. The servant cannot decide the extent of his powers.

The federal government was created by the states. It cannot hold a monopoly on constitutional interpretation. If you allow it to do so, you will be ruled by the discretion of the servant. You lose more and

more freedoms as the federal government grabs for more and more power.

John Taylor, another founding father from 1753 to 1824, of Caroline County, Virginia, was a politician and a writer. He said, "The states do not hold their constitutional rights by the courtesy of Congress. Congress is the creature of the states and of the people, but neither the state nor the people are the creatures of Congress. It would be evidently absurd that the creature Congress should exclusively construe the instrument of its own existence, the Constitution."

The legislature of Pennsylvania approved a resolution in response to the Alien and Sedition Acts. The state declared: "The people of the United States by the adoption of the federal constitution established a general government for the special purposes reserving to themselves respectively the rights and authorities not delegated in that instrument to the compact thereby created each state a seated in its character as a state and as a party. The Act of Union thus entered into being to all intents and purposes a treaty between sovereign states. The general government by this treaty was not constituted the exclusive or final judge of the powers it was to exercise. For if it were so to judge, then its judgment and not the Constitution would be the measure of its authority."

The Alien and Sedition Acts were passed in the 1790s. Right after the Constitution was written, Pennsylvania said that the government was not the interpreter of the extent of its own powers. You do not let the servant tell you what power and authority he has; you tell the servant.

In 1825, Thomas Jefferson prepared resolutions for the Virginia legislature called the "Solemn Declaration and Protest of the Commonwealth of Virginia on the principles of the Constitution of the United States and on the violation of them." In the closing paragraph, he wrote: "While the General Assembly thus declares the rights retained by the states, rights which they have never yielded and which this state will never voluntarily yield, they do not mean to raise the banner of disaffection or separation from their sister states co-parties with themselves to this compact," referring to the Constitution.

"They know and value too highly the blessings of their union as to foreign nations and questions arising among themselves to consider every infraction to be met by actual resistance. They respect too affectionately the opinions of those possessing the same rights under the same instrument to make every difference a construction or ground of immediate rupture. They would indeed consider such a rupture among the greatest calamities that could befall them." If there is a rupture between the states, all co-parties to this Constitution, that would be bad.

"They would indeed consider such a rupture as among the greatest calamities which could befall them, but not the greatest. There is one greater: submission to a government of unlimited powers."

We must remember that God's law applies to all His institutions as well as to individuals. "Thou shalt not steal" applies to an individual. Does that mean that, as a church, we can steal from someone else? No. God's law applies to the church. What about the family? Can a family steal? No; it applies to the family. If theft is wrong for an individual, a family, or a church, is it all right if the government steals? No! "Thou shalt not steal" applies to governments equally as it applies to anyone else. God's law applies to all. Creatures and creations of God may not and cannot excuse themselves from God's law. Government is equally the creation of God and is therefore bound by His law.

God's Law Applies to Government

To assume otherwise would be to deny God's sovereignty and to state somehow that government was either equal to God or above God. It would become its own god, which is absolute blasphemy.

Does the federal government have the right to ignore the Constitution? Does it have the right to usurp authority and demand unconditional obedience? Does it have the right to demand support for that which it was never covenanted to do in the first place? Does the government have the right to violate, usurp, and destroy the Constitution and then demand payment for its unlawful actions? The answer to all those questions is no. It does not have the right; it does not have the power.

The Government Owes Us a Republican Form of Government

Here is what got me started. In our present day, if the federal government thinks for one instant that you owe them, they are merciless toward you. They will persecute and prosecute you. You will face the loss of property, imprisonment, or even death. They will persecute, prosecute, and intimidate if they think for one instant that you owe them. But what about the fact that the federal government owes the states and the people thereof respectively? Will they be as merciless toward themselves? Will they police themselves? Will they arrest themselves? Who will police the police?

Covenants involve reciprocity. Reciprocity means there are dual obligations, responsibilities, and duties. Now I titled this message, "The Government Owes Me." Do you realize there are certain things the government does indeed owe us? I cannot cover all of them today, but I am going to cover one point first.

The federal government owes us a republican form of government. The fourth section of the fourth article of the Constitution directs that the United States shall guarantee to every state in the Union a republican form of government. The form of government is to be guaranteed, which supposes a form already established. This is the republican form of government that our forefathers established, and therefore the federal government is obligated and duty-bound to protect and guarantee it to every state in the Union. There are some things the federal government may or may not do, which I will cover next week, but here is one thing they must do: guarantee to every state in the Union a republican form of government.

So the question has to be asked: What is a republican form of government? What is its essence? How do we know whether or not we have a republican form of government? For a definition of republican government, we must consider what it was in 1787, when the Constitution came into play. Certainly, we may say that the governments of the thirteen original states, as they existed at the time of the writing of the Constitution, were to be considered a republican form of government.

The characteristics that define a republican form of government are usually never discussed, especially by schoolteachers, political leaders, or pastors. In fact, generally all of those people and about everybody else say that what we have is a democracy, which is absolutely, totally, and completely wrong. If we accept the usual rant and nod our heads, saying, "Well, yeah," what we get is a democracy by default. Why do our politicians keep telling us that we live in the greatest democracy in the world? Because they do not want you to know that we really do not have a democracy according to the Constitution.

We have a republican form of government. If you look up "republican government" in Black's Law Dictionary, you will not necessarily find it in the seventh edition, but you will find "republic." Listen carefully to the distinction: "Republic, a system of government in which the people hold sovereign power and elect representatives who execute or exercise that power. It contrasts, on the one hand, with a pure democracy in which the people or community as an organized whole wield the sovereign power of government, and on the other with the rule of one person, such as a king or emperor, czar, or sultan."

What is a republic? Black's distinguishes between a republic, a democracy, and a monarchy. A republic is a system of government in which the people hold sovereign power. That means each of us, individually, would be construed as sovereigns.

How does that differ from a democracy? A pure democracy is one in which the people or community, as an organized whole, wield sovereign power. If everyone in this room said, "We are a democracy; we are one organized whole; we have the power," that would mean the whole, the conglomerate. The republic says no: it is not the whole or the conglomerate; it is each individual. In a republic, the people are the sovereigns and hold the power. It is contrasted with a democracy. There is a vast difference between a republic and a democracy.

Not Thomas Jefferson, but James Madison—who was called the father of the Constitution because he was secretary of the Constitutional Convention—said in Federalist Papers number 10: "Hence it is that such democracies have ever been spectacles of

turbulence and contention, have ever been found incompatible with personal security or the rights of property, and have in general been as short in their lives as they have been violent in their deaths." Do you think the founding fathers gave us a democracy when James Madison says those are wicked, wretched things? We do not want that.

To show you how far we have gone, here is a quote from the United States Army training manual in 1928:

"Democracy. A government of the masses. Authority derived through mass meeting of any form of direct expression results in mobocracy. Attitude toward property is communistic, negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, impulse, without restraint or regard to consequences, results in demagoguism, license, agitation, discontent, and anarchy."

That was in 1928. Folks back then understood the difference between a republic and a democracy. A republic, in a governmental sense, is a government in which sovereignty is held by the people, granted only to their rulers, and then the rulers rule according to law. The Declaration of Independence states that the purpose of government is to protect the rights of the people and that all just power any government holds is from the consent of the governed. What? You mean they are supposed to have our consent before they do anything?

That is what the Declaration says. The first element in a republican form of government is that power belongs to the people and is derived from the people. The second element is that government operates within, under, and by the control of law. In other words, in a republic, the people are the masters, the government is the servant, and the government is bound by the contract, the law, and the Constitution.

The Constitution Controls the Government, Not the People

The Constitution is a grant from we the people to form a government. The government it authorizes is a limited government operating only on the authority and power granted by the people. In every sense, it meets the historical definition of a republic. The Constitution is the grant of authority for the government; it is the law of the people for the government. It is to control the government, not the people.

It is a system of government recognizing that each individual is endowed by his Creator with certain inalienable rights. In a republic, the government protects and guarantees those rights because it rules according to law.

If you understand what a constitutional republic implies and what it is, you would never believe Nancy Pelosi when she says, “We have to pass this bill to see what's in it.” You would never believe Representative Pete Stark when he said that the government can do whatever it pleases. And you would never believe Representative Alcee Hastings from Florida, who said, “There are no rules.”

"We make them up as we go along." Since the Constitution is to be our grant of authority to the federal government to rule constitutionally, if we are not being ruled by the Constitution, by what are we being ruled? If we are not being ruled by the law of the land, then we must be being ruled by the whims, desires, edicts, and schemes of the elite politicians. There is no standard.

Remember that government is covenantal in nature, and that covenants involve reciprocity—mutual obligations and mutual duties. I do not care whether you consider biblical law, common law, or statutory law; the principle is the same. Whenever you have a covenant or contract, if one party violates it, the other party is loosed from obedience.

If Henry agrees to build me a garage for a certain amount of money, builds only a third of it, never finishes it, and then demands all his money, am I obligated to pay him? No. We had a written contract, a written covenant. If my wife runs off with another man,

leaves me, and never comes back, am I obligated to keep supporting her? No.

If we have made an agreement with the federal government—this is how we want to be ruled—and the federal government refuses to rule that way, do we owe any submission to its usurped authority and tyrannical, totalitarian acts? No. This is the principle upon which our country was founded. Did you know that?

Because in 1776, when we had a war for independence against George III of Britain, in 1774 Fairfax County, Virginia, George Mason, George Washington, and Charles Broadwater met, and those men, probably with others, drew up what are known as the Fairfax Resolves, twenty-four resolves. They sent them to George III, essentially saying, "George, we're willing to be your subjects, but we're not going to be your slaves."

They said, "You have violated the covenant that we've had. You've violated the covenant with each one of the colonies." Each colony was independent, with covenants, contracts, and constitutions of its own. They begged George III to keep his end of the bargain, saying, "We want to be your subjects, but we're not going to be your slaves."

The Declaration of Independence is a listing of all George III's violations against the Constitution and the covenant the colonists had. When he failed to keep his end of the contract, the American colonists said, "No more. We're seceding. We're leaving England and George III." When George III sent troops to force submission, our founding fathers fought. All of this came about because government failed to keep its end of the Constitution.

Covenants involve reciprocity. One thing the government does indeed owe us is a republican form of government whereby we the people are independent, free, and sovereign, and whereby those in government live, rule, and work by the law we give them.

Father, in the name of Jesus Christ, we ask for Your blessing and help. Teach us, build us up in the most holy faith, and help us to see not only the importance of the Word of God, but also the importance of knowing the Constitution, if we are to determine whether or not something is constitutional. Give us grace, Lord, to serve Thee

acceptably, with reverence and godly fear. In Thy name we pray. Amen.

CHAPTER 2

The Government Owes Me!

Part Two of Two

Introduction and Review

If you open your Bibles to Romans chapter 13, and once again we are going to read verse 8. This is the second part of the message that I began last week, "The Government Owes Me." If you have not heard the first part, I encourage you to make sure that you hear the first part. Romans 13:8 says, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

Verse 8 comes immediately after verse 7: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom is due; fear to whom fear is due; honour to whom honour is due." In context, this refers to civil magistrates and civil governments as well. If you were here last week or have heard part one, you understand that this is not a socialistic message. It is certainly not a welfare-type message. When I refer to the fact that the government owes me, I am referring to the constitutional debt that the federal government owes to the states and to the people of those states.

Please understand that my argument today is not whether the Constitution is a Christian document or whether it is not. I am not even arguing whether we should be under the Constitution instead of the Articles of Confederation. Many people understand that when our forefathers assembled in Philadelphia, they went to rewrite and rework the Articles of Confederation. The point I am simply making is this: Historically, the Constitution is the document purported to be the one we are to be under in this country at this particular time.

Obviously, then, there is indeed a debt. In part one, I established that no individual, family, church, state, country, or nation can exist without government. You have to have some type of government.

We understand that God ordained only three institutions. He ordained the family, which is a ministry of education; the church, which is a ministry of grace; and the state, which is a ministry of justice. When you understand those three institutions and their ministries, you understand how they are to function and the areas in which they are to function. Each institution—the family, the church, or the state—is answerable, accountable, and responsible to God.

Just as God requires the individual to be Christian, He requires the family to be Christian, the church to be Christian, and the government to be Christian as well. Each institution has been ordained and established to carry out the purposes and functions for which God created and established it.

Government Can Be Wicked

Government, like individuals, families, and churches, may become wicked, disobedient, and rebellious. We tend to forget that it is often government that is wicked and rebellious. All you have to do is read Scripture, and you will find that kings and governments consistently violated the law of God. In fact, I preached two messages several years ago entitled “Civil Government and Idolatry,” showing from Scripture that it was always civil government that introduced idolatry into the land.

Last week I pointed out Psalm 94:20–21. Let me read those Scriptures again to emphasize this point. The question is asked in verse 20: “Shall the throne of iniquity have fellowship with thee,

which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood."

We are talking about a throne, and a throne speaks of government. It is called a throne of iniquity, referring to a wicked civil government. Here is the question: Shall a wicked civil government have fellowship with God when that government makes sin legal? Verse 21 makes clear that it is wicked: "They," the civil magistrates or the government, "gather themselves together against the soul of the righteous, and to condemn innocent blood."

Psalm 94, verses 20 and 21, by itself points out very clearly and very succinctly that God has never ordained a wicked, ungodly, totalitarian, tyrannical, and despotic government. There are many other passages in the Bible that teach and demonstrate this, but Psalm 94 points out very clearly that government can be a wicked, disobedient, and rebellious entity. The Bible also teaches us in Romans 13, which we covered last week, that God ordained the civil ruler to be, number one, His deacon; number two, His exactor of righteousness; and number three, His public worship.

Covenantal Nature of Government

The truth of the matter is this: as Christians, we do indeed owe a debt to a biblical government. The reason we owe a debt to a biblical government is because we understand that God ordained government. God ordained civil government, number one, for the punishment of the wicked, and number two, for the protection of the righteous. So we have all the reason in the world as Christians to support a biblical, righteous, and godly government, because God has commanded us to do so. We have all the reason in the world to do that.

One of the things I pointed out last week is that government is covenantal in nature. All types of government are covenantal in nature. In family government, there is a covenant between husband and wife. In church government, there is indeed a covenant between the pastor and the people. I have an obligation and a duty toward you to preach and to teach the whole counsel of God. You have a duty and obligation toward me to be here, to hear, and to obey the whole counsel of God. So it is covenantal.

If it is covenantal in the family and covenantal in the church, should it surprise us to understand and discover that government is covenantal when we talk about civil government? In fact, it is covenantal. Covenants involve reciprocity. Reciprocity simply means that there exist reciprocal obligations and duties. I have a duty toward Alice as her husband; she has a duty toward me as my wife. I have a duty toward you as your pastor; you have a duty toward me as our people. The same thing is true when it comes to civil government. Reciprocity means that there are obligations, duties, and responsibilities on each side.

It is the idea, "I'll do this for you if you will do this for me." That is true in covenants between man and man; it is also true in the covenant between God and man.

Remember that the federal government was created by the states and the people of those states. Therefore, the federal government owes the states and the people thereof respectively.

Last week, after giving the introduction, I showed you from the Constitution of the United States where the government owes us a republican form of government. In fact, it says that the federal government shall guarantee to each state a republican form of government. I also distinguished the difference between a republican form of government, a democracy, and a monarchy.

In a republican form of government, it is the individuals, the people in their individual capacity, who are the sovereigns or who have the power. In other words, the people have the power, the government is the servant of the people, and the government is ruled by law. If you do not understand a republican form of government, I would encourage you to go back and relisten to that first take.

The Government Owes a Limited, Restricted Form of Government

Today I want to pick up where I left off. The second thing that the government actually owes us is this: The federal government owes us a limited, restricted form of government.

Stop and think about that. If the states, if the Confederation of States, entered into a covenantal agreement with the federal

government when it established it—and it did—then the federal government owes the states and the people of those states respectively a limited, restricted form of civil government.

Do you understand that God restricts and limits every form of government? God restricts and limits family government. God restricts and limits ecclesiastical government. God restricts and limits civil government. I pointed out last week from Romans 13, verses 3 and 4, where God has basically restricted civil government to two issues: the punishment of the wicked and the protection of the righteous. The same exact truth is taught in 1 Peter chapter 2 and verse 14.

When you come to the Constitution, you find that the United States Constitution limits the federal government as well. I will tell you very pointedly, the Constitution does not limit the federal government as strictly as does the Word of God, but it does place limitations upon the federal government.

Listen to Article 1, Section 8 of the United States Constitution. In Article 1, Section 8, there is a prescribed, defined listing of what Congress may do. This is the only area in which the states gave Congress permission to act. Article 1, Section 8 states:

"The Congress shall have power to lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises shall be uniform throughout the United States; to borrow money on the credit of the United States; to regulate commerce with foreign nations and among the several states and with the Indian tribes; to establish a uniform rule of naturalization and uniform laws on the subject of bankruptcies throughout the United States; to coin money, regulate the value thereof and of foreign coin, and to fix the standard of weights and measures; to provide for the punishment of counterfeiting the securities and current coin of the United States; to establish post offices and post roads; to promote the progress of science and useful arts by securing for limited times to authors and inventors the exclusive right to"

The Constitution authorizes Congress concerning their respective writings and discoveries; to constitute tribunals inferior to the

Supreme Court; to define and punish piracies and felonies committed on the high seas and offenses against the law of nations; to declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water; to raise and support armies, but no appropriation of money to that use shall be for a longer term than two years; to provide and maintain a navy; to make rules for the government and regulation of the land and naval forces; to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, and repel invasion; to provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the states respectively the appointment of the officers and the authority of training the militia according to the discipline prescribed by Congress; to exercise exclusive legislation in all cases whatsoever over such district, not exceeding ten miles square—that is, the District of Columbia—as may, by cession of particular states and the acceptance of Congress, become the seat of the government of the United States; to exercise like authority over all places purchased by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; and to make all laws necessary and proper for carrying into execution the foregoing powers and all other powers vested by this Constitution in the government of the United States or in any department or officer thereof.

Now, that is all that Congress lawfully and legally may do. When you get to Article 1, Section 9, it tells you some things that Congress cannot do. For instance, it is a very short list: “The privilege of the writ of habeas corpus shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it. No bill of attainder or ex post facto law shall be passed. No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration herein before directed to be taken. No tax or duty shall be laid on articles exported from any state. No preference shall be given by any regulation of commerce or revenue to the ports of one state over those of another, nor shall vessels bound to and from one state be obligated to enter, clear, or pay duties in another.”

“No money shall be drawn from the treasury, but in consequence of appropriations made by law; and a regular statement and account

of the receipts and expenditures of all public money shall be published from time to time. No title of nobility shall be granted by the United States, and no person holding any office of profit or trust under them shall, without the consent of Congress, accept any present, emolument, office, or title of any kind whatsoever from any king, prince, or foreign state." Those are things that Congress cannot do. Congress is confined to Article 1, Section 8; but Article 1, Section 9 sets out things it cannot do. Please understand this.

The Constitution was written to confine, limit, restrain, and restrict the federal government. It was not designed to restrain or limit the states or the people thereof. Thomas Jefferson, one of our founding fathers, said, "In questions of power, then, let no more be heard of confidence in man, but bind him down from mischief by the chains of the Constitution." What did Thomas Jefferson say? Bind these politicians down by the chains of the Constitution.

These principles are not only biblical, but historical as well. Our grievous error in this country is shown by what our founding fathers said. John C. Calhoun, known as the Ironclad Southerner, said: "The Constitution has admitted the jurisdiction of the United States within the limits of the several states only so far as the delegated powers authorize. Beyond that they are intruders and may be lawfully expelled."

Calhoun said the only thing the federal government can do within the states is that which is limited in the Constitution. If they come into the states beyond the Constitution, they are intruders and may be lawfully expelled. The Ninth and Tenth Amendments clearly evidence that the Constitution was a limitation of power on the federal government. They have authority only in those delegated areas given to them by the states or the people thereof, respectively. James Madison was Secretary of the Constitutional Convention.

And here's what he wrote. I want you to think about our situation. I want you to think about the trillions of dollars of debt that we're in. I want you to think about how easy it is for Congress to basically create money out of thin air by the Federal Reserve. And by the way, let me just point out, none of your taxes go to pay off the federal debt. They just go as interest to the Federal Reserve bankers. The Congress borrows all the money that it wants. Here's what James

Madison said: "If Congress can employ money indefinitely to the general welfare, and are the sole and supreme judges of the general welfare, they may take the care of religion into their own hands. They may appoint teachers in every state, county, and parish, and pay them out of the public treasury. Listen, they may take into their own hands the education of children, establishing in like manner schools throughout the Union; they may assume the provision for the poor; they may undertake the regulation of all roads other than post roads; in short, everything from the highest object of state legislation down to the most minute

"...object of police would be thrown under the power of Congress." What did James Madison say? If Congress can borrow money and control the money, they will even establish government schools and a governmental religion; they will take control of everything.

Here is a warning from the founding fathers. James Madison specifically said that the Constitution was written to bind down with chains, like Jefferson, those men in government, because the only power they have is that which the Constitution gave them. Madison feared that if Congress abused and usurped power, it would turn our country into a tyrannical, despotic, totalitarian government. By the way, what Madison feared has come to pass.

The government—the federal government—owes the states and the people a limited, restricted form of government if it is going to act upon the Constitution as it was written by our founding fathers.

Recognition of Reserved Powers

Thirdly, the government owes us recognition of our reserved powers. I will not press this point deeply because it is tied to the previous point. The federal government is limited, confined, and restricted by the Constitution, and the powers not given to it were reserved to the states or the people thereof.

The federal government is not God. It cannot do everything that it pleases and everything that it wants to do. If the federal government wants to obey the Constitution and be a lawful government, all is well. But when it ceases to obey the Constitution, it becomes an unlawful government.

The Ninth and Tenth Amendments set definite limits on the federal government by providing that the powers not given to the federal government are reserved to the people and to the states thereof. 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 more rights than those that are just listed in what are known as the Bill of Rights. They could not list all of the rights.

The Tenth Amendment says, “The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.” We only gave you certain powers; that’s all we delegated. Certain powers—the rest, residue, and remainder—we’re keeping to ourselves.

These are ours, not yours. John C. Calhoun said: “It is a bold and unauthorized assumption that Congress has the power to pronounce what objects belong and what objects do not belong to the general welfare, and to appropriate money at its discretion to such as it may deem to belong to it. No such power is delegated to it, nor any such power necessary and proper to carry into execution those which are delegated. On the contrary, to pronounce on the general welfare of the states is a high constitutional power appertaining not to Congress but to the people of the several states acting in their sovereign capacity.” Congress cannot declare what it believes the general welfare of the states is. That belongs to the people. Yet that general welfare clause has been taken out of context and used as a pretext to do all kind of ungodly and unconstitutional acts. Thomas Jefferson said: “I consider the foundation of the Constitution is laid on this ground, that all powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states or the people.

To take a single step beyond the boundaries thus specifically drawn around the powers of Congress is to take possession of a boundless field of power no longer susceptible to any definition. If Congress goes beyond the Constitution, it has taken possession of a boundless field of power no longer susceptible to definition. You cannot define their power. You cannot limit it. You cannot confine it.

You cannot define God. God is undefinable, because to define is to limit, to confine, and to restrict.

What Madison is saying, or what Jefferson is saying, is simply this: If Congress has power that you cannot define, it becomes unlimited. It becomes a god unto itself. So it is obvious then that if the government does not pay for what it owes in regard to the recognition of its limited and reserved powers, and recognizing that those limited and reserved powers—or the unlimited and reserved powers—are to the states and the people thereof, then the government becomes something totally different from which it was initially created.

The federal government initially was created to be the servant of the states. It was initially created to be a federal government, not a national government. But if Congress can usurp, and if Congress does usurp and takes this unlimited field of power, then it becomes the master and not the ruled. We the people become the servants and not the master. What we have is a handful of petty bureaucrats who usurp and steal authority that was never given to them.

A Sound Economic System Based on Silver and Gold

They then expect everyone to obey them and to dance to their tunes. Listen to this quote; you will think it recent, but it is not, and its author will amaze you. The author of this quote said, "The issue today is the same that it has been throughout all history. Whether man shall be allowed to govern himself or be ruled by a small elite." That was spoken by Thomas Jefferson. Wow. The issue is the same that it was in 1776, 1787, 1790. It is the same issue in 2010: whether man is going to be allowed to govern himself or be governed and ruled by a small elite.

Again, Thomas Jefferson said, "In free governments the rulers are the servants and the people are their superiors and sovereigns." Ask Thomas Jefferson what happens when governments grab an undefinable field of power. What happens is this: we become the servants and the slaves of a tyrannical, despotic, totalitarian government. Here's my last point. I'm going to take all my time today on this point.

The federal government owes us a sound economic system based upon silver and gold. Article 1, Section 8, says, "Congress shall have the power to coin money, to regulate the value thereof and of foreign coin, and to fix the standard of weights and measures." Congress shall have the power to coin money, not print it, but to coin it. Moreover, Article 1, Section 10 says this.

Now think about this in regard to your state: “No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debt; pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts; or grant any title of nobility.” After the Constitution says that Congress shall have the power to coin money and regulate the value thereof, two sentences later it says that no state shall make anything but gold and silver a tender for payment of debts. If Congress is responsible for coined money, and if coined money according to the Constitution is silver and gold, it has a responsibility to make sure that silver and gold coin is tender in all states by providing such coins. Congress did not, does not, and has never possessed the power to make paper money lawful, nor has it ever possessed the right, authority, or power to transfer its responsibility under the Constitution to a third party such as the Federal Reserve.

The states did not enter into a covenant with the Federal Reserve. In fact, it was Roger Sherman who wrote in 1752 a booklet entitled "A Caveat Against Injustice, or an Inquiry into the Evils of a Fluctuating Medium of Exchange." It was this book written by Roger Sherman and, of course, the Bible as taught by Pastor John Witherspoon. These two men, Roger Sherman and John Witherspoon, were responsible for the hard money clause in the Constitution. They understood not only what the Bible, but what history taught concerning silver and gold.

Daniel Webster said this: "Most unquestionably, there is no legal tender, there can be no legal tender in this country, under the authority of this government or any other, but gold and silver. Either the coinage of our own mints or foreign coins at rates regulated by Congress. This is a constitutional principle perfectly plain and of

very highest importance. The states are expressly prohibited from making anything but gold and silver a tender in payment of debts. And although no such express prohibition is applied to Congress, yet as Congress has no power granted to it in this respect but to coin money and to regulate the value of foreign coins, it clearly has no power to substitute paper or anything else as a tender in payment of debts and a discharge of contracts."

Oliver Wendell Holmes Jr., Supreme Court Justice, observed concerning the term “coin”: “The word ‘coin’ must be taken literally. The power to coin money means to strike off metallic metals, coin, and to make those metals legal tender money. The Constitution says expressly that Congress shall have power to make metallic legal tender. How can it be taken to say by implication that Congress shall have the power to make paper money legal tender? Nor could the power to regulate the value of money be construed to have given Congress the power to create legal tender paper. Congress was to coin money and to regulate the value thereof. Only the relative values of coin money were to be regulated. The construction of the power to regulate comports with that used by Adam Smith, an economic guide to the framers, who understood the term ‘regulate’ to mean the power to fix ratios of value between various types of coins. Moreover, the parallel grant to regulate foreign-coin value bolsters this construction of ‘regulate.’”

Clearly, Congress could not regulate the kind of money that foreign governments might issue, but only establish a ratio of value between foreign and domestic coinage." Oliver Wendell Holmes Jr. also had another quote that I really liked. He said, "The secret of my success is that I found out very early in life that I was not God." Boy, a lot of people need to discover that truth. Thomas Jefferson said, "If the American people ever allow private banks to control the issuance of their currency, first by inflation and then by deflation, the banks and corporations that will grow up around them will deprive the people of their property until their children will wake up homeless on the continent that their fathers conquered." Why are so many homeless today? Because of banks, the Federal Reserve System, fractional banking.

President George Washington said, “Paper money has had the effect in your state that it ever will have—to ruin commerce, oppress the honest, and open the door to every species of fraud and injustice.” George Washington never thought too much of paper money. That is where we get the expression “not worth a continental,” because the continental currency issued during the war was worthless.

I have found reports of people criticizing George Washington for how much money he spent on his horse and food for his horse. They fail to realize that the reason so much money was spent was that the continental paper currency was worthless. It took a bushel basket full of it to purchase almost anything.

Thomas Jefferson also believed that banking establishments are more dangerous than standing armies, and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling the future on a large scale.

Daniel Webster warned, “Of all the contrivances for cheating the laboring classes of mankind, none has been more effectual than that which deludes them with paper money. We’re in danger of being overwhelmed with irredeemable paper, mere paper representing not gold or silver, no sir, representing nothing but broken promises, bad faith, bankrupt corporations, cheated creditors, and a ruined people.”

Ludwig von Mises said, “Government is the only entity that can take a valuable commodity like paper, slap some ink on it and make it totally worthless.” We have legal tender laws in this country, which force us to take “quote-unquote” paper money. Stephen T. Byington wrote in September of 1895, “No legal tender laws ever needed to make men take good money. It is only used to make them take bad money, kick it out.”

Stop and think about that. Who is going to turn down silver or gold? No one with any sense. But when you pull out a paper Federal Reserve note and read, “This bill legal tender for all debts, public and private,” and offer payment in paper, according to legal tender laws, folks must take it.

Since we're talking about silver and gold, our founding fathers said that Congress only had the power to coin money, and no state could make anything but gold and silver a tender for the payment of debts. How seriously did our Founding Fathers take silver and gold coinage? Of course, you know we have never done it, but at one time, if you owned silver or gold, or found gold ore, you could take it to the mint, and the mint would make gold or silver coins for you.

The Coinage Act, or the Mint Act, of 1792, Section 19: "And be it further enacted, that if any of the gold or silver coins which shall be struck or coined at said mint shall be debased or made worse as to the proportion of the fine gold or the fine silver therein contained, or shall be of less weight or value than the same ought to be pursuant to the directions of this Act, through the default or with the connivance of any officers or persons who shall be employed at the said Mint, or for the purpose of profit or gain, or otherwise with a fraudulent intent, and if any of the said officers or persons shall embezzle any of the metals which shall at any time be committed to their charge for the purpose of being coined, or any of the coins which shall be struck or coined at said mint, every such officer or person who shall commit any or either of the said offenses shall be deemed guilty of a felony and shall suffer death."

Wow! You debase our coinage, you're guilty of a felony and shall suffer death. Lord have mercy. What happened to our coinage in 1965? It's still debased. The Coinage Act, or the Mint Act, of 1792 says anybody who debases it shall suffer death. Biblically and historically, gold and silver have always been money. Look in your Bibles to Genesis 23. I'm certainly not going to have time to read and go through all of the Bible.

Biblical Basis for Honest Money

There is so much on this, but note what Abraham did when he bought the cave of Machpelah to bury Sarah in. Genesis 23:7: “And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his

field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead."

This is how they did business: "And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant."

Note three things. First, only specie, gold and silver, is real money. Secondly, money is by weight; it is something that can be weighed. Thirdly, in order not to defraud, it must be current money—money correctly weighed and up to par. Some of you will remember, and some of you know, that your silver coinage, gold coins, and even our today worthless, debased coins have little ridges around the edges.

Before that, there was a technique known as shaving. If you would give me a gold coin, let's say it was one ounce, I could shave around the edge of that gold coin and get a number of grains of gold. Then I could pass it on to you or to someone else as a full ounce. Every gold coin I did that to would soon provide enough gold for a coin of my own. But what is being passed around is not up to par. It is not fully correct.

So he weighed him current money with the merchant. God has just weights and measures. Deuteronomy 25 says, "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt

thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God."

Whenever an individual, a family, a church, a state, or a nation violates the law of God, misery and destruction inevitably follow. What we have allowed our government to do is to sin against God and violate His law. In doing so, we have destroyed ourselves.

President Woodrow Wilson, a man that everyone loves to hate, finally said this: "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated in the hands of a few men. We have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the world, no longer a government of free opinion, no longer a government by conviction and vote of majority, but a government by the opinion and duress of small groups of dominant men." He continued, "I am a most unhappy man. I have unwittingly ruined my country." It was Woodrow Wilson who signed into law the Federal Reserve Act.

Consequences of Disobedience and Call to Obedience

If he was genuinely unhappy and genuinely repentant, he would have done everything within his power to reverse it, which he did not. Certainly his alter ego, Colonel Mandel House, was never even remorseful. It was Senator John Danforth, a Republican from Missouri, who reported in the Arizona Republic April the 21st, 1992: "I've never seen more senators express discontent with their jobs.

I think the major cause is that deep down in our hearts, we've been accomplices to doing something terrible and unforgivable to this wonderful country. Deep down in our hearts, we know that we have bankrupted America and that we have given our children a legacy of bankruptcy. We have defrauded our country to get ourselves elected. Wow. One honest moment in his life.

John Adams said, "All of the perplexities, confusion and distress in America arises, not from the defects of the constitution or confederation, not from want of honor or virtue so much as from downright ignorance of the nature of coin, credit and circulation."

Patrick Henry said, "Bad men cannot make good citizens. It is when a people forget God that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom. No free government or the blessings of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

Johan Christian Frederick Hölderlin said, "What has made the state a hell on earth is that man has tried to make it his heaven."

You have to remember a message that I preached sometime back on the society of death: All men can give you without Christ is a society of death. You remember that passage in Proverbs 8, verses 35 and 36, where our Lord said, "For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

We cannot have the blessings of God upon us by and through our rebellion. The only way we can have the blessings of God is by our obedience. If we want God's blessings, we must be obedient. Heaven comes to earth by obedience, not by disobedience.

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth."

If we want a taste of heaven upon the earth, we must be children of obedience: families of obedience, churches of obedience, and civil governments of obedience.

Government is covenantal in nature. In common law, biblical law, and statutory law, when one party violates the covenant, the other party is released from obedience. If our federal government has agreed to be constitutional and refuses to be, we, as free and

independent people, have no obligation to support an unlawful, unconstitutional, unbiblical, ungodly government.

Father, we ask that you help us, teach us, build us up in the most holy faith, and make us godly and holy. Lord, give us understanding and help us to recover principles that we have forsaken and lost. In the name of Jesus Christ, we ask and pray. Amen.

Source Notes

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