

Issue the Seventeenth of Matters concerning His Lawful assembly

(From *The Christian Jural Society News*)

Scripture and the Law Merchant, *Part One*

by John Quade

Everyone who reads Our newsletter is familiar with Our stand against Christians involving themselves in commerce, or the law of the merchant, known in law as the *lex mercatoria*. With this article we begin a series on what Scripture has to say about the merchant and his practices.

Before we get into the study of words in the Scripture that deal with commerce, we must first understand that the nation of Israel occupied a very unique position, geographically speaking, in the plan of God.

Judea sat squarely in the middle of the land bridge that connected Asia, Africa, India, and Southern Europe and through it, passed all the trading caravans of the East. The City of Jerusalem was also uniquely located on a high plain in the center of Judea which, historically, could only be attacked by the military forces of other nations, in two ways, both of which are related to the plain that provided access to the City from the North.

There were two entrances to this plain from which an invading army could attack the City of Jerusalem. The first was relatively close to Jerusalem and was called, the north entrance. The second entrance to the plain was much further north and was called the uttermost northern entrance. From these two and only these two entrances to the plain north of Jerusalem all the armies in history have launched their attacks on Jerusalem.

Jerusalem has never been attacked from any other way than from these two northern entrances to the plain and this is why the City had, almost from the beginning of its occupation, three walls on the North side of Jerusalem, but only one wall on the East, West, and South. On the East, the City is protected by the deep gorge known as the Wadi Kidron. On the West and South are nearly impenetrable mountains. The only other way into the City from the Southwest is by a very narrow crack in the mountains which could be protected against any attack by a mere handful of men.

When the Scripture makes a prophecy against the City, it will use the well-known phrases such as; they shall come out of the North, and they shall come from the uttermost North, to denote which pass the invading armies will use to gain access to the plain. This is true, whether the army invades from a northern, eastern, southern, or western nation relative to Israel.

This extensive description of the strategic character of Jerusalem points out that whoever controls Jerusalem, controls all trade and commerce between the continents mentioned above and it also explains why the Hebrews, and later, the Jews, became so well known for their dealings in trade and commerce.

The word merchant and its related words are found in Scripture as; merchandise (22 times), merchant (12 times), merchantmen (2 times), merchants (28 times) and merchants' (1 time). In these 65 citations the words are translated from more than a dozen root words in both the Greek and Hebrew.

Merchandise

This word is translated from twelve root words, nine in Hebrew and three in Greek and is found in the following verses. Deut. 21:14, 24:7; Prov. 3:14, (twice), 31:18; Isaiah 23:18 (twice), 45:14; Ezek. 26:12, 27:9, 15, 24, 27 (twice), 33, 34, and 28:16; Matt. 22:5; John 2:16; 2 Peter 2:3; Revelations 8:11,12.

The first cite in Deuteronomy 21:14 occurs within the context of laws on how to deal with female prisoners of war. If the Israelite chose, he could take a female prisoner of war to wife after she has shaved her head, pared her nails, and dressed as a woman should (verses 10-13); and the man shall wait a period of thirty days before he marries her to give him time to cool off after she has been humbled by the shaved head, etc. The humbling changes her appearance from looking like a pagan to looking more like a Hebrew woman.

But, if he decides not to marry his female captive, he is to set her free.

"And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou has humbled her."

To sell her would be to engage in a form of deceit because the former captive now looks like a Hebrew woman by virtue of the humbling process. Thus, in Deuteronomy 24:7, a Hebrew who attempts to sell another Hebrew is to suffer the death penalty, and apparently this is the reason why even a captive with the appearance of being a Hebrew is not to be made merchandise of.

The passages in Proverbs are in the context of the value of wisdom, understanding, and knowledge. Here the merchandise is translated as a kind of profit derived from the receiving of knowledge, understanding, and wisdom, which is more valuable than even silver and fine gold.

"For the merchandise of it (*knowledge, wisdom, understanding*) is better than the merchandise of silver; and the gain thereof than fine gold."

Similarly, Scripture describe the wonderful traits of a woman in Proverbs 31: 18.

"She perceiveth that her merchandise is good; her candle goeth not out by night."

Here, such a woman knows her own value and her light does not fade even in the night.

In Isaiah 23:18, the word merchandise is used twice within the context of prophecy on the city of Tyre in verses 15-17 where she is known for her merchant activities as a harlot. Later, after she has been judged and repented (Matthew Henry says this may have taken place during and after Christ) her merchandise is dedicated now to the Lord, or rather the profit from it. Such is the frugality of the Tyrians that they wear durable rather than expensive clothes and their food is less luxurious and merely abundant.

"And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for here merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

In the 45th chapter of Isaiah we see a prophecy concerning the people who knew not the Lord (the Gentiles, v. 5) and of their future prosperity as the Israel of God, wherein the lands of Egypt and Ethiopia bring their merchandise unto this people and pay homage to God. v. 14:

"Thus saith the Lord, The labor of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God."

In Ezekial 26:12 is the prophecy of Tyre's destruction that precedes the prophecy in Isaiah 23.

"And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water."

In Ezekial 27:9, 15, 24, 27 (twice), 33, 34 the word merchandise is again used several times in a more detailed prophecy of the destruction of Tyre. In 28:16 violence is the fruit of much merchandise.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire."

In the New Testament, we find the first reference to merchandise in Matthew 22:5. Here the text occurs in the Lord's parable of the king who calls to the people to come join the marriage supper of his son,

"But they (*the people*) made light of it, and went their ways, one to his farm, another to his merchandise;"

Later, in the same parable, these people are described as murderers because they took the servants of the king and killed them rather than hear of the coming marriage of the son. This parable is an obvious description of what the Jews would do to Christ and his disciples.

The next use of the word merchandise, is found in John 2:16. This is the famous series of verses in 2:13-17 in which Jesus drives the money changers, etc., from the Temple.

"And [*He*] said unto them that sold doves, Take these things hence: make not My Father's house an house of merchandise."

In 2 Peter 2:3, we find Peter's sermon and prophecy on what the deceivers will do to the Christians.

"And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Matthew Henry's Commentary on these verses is to the point when he says:

"Observe ... the method seducers take to draw disciples after them: they use feigned words; they flatter, and by good words and speeches deceive the hearts of the simple, inducing them to yield entirely to the opinions which these seducers endeavour to propagate, and sell and deliver themselves over to the instruction and government of these false teachers, who make a gain of those whom they make their proselytes, serving themselves and making some advantage of them; for all this is through covetousness, with a desire and a design to get more wealth, or credit, or recommendation, by increasing the number of their followers. The faithful ministers of Christ who show men the way of truth, desire the profit and advantage of their followers, that they may be saved, but these seducing teachers desire and design only their own temporal advantage and worldly grandeur."

Again, consistent with previous verses we have cited, we see the condemnation of the practice of making merchandise of men, but especially of Christians.

Then, in Revelations 18:11,12 we find that the word merchandise is used within the judgments pronounced on Babylon the great.

"And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble."

If, indeed, Babylon the great is the City of Jerusalem as many scholars believe, then we can well understand the reason for the merchants crying out, because with Jerusalem destroyed there is no longer a city to protect their commercial highways to all the world and such trade stops.

In closing Our exposition on the word merchandise in Scripture, the following points should be clear to all:

First, Scripture forbids making merchandise of men and God especially forbids making merchandise of Christians, to the extent that, the penalty for making merchandise of Christians is death.

Second, it is clear that trafficking in merchandise is not a practice that God looks upon with favor. Granted, in these verses we see that the merchandise of others, i.e., non-believers, does come into the possession of believers, but what is merchandise to the non-believer is an inheritance to God's people, since 'the Earth is the Lord's and the fullness thereof.' And since we are joint-heirs or co-inheritors with Christ, it is Our right to receive such goods, but not to engage in the practice of making merchandise of what God has given us.

In next month's part of this series, this last point will become much clearer!!

Issue the Eighteenth of Matters concerning His Lawful assembly

(From The Christian Jural Society News)

Scripture and the Law Merchant, *Part Two*

by John Quade

NOTE: the Scripture cited herein is from the 1611 Authorized Version, aka The King James.

In the previous part of this series we looked at the usage of the word 'merchandise' in Scripture. In this part, we will examine the usage of the word 'merchant.'

The word 'merchant' in the singular case is found in Scripture twelve times, while the word 'merchants' in the plural sense is found twenty-eight times, and the word 'merchants' in the possessive sense is found only once, with 'merchantmen' occurring twice. Thus, 'merchant' and its variants are found forty-three times in Scripture and we will examine these words in the order in which they appear, without reference to their tense.

The verses in which these words are found are: Genesis 23:16, 37:28; 1 Kings 10:15, 10:28; 2 Chronicles 1:16, 9:14; Nehemiah 3:31-32, 13:20; Job 41:6; Proverbs 31:14, 31:24; Song of Solomon 3:6; Isaiah 23:22, 8, 11; Isaiah 47:15; Ezekiel 117:4, 27:3, 12, 13, 15, 16, 17, 18, 20-24; 27:36, 38:13; Hosea 12:7; Nahum 3:16; Zephaniah 1:11; Matthew 13:45; Revelations 18:3, 11, 15, 23.

In Genesis 23 we find the story of the death of Abraham's wife, Sarah, and in 23:16 Abraham buys the field and cave wherein he will bury her.

"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."

That there is a striking difference between the workings of God's Law and man's law is seen in Genesis 37:28 within the story of the evil doing of Joseph's brothers. It is clear that the merchantmen mentioned herein, were not believers in God's Law because they sold Joseph to the Ishmaelites. As we have seen before, the restoration of the City of Jerusalem, there were still those who were doing things that were not permitted to be done on the Sabbath. Apparently, merchants were among the guilty and thus they were made to stay out of the City on the Sabbath to keep them from violating the Law.

"So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice."

In Job 41 there is a series of verses on Leviathan which are part of a series of challenges from God to Job and in speaking of Leviathan, God says,

"Shall the companions make a banquet of him? shall they part him among the merchants?"

In the last chapter of Proverbs, we find a description of a virtuous and Godly woman. In verse 14, she is likened to the merchants ships where,

"She is like the merchants' ships; she bringeth her food from afar.

Later in the same chapter of Proverbs the description of a Godly woman details how she makes money for the household.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant."

The Song of Solomon has been variously interpreted as an allegory of the relationship of Christ to his bride, which is the church. In chapter 3, the bride searches for her lost love whom at last she finds in verse 6.

"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

In Isaiah and Ezekiel, two great works of prophecy, we find many references to merchants with four cities found in Isaiah, and well over a dozen in Ezekiel, especially in chapters 17 and 27. In the prophecies of Isaiah we again find condemnations that are to come on the merchant cities of Tyre and Zidon (Sidon). The isle referred to in 23:2 is Tyre. Verses 2, 8, and 11 of chapter 23 are here published together.

2. "Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished."

8. "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?"

11. "He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof."

In the 47th chapter of Isaiah, Israel and Jerusalem are described as the daughter of the Chaldeans. This is directly related to the fact that Chaldea was a nation that skillfully employed the techniques of merchants of debt to weaken a nation before it was conquered by the army. Thus, the Chaldeans would go into a country and offer loans at low interest with special conditions which virtually guaranteed that the debtor would never pay off the debt. As this practice spread throughout a nation, it so burdened the middle class that it ceased to exist and hence, the country was ripe for take-over. But, as shown in verse 15, when the conquest comes, even the merchants of debt will abandon the nation.

"Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee."

In the 17th chapter of Ezekiel we find a parable spoken against Israel in the form of two eagles, one good and one bad. The first brings prosperity, but when Israel turns away to the second, judgment comes. The reference to merchants is found in verse 4.

"He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants."

Again, in the 27th chapter of Ezekiel we find the prophecies against Tyre, et al. But the prophecies are also against Judea and Jerusalem.

3. "And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty."

12. "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs."

13. "Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of Nahum depicts the powerful imperialism of a despotic, pagan nation and declares the ultimate and certain triumph of God's justice and sovereignty. Here again, in such a system of tyranny, we find the merchants prominent in Nahum 3:16..

"Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away."

The last reference to merchants in the Old Testament is found in Zephaniah 1:11.

"Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off."

The first reference to the merchant in the New Testament is found in Matthew 13:45 and it occurs within the context of the Lord's description of the kingdom of heaven. Here, the Lord likens the obsessive passion of the merchant for gain, with what should be the passion of those in the kingdom of heaven.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:"

The remaining references to merchants in the New Testament are found in the Book of the Revelations of Jesus Christ to John and are all found in chapter 18.

3. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

11. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:"

15. "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,"

23. "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

It is clear from this study of the merchant throughout the Scripture, that God does not look with favor upon the law of the merchant, since, in every case of judgment and prophecy against

Israel and Judea we find that commercial activity was a prominent factor within the land when it was judged.

Thus, the nation that engages in such activities will be judged by God and punished for permitting such commercial activity to take place. We must note that the judgment is not directly because of commercial activity, since the judgment itself is earned from a much more pervasive apostasy of which commercial activity is but one manifestation of corruption, among many.

But, as we have pointed out in the News and in the Book of the Hundreds on many occasions, the law merchant is a corruption before God that seeks to advance a world view and religion that is not merely Un-Godly, but is clearly Anti-God and Anti-Christian. Particularly is this so with regard to the lending practices of merchants which are nothing more than slavery.

That we are not the first to note this is seen in the following extended quote from Crimes of the Civil War, by Judge Henry Clay Dean (1868), in which he draws the clear parallels between the slavery practiced in the South and the so-called Funding System of A. Lincoln which was launched during Lincoln's War Against All Christian States:

"The obligation of the slave to work for his master was purely a legal one; an investment of money under the protection of the law. If it were a sinful one, it was the sin of the law, not of the slaveholder. This relation we have repudiated with the full sum of three thousand millions of dollars of money legally invested in this particular interest. It is true that it was argued that this system [of slavery] was oppressive; so do I argue that the debt is oppressive beyond all endurance. It is argued that slavery was unjust; so do I argue that this funding system is unjust. It is argued that the system of slavery was cruel; that it was used to enslave the [*265] poor and helpless black man. So do I argue that the present debt is used as means to enslave the poor white man with the black man, to make them both the servants of the capitalist and bondholder.

It is emphatically presented, that the system of slavery was transmitted from the parents to innocent children yet unborn. So do I argue that the bonded system of our debt is being transmitted to innocent generations, who will be stinted of sustenance in their mother's womb, and oppressed all the days of their lives, to pay the penalty of their perpetual servitude to their taskmasters. But if such a repudiation in contravention of law, may be made under the plea of military necessity for the overthrow of a written constitution [and the free government erected thereunder], how much stronger is the argument of a civil necessity, for the perpetuity of a system of free government in which the distinction between the rich and the poor shall be merely of imagination? It is argued that African slavery created an overbearing aristocracy. So we argue that the bonds [held by Europeans] have created a most offensive oligarchy, that not only claims to rule society, but assumes to rule the government. Judge Henry Clay Dean, Crimes of the Civil War (1868), pp. 264 265. [Insertions added.]

The debt of the United States is slavery, which becomes more exacting as the debt increases in volume.

This debt has all the attributes of national and personal slavery, and fixes itself on the realty and personalty of the country.

Salmon P. Chase did not hesitate to publish to the world through his factotum, Cooke, that the debt was a first mortgage upon all the property of the United States.

This affects the title of the lands and leaves every man but a tenant upon his own property, who may be ousted by the mortgagee upon the first failure to meet the appointed installment assessed in taxes. The mortgagee is pursuing the same oppressive and delusive course that is always pursued by every other mortgagee, with the intent to absorb the mortgagor.

Seeing that the land will always remain to be seized for the debt after every thing else fails, the mortgagor first absorbs the personal property of his victim, then executes his land and holds both the realty and personalty in forfeiture of payment.

Our creditor commences on food, raiment and medicines, which we must have if we live at all by tariffs, and takes at least one half before we are allowed to reduce them to possession. This strikes every body.

Then he continues, by exacting stamps [licenses] of every soul that can make a contract, pay a debt, or take a receipt; this includes all of the very poorest laborers.

Then he exacts an income tax upon every man who can make a thousand dollars per annum; this is to strike the young and [*329] thrifty classes, just entering upon active life, oftentimes with parents and invalid relatives to support. From him five percent is exacted. Slight taxes are imposed upon gross amusements, all to feed the greater vices of life.

Just here the tax list ends, as it reaches the mortgagor, the bondholder who owns the mortgage remainder of the real estate, and received the tax lists, stamp duties, excise and tariffs, to pay up the interests accruing upon the mortgage notes.

This gentleman is our master, who has so long reveled in wealth that he does not know his own slaves when he meets them abroad, and has not for them that affection which association, responsibility, and interest give to the ordinary master. These are our untitled nobility. They are destitute of employment, indeed, they need no employment, every man who wields a plow, spade, anvil, loom or machinery of any kind, is his servant. Every woman who superintends a kitchen, garden, or boardinghouse, hands over to the bondholder all her surplus earnings after making daily tributes upon the necessities of life, enjoying no luxuries for herself. The bondholder sits like a blind beggar by the way side, shuts his eyes, extends his hands and cries of each one passing, in his piteous tones, can't you give a poor man a penny. Lamartine, Kossuth, O Connell, and all the renowned beggars, public and private, of modern times, in presenting the wants, claims, and necessities of themselves, or the mendicant whom they represent, are not to be compared with these indigent, honest, disinterested, patriotic, nay, more, philanthropic bondholders.

The tariff upon food, raiment, medicines, and all that we necessarily use, is a system of allowance as exact but more stinted, that has ever been imposed upon any laboring slaves, and when labor itself gives out, the laborer no longer of service to his master, is carted to the alms house, where his allowance [Social Security check, unemployment compensation, welfare checks] and helplessness are complete.

Like every other system of slavery, the law making power is in the hands of the master. The laboring masses are allowed to vote, but if he is a tenant, the landlord controls his vote or ousts him. If he is a laborer, the employer follows him to the polls, examines his ticket, puts a spy upon his track, and dismisses him for an attempt to vote against his will.

[*330] If he is an operative, the manufacturer notifies him that all the hands are expected to vote the ticket of the proprietor, upon penalty of loss of employment.

If he is a house or body servant, he is disposed of in a more summary manner.

The bank holds the same rod in quiet way over its debtors, endorsers, and dependencies, who are expected to sustain the power that sustains them. The control is as complete over the polls as was ever held by Spartan over helot, by Jew over bondman, by Russian over serf, by master over slave.

The footprints of the master precedes the slave into legislative halls, where he assumes the arrogant airs and commands in the same authoritative tones. Here the people's servants are bought with their own money, to betray their sacred trust, and add a new thread to the screw to press them down, or remove a link to shorten the chain which will bind them more closely to the car wheel of oppression.".....

More from Judge Dean and The Law Merchant next month.

Issue the Twentieth of Matters concerning His Lawful assembly

(From The Christian Jural Society News)

Scripture and the Law Merchant, *Part Three*

by John Quade

The point of the analysis of the law of the merchant that was done in previous Issues of the News was to show that not one verse in the Bible supports the idea of Christians being engaged in commerce. Further, it is also clear that when God's judgment falls on the earth, whether local or world-wide, the merchants and those who depend on the merchants will suffer great loss and severe pain.

This being the case, why would any Christian want to stay in commerce? The answer is, because they do not take God's Word seriously. Even when it is pointed out time and again that Scripture opposes such practice, they will first look to find some way around the clear meaning of the Bible, rather than repent of their sins. For, in the final analysis, the current life of most Christians is just far too comfortable, convenient, and makes the good life easy. This is the real reason why they do not want to repent.

Of course, many will say that it makes no difference because the Lord is coming back next Wednesday at 12:15 (or 12:28, depending on which Evangelist you listen to) and meanwhile their own communities continue to disintegrate along with the rest of the world.

I remember once that Hal Lindsay, the great Evangelical 'prophet of rapture fever, scare and share' theology, once said at the Light and Power House in West Los Angeles that: "If I'm still here in ten years, then everything I've said is a lie." That statement was made in 1970 and Hal Lindsay is still here, twenty-seven years later!!!

But what is so remarkable about the Christian apathy towards that type of theology and commerce today is, they supposedly read the Bible every day and do not see that precisely the same events that happened to Christ, the Apostles, and hundreds of thousands of other Christians in the first three centuries of the church, is happening today--all around them. Christians should know and understand Roman history better than the secular world and recognize its sins when they see them. But, they don't and could really care less.

Too many of the Christian public are like the man who stands in the middle of a ten story building and watches it crumble in a 9.5 earthquake rather than get out of it. No, this man is rejoicing because his pastor tells him that before a single brick hits him on the head, the Lord will snatch him out and take him to safety. Of course, the pastor yells these words through an open window from outside the building.

Christians in their 501(c)3 churches condemn the world everyday on national television but they would never admit that they are themselves responsible for the corruption in the land. After all, "the quicker the world goes into the toilet, the quicker the Lord comes back." And, if one is going to be raptured off the earth next week, there isn't time to do anything. No, the best we can do is evangelize and get more to join our 501(c)3 commercial corporations and wait with the rest of the twits for the Lord to come back next week. They all have their guaranteed fire and life insurance policy that says that, "We're going to heaven--why worry about it?"

There is a maxim that says; he who fails to protect another from clear and present danger when a word will prevent the crime, is guilty of the crime himself. Scripture says; "Thou shalt not put a stumbling block before the blind" (Lev. 19:14) Can you continue to look the other way and watch millions of people stumble and fall and be cast on the rocks of commercialism.

Scripture prohibits one Christian from suing another and yet daily, Christians take each other to court, going before the ungodly, but they will not take the time and trouble to form their own courts. Very well, suffer the consequences predicted by Judge Henry Clay Dean over one hundred and thirty years ago:

"In the court, the Judge is overawed with social proscription or sweetened with presents which could not be taken by an honest judiciary, or be given in evidence as bribes.

Like courts, like juries, misdirected by judges and overawed or corrupted by capital, or failing in this, attorneys are bought up, witnesses are intimidated or corrupted, until the slave suitor gladly abandons his claim and leaves the court in disgust. The failure of one discourages the rest, and capital as thoroughly subdues the contestant, as the master would subjugate his slave by the bludgeon or cat o' nine tails."

Every court in America is utterly corrupted, like the whited sepulcher that is beautiful on the outside and full of the blood of corruption on the inside.

Few Christians today tremble at the thought of God's judgment because they have turned Him into a pure God of Love. If God wouldn't stay his hand when it came to judging the Jews, why should he stay his hand against those modern Christians who are utterly committed to the judaismus ways of commercial law???

We have tried Our best at *The News* to clear the road of stones so the blind could walk without stumbling and we have made a total commitment to helping Fellow- Christians learn how to live

life according to God's Law. We don't have all of the answers, but what we do know, we publish. We will continue this effort for as long as we can, but the final Word on that is not in Our hands to control, but in God's hands.

Just as your successful efforts depend on enough Christian support in your community, so it is with *The News*.