

FOREWORD

Law, Covenant, and the Restoration of a Free People

This companion volume exists because law is never merely technical. Law is theological, whether acknowledged or denied. Every legal system testifies—openly or covertly—to what it believes about authority, justice, human dignity, and the source of rights.

The law-only volume that follows this book contains statutes drawn directly from Scripture. This volume exists to explain **why** such laws exist, **where** they come from, **what authority they carry**, and **how they function within covenant rather than coercion**.

For many readers, the word *law* has been distorted—associated with oppression, rigidity, or control. Scripture presents a radically different picture.

“The law of the LORD is perfect, reviving the soul;
the testimony of the LORD is sure, making wise the simple.”
— **Psalm 19:7**

Biblical law was never designed to enslave humanity. It was given to restrain evil, limit rulers, protect the vulnerable, and preserve liberty under God.

This foreword speaks to several audiences, each of whom approaches the subject of biblical law from a different place.

To Pastors and Shepherds

The Church has often been taught—implicitly if not explicitly—that law and grace stand in opposition. Scripture does not support that division.

Jesus did not abolish God’s law; He fulfilled it by relocating its jurisdiction from mere external compliance to the heart, conscience, and will.

“Do not think that I have come to abolish the Law or the Prophets;
I have not come to abolish them but to fulfill them.”
— **Matthew 5:17**

Fulfillment is not erasure. It is completion, embodiment, and rightful authority. Biblical law, rightly understood, forms disciples capable of living within grace rather than abusing it.

“I will put my law within them, and I will write it on their hearts.”
— **Jeremiah 31:33**

This book invites pastors to rediscover law as formation, protection, and love rightly ordered.

To Christian Law Practitioners and Jurists

Scripture speaks fluently in the language of law: jurisdiction, authority, intent, testimony, restitution, and accountability. Biblical law is not primitive morality—it is covenant jurisprudence.

“You shall not pervert justice; you shall not show partiality.”
— **Deuteronomy 16:19**

The New Testament does not dissolve lawful reasoning; it intensifies it.

“The law is spiritual.”
— **Romans 7:14**

This volume traces continuity between biblical law, natural law, and the principles that once anchored common law and constitutional restraint.

To Civic Leaders and Public Servants

Every civilization answers—explicitly or implicitly—one foundational question: *What is law for?*

Biblical law answers clearly: law exists to restrain evil, protect life, limit power, preserve inheritance, and uphold justice according to a standard higher than the state itself.

“Justice, and only justice, you shall follow.”
— **Deuteronomy 16:20**

A government that acknowledges no authority above itself inevitably becomes the highest god in its own system.

To Skeptics and Non-Believers

Many readers fear departing from the only legal system they have ever known. That hesitation is understandable. Familiarity feels safer than truth when truth has been caricatured.

Modern law presents itself as neutral and secular, yet Scripture warns that systems need not name their god in order to serve one.

“Satan masquerades as an angel of light.”

— **2 Corinthians 11:14**

When law is governed by counterfeit moral authority, enforced through fear, debt, deception, and propaganda, and spoken through false prophetic voices, it functions as a **hidden theocracy**—not of God, but of impersonated authority.

By contrast, God’s law is open, named, restrained, and accountable.

“Where the Spirit of the Lord is, there is freedom.”

— **2 Corinthians 3:17**

The difference between the two systems is not subtle. One enslaves while claiming neutrality. The other liberates while naming its Lawgiver.

This book invites comparison, not coercion.

A Charge to the Leadership of the Re-Inhabited Republic

This final word is addressed to those who would bear responsibility for governance in a restored and Re-Inhabited Republic: The President, Congress, the Judiciary, Secretaries of State, Governors, and all officers entrusted with public authority.

Government is never neutral before God.

“By Me kings reign,
and rulers decree what is just.”

— **Proverbs 8:15**

The original American Republic understood itself to be under covenant obligation to God. Liberty was never believed to be self-sustaining; it was understood to be conditional upon righteousness.

Covenant is never merely verbal. It requires a **public witness**. For a nation, that witness is law.

“You are My witnesses,” declares the LORD.

— **Isaiah 43:10**

To claim covenant with God while rejecting His law is to bear false witness at a national scale.

The adoption of biblical law by a Re-Inhabited Republic is not theocratic rule. It is jurisdictional alignment—placing the state back under law rather than above it.

Each branch bears responsibility:

- **The President** executes law as a servant, not a source, of authority.
- **Congress** applies justice rather than inventing morality.
- **The Judiciary** judges faithfully without legislating from the bench.
- **States and Governors** steward covenant fidelity at the local level.

“Unless the LORD watches over the city,
the watchman stays awake in vain.”
— **Psalm 127:1**

This companion volume stands as a witness that **a Republic may once again order itself under God**—not by force, but by fidelity; not by domination, but **by covenant**.



COVENANTAL OATH / AFFIRMATION

For Officials of the Re-Inhabited Republic

I solemnly affirm, before God and the People,
that I acknowledge the LORD God as the source of all legitimate law, justice, and authority.

I recognize that this Republic exists in covenant under God,
and that my office is a stewardship, not a possession.

I commit to uphold justice according to God’s revealed moral law,
to restrain evil, protect the innocent, defend liberty,
and to govern humbly, honestly, and without partiality.

I will not place myself, my office, or the state above the law of God,
nor substitute human will for divine justice.

May God hold me accountable to this covenant,
and grant me wisdom to serve faithfully.



LEADERSHIP DECLARATION

Declaration of Covenant and Law for the Re-Inhabited Republic

We, the undersigned leaders and officers of the Re-Inhabited Republic for the United States of America, do hereby declare:

1. **That God is the ultimate source of all legitimate law, justice, and authority**, and that no human government may rightfully place itself above Him.
2. **That the Republic exists within a covenantal relationship with God**, and that national blessing, liberty, and continuity are inseparable from fidelity to His moral order.
3. **That biblical law constitutes the supreme moral and natural-law standard** by which justice, liberty, and righteousness are to be measured in the governance of the Republic.
4. **That the adoption of biblical law serves as a public witness of covenant**, restraining rulers, protecting the people, and preventing the consolidation of arbitrary power.
5. **That this Republic rejects all counterfeit authority**, including legal systems rooted in deception, exploitation, usury, and moral inversion.
6. **That each branch of government bears defined responsibility under God:**
 - The Executive to faithfully execute just law,
 - The Legislature to legislate in harmony with divine justice,
 - The Judiciary to judge impartially without creating law,
 - The States to steward covenant fidelity locally.
7. **That liberty is preserved not by autonomy from God, but by obedience to Him**, and that righteousness alone exalts a nation.

“Righteousness exalts a nation,
but sin is a reproach to any people.”
— Proverbs 14:34

We therefore affirm this declaration as a binding expression of our national covenant, and commit ourselves, and the offices we hold, to governance under God, for the good of the People and the generations yet unborn.



THE LAW BEHIND THE LAWS

A Companion to the Biblical Law Code

PART I — WHAT BIBLICAL LAW IS (AND IS NOT)

1. Biblical Law Is Covenant Law

Biblical law does not originate in social contract, political theory, or human consensus. It originates in **covenant**—a binding relationship initiated by God and entered into by a people.

“Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples.”

— **Exodus 19:5**

Covenant law assumes:

- a Lawgiver with authority,
- a people with responsibility,
- moral obligations grounded in relationship,
- continuity across generations.

Unlike modern statutory systems, biblical law is not merely regulatory. It is **relational**, defining identity before behavior.

“I am the LORD your God, who brought you out of the land of Egypt... You shall have no other gods before Me.”

— **Exodus 20:1–3**

Law follows redemption; obedience follows relationship. God delivers first, then instructs.

2. Law and Love Are Not Opposites

A persistent modern error is the assumption that law and love stand in opposition. Scripture presents them as inseparable.

“This is love for God: to keep His commandments. And His commandments are not burdensome.”

— **1 John 5:3**

Biblical law defines the shape of love in action—toward God and toward neighbor.

“You shall love the LORD your God... You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

— **Matthew 22:37–40**

Law gives love boundaries, substance, and protection from sentimentality or abuse.

PART II — LAW AND FULFILLMENT IN CHRIST

3. Fulfillment Does Not Mean Abolition

Jesus explicitly rejected the idea that His coming nullified God’s law.

“Do not think that I have come to abolish the Law or the Prophets;
I have not come to abolish them but to fulfill them.”

— **Matthew 5:17**

Fulfillment (*plēroō*) means completion, maturation, and embodiment—not cancellation.

Jesus intensifies the law by relocating its jurisdiction:

- from external acts to internal intent,
- from ethnic boundaries to universal application,
- from court-only enforcement to conscience before God.

“You have heard that it was said... but I say to you...”

— **Matthew 5:21–48**

The law is not weakened; it is **internalized**.

“I will put My law within them,
and I will write it on their hearts.”

— **Jeremiah 31:33**

4. The Law Is Spiritual, Not Merely Legal

The New Testament does not abandon lawful reasoning; it reveals its spiritual depth.

“So the law is holy, and the commandment is holy and righteous and good.”

— **Romans 7:12**

“The law is spiritual.”

— **Romans 7:14**

Biblical law addresses not only conduct, but motive, allegiance, and accountability before God.

PART III — WHERE BIBLICAL LAW IS FOUND

5. The Torah as the Primary Law Code

The Torah (Genesis–Deuteronomy) contains the foundational Law corpus of Scripture.

Primary law sections include:

- **Exodus 20–23** — Covenant Code
- **Leviticus** — Holiness and priestly law
- **Numbers** — Supplementary and administrative law
- **Deuteronomy 12–26** — Covenant restatement

“These are the statutes and rules that the LORD commanded...
that you may live and possess the land.”
— **Deuteronomy 6:1**

Later Scripture never contradicts the Torah; it interprets, applies, enforces, and restores it.

6. Law Applied in History

The historical books demonstrate law in action:

- kings judged by obedience to law,
- nations blessed or judged by covenant fidelity,
- exile explained as lawful consequence.

“He did what was evil in the sight of the LORD
and did not walk in the way of David his father.”
— **1 Kings 15:26**

History functions as **case law**, not myth.

7. Law Loved and Internalized

The wisdom literature reveals the heart response to God’s law.

“Oh how I love Your law!
It is my meditation all the day.”
— **Psalm 119:97**

“The commandment of the LORD is pure, enlightening the eyes.”
— **Psalm 19:8**

Law is portrayed as life-giving, protective, and desirable—not oppressive.

PART IV — LAW ENFORCED AND RESTORED

8. The Prophets as Covenant Prosecutors

The prophets do not invent new laws. They act as **covenant prosecutors**, bringing charges against Israel and the nations.

“Hear, O heavens, and give ear, O earth;
for the LORD has spoken.”
— **Isaiah 1:2**

Their accusations are lawful, not emotional:

- injustice,
- idolatry,
- oppression,
- covenant breach.

Ezekiel 40–48 stands apart as a **future-oriented lawful vision**, outlining restored worship and governance.

9. Second Temple Commentary Traditions

Texts such as Jubilees, Sirach, and the Maccabean literature demonstrate how Jews understood and expanded upon Torah law between Moses and Christ.

“He gave them knowledge of His laws
and showed them the heritage of life.”
— **Sirach 17:11**

These writings show continuity of law consciousness, not abandonment.

PART V — KINGDOM LAW IN THE NEW TESTAMENT

10. Kingdom Law Proclaimed by the King

Matthew 5–7 functions as a **constitutional proclamation** of Kingdom law.

“He taught them as one who had authority,
and not as their scribes.”

— **Matthew 7:29**

Jesus speaks as King, not commentator.

Key law shifts include:

- intent (*mens rea*) as prosecutable,
- universal jurisdiction,
- righteousness as measurable.

“Blessed are those who hunger and thirst for righteousness.”

— **Matthew 5:6**

11. Delegated Authority and Accountability

Matthew 10 establishes executive authority under Christ.

“Whoever receives you receives Me.”

— **Matthew 10:40**

Authority is delegated, conditional, and accountable.

“To whom much is given, much will be required.”

— **Luke 12:48**

PART VI — FINAL AUTHORITY AND ENFORCEMENT

12. Revelation as the Enforcement Record

Revelation is not symbolic abstraction alone; it is the **final judicial record**.

“I saw the dead, great and small, standing before the throne...
and they were judged by what was written in the books.”
— **Revelation 20:12**

It reveals:

- judgment of corrupt systems (Babylon),
- exposure of false authority,
- vindication of the righteous,
- restoration of lawful creation.

“Behold, I am making all things new.”
— **Revelation 21:5**

PART VII — HOW THIS BOOK IS TO BE USED

13. Companion, Not Replacement

This volume explains **why** biblical law exists.
The law code volume states **what** the law is.

Together they function like:

- constitution and statutes,
- preamble and articles,
- foundation and structure.

“Great peace have those who love Your law;
nothing can make them stumble.”
— **Psalms 119:165**

Closing Reflection

Biblical law is not an artifact of a primitive age. It is the moral architecture of creation itself—
revealed, tested, fulfilled in Christ, and awaiting full restoration.

“He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, to love mercy,
and to walk humbly with your God?”
— **Micah 6:8**

ENTERING THE BIBLICAL LAW CODE

How to Read, Understand, and Receive the Statutes That Follow

This book is not a commentary.
It is not a devotional.
It is not a theological argument.

It is a **law book**.

What follows are **biblical statutes**—laws revealed across Scripture, extracted carefully, categorized consistently, and presented without dilution. Before entering those statutes, the reader must understand *what kind of law this is, where it comes from, how the different Scriptures relate to one another, and how these laws are meant to be received and applied*.

This introduction exists to provide that orientation.

I. ONE LAW, MANY WITNESSES

Biblical law is not confined to a single book of Scripture. It unfolds across **multiple stages of revelation**, historical contexts, and covenantal administrations—without contradiction or fragmentation.

“By the mouth of two or three witnesses every word shall be established.”
— **Deuteronomy 19:15**

God does not reveal His law all at once, nor in abstraction. He reveals it:

- through covenant,
- through history,
- through governance,
- through judgment,
- through fulfillment.

Each major scriptural corpus contributes a **distinct law function**, together forming a **complete and timeless system of law**.

II. THE TORAH — THE FOUNDATIONAL LAW CODE

Primary Function: Establishment of law

Historical Context: Formation of a covenant nation

Law Emphasis: Definition, structure, categories, penalties, procedures

The Torah (Genesis–Deuteronomy) is the **constitutional foundation** of biblical law. It establishes:

- the Lawgiver,
- the covenant relationship,
- moral law (Decalogue),
- civil and judicial law,
- economic law,
- family and inheritance law,
- due process and restitution.

“These are the statutes and rules that the LORD commanded... that you may live.”

— **Deuteronomy 6:1**

All later biblical law **assumes the Torah**. Nothing supersedes it; everything builds upon it.

Introductory statute example (schema-style):

- **Short Title:** Prohibition of Theft
- **Primary Scripture:** Exodus 20:15
- **Category:** Justice / Property
- **Logos:** Property is real and protected by God.
- **Rhema:** Restore what was taken; do not rationalize theft.

III. HISTORICAL BOOKS — LAW APPLIED IN REAL LIFE

Primary Function: Case law through history

Historical Context: Kingship, conquest, exile

Law Emphasis: Obedience, violation, consequence

Joshua through Kings demonstrate **law in action**. These books show:

- how law governs rulers,
- how violations produce national consequences,
- how repentance restores standing.

“He did what was right / evil in the sight of the LORD.”
— recurring law evaluation formula

These books function like **judicial records**, proving that biblical law is enforceable, not theoretical.

IV. WISDOM LITERATURE — LAW INTERNALIZED

Primary Function: Formation of conscience
Historical Context: Daily life, instruction, worship
Law Emphasis: Desire for law, not mere compliance

Psalms, Proverbs, Job, and Ecclesiastes show the **inner life of law-keeping**.

“Oh how I love Your law!
It is my meditation all the day.”
— **Psalm 119:97**

Here law moves from statute to **character**. Wisdom literature explains *why* the law is good.

V. THE PROPHETS — LAW ENFORCED AND RESTORED

Primary Function: Covenant prosecution
Historical Context: National corruption, exile, restoration
Law Emphasis: Accountability, judgment, future order

The prophets do **not** introduce new law. They enforce existing law.

“Hear, O heavens... for the LORD has spoken.”
— **Isaiah 1:2**

Ezekiel 40–48 stands uniquely as a **future-oriented law vision**, demonstrating that God’s law has enduring relevance beyond any single historical moment.

VI. SECOND TEMPLE WRITINGS — LAW PRESERVED UNDER PRESSURE

Primary Function: Interpretation and defense
Historical Context: Foreign rule, persecution
Law Emphasis: Continuity, fidelity, resistance

Texts such as **Jubilees**, **Sirach**, and **Maccabees** show how biblical law was understood and defended when no sovereign nation existed.

“He gave them knowledge of His laws.”
— **Sirach 17:11**

They confirm that the law was never abandoned between Moses and Christ.

VII. THE NEW TESTAMENT — LAW FULFILLED AND INTENSIFIED

Primary Function: Jurisdictional elevation
Historical Context: Kingdom proclamation
Law Emphasis: Intent, allegiance, authority

Jesus does not abolish the law—He **moves it inward and upward**.

“You have heard... but I say to you...”
— **Matthew 5**

The New Testament clarifies:

- mens rea (intent),
- universal jurisdiction,
- delegated authority,
- accountability before God.

James calls it “**the law of liberty**”—not contradiction, but completion.

VIII. WHY ALL OF THESE ARE NECESSARY TOGETHER

Without the Torah, there is no definition.
Without history, there is no proof.
Without wisdom, there is no love.

Without prophets, there is no accountability.
Without fulfillment, there is no completion.

Together, they form a **coherent, timeless system of law**.

IX. HOW TO READ THE STATUTES THAT FOLLOW

Each statute in this book follows a consistent **schema**, drawn from your original framework:

- **ID**
- **Short Title**
- **Primary Scripture**
- **Category**
- **Related Scriptures**
- **Logos** (objective meaning)
- **Rhema** (Spirit-applied meaning)

Logos and Rhema Together

- **Logos** is the fixed, written law—unchanging, universal.
- **Rhema** is the Holy Spirit applying that law to the present moment.

“Man shall live by every rhema that proceeds from the mouth of God.”
— **Matthew 4:4**

Rhema never contradicts Logos.
Rhema activates Logos.

This is why the statutes are not merely read—they are **discerned**.

ORIENTATION THROUGH FAMILIAR STATUTES

Representative Examples from Each Area of Biblical Law

Before entering the full body of biblical statutes, the reader is given a small set of **representative laws**—one or two from each major law domain. These laws were chosen intentionally because:

- They are widely recognized
 - They still exist in modern legal systems
 - They reveal how biblical law underlies today's codes
 - They expose how modern systems often **retain the rule but remove the righteousness**
-

I. WORSHIP & ALLEGIANCE LAW

(Authority, sovereignty, loyalty)

Example 1

ID: T-EX-001

Short Title: No other gods before YHWH

Primary Scripture: Exodus 20:3

<https://www.biblegateway.com/passage/?search=exodus%2020%3A3&version=NIV>

Category: WOR — Worship & Allegiance

Related Scriptures:

Deut. 6:5; Matt. 22:37; Rev. 13:4

<https://www.biblegateway.com/passage/?search=Deuteronomy%206%3A5&version=NIV>

<https://www.biblegateway.com/passage/?search=matthew%2022%3A37&version=NIV>

<https://www.biblegateway.com/passage/?search=revelation%2013%3A4&version=NIV>

Logos:

Ultimate allegiance belongs to God alone. All authority structures must be subordinate to Him.

Rhema:

Examine where allegiance has been transferred to the state, money, ideology, fear, or contracts.

Modern Legal Parallel:

Oaths of office, loyalty clauses, treason laws

(Modern systems require allegiance—but remove God as the recipient.)

II. JUSTICE, COURTS & CRIME

(Due process, testimony, punishment)

Example 2

ID: T-EX-038

Short Title: No false testimony or malicious witness

Primary Scripture: Exodus 23:1–2

<https://www.biblegateway.com/passage/?search=exodus%2023%3A1-2&version=NIV>

Category: JUS — Court Integrity

Related Scriptures:

Deut. 19:15–19; Prov. 19:5; Matt. 26:59–60

<https://www.biblegateway.com/passage/?search=Deuteronomy%2019%3A15-19&version=NIV>

<https://www.biblegateway.com/passage/?search=Proverbs%2019%3A5&version=NIV>

<https://www.biblegateway.com/passage/?search=Matthew%2026%3A59-60&version=NIV>

Logos:

Justice depends on truthful testimony. False accusation is itself a punishable offense.

Rhema:

Refuse participation in institutional lies—legal, media, political, or social.

Modern Legal Parallel:

Perjury statutes, obstruction of justice

(Modern law punishes perjury, but often tolerates institutional falsehood.)

III. ECONOMIC & PROPERTY LAW

(Theft, restitution, stewardship)

Example 3

ID: T-EX-021

Short Title: Theft requires restitution, not imprisonment

Primary Scripture: Exodus 22:1–4

<https://www.biblegateway.com/passage/?search=Exodus%2022%3A1-4&version=NIV>

Category: ECO — Property & Restitution

Related Scriptures:

Lev. 6:1–5; Luke 19:8; Prov. 6:30–31

<https://www.biblegateway.com/passage/?search=Leviticus%206%3A1-5&version=NIV>

<https://www.biblegateway.com/passage/?search=Luke%2019%3A8&version=NIV>

<https://www.biblegateway.com/passage/?search=proverbs%206%3A30-31&version=NIV>

Logos:

The purpose of justice is restoration of the victim, not enrichment of the state.

Rhema:

Seek restoration, not revenge. Demand restitution, not cages.

Modern Legal Parallel:

Civil damages, tort law

(Modern systems replace restitution with incarceration and fines payable to the state.)

IV. FAMILY & RELATIONAL LAW

(Marriage, inheritance, protection of the vulnerable)

Example 4

ID: T-EX-012

Short Title: Protection of widows and orphans

Primary Scripture: Exodus 22:22–24

<https://www.biblegateway.com/passage/?search=exodus%2022%3A22-24&version=NIV>

Category: FAM — Family Protection

Related Scriptures:

Deut. 10:18; James 1:27; Ps. 68:5

<https://www.biblegateway.com/passage/?search=deuteronomy%2010%3A18&version=NIV>

<https://www.biblegateway.com/passage/?search=james%201%3A27&version=NIV>

<https://www.biblegateway.com/passage/?search=psalms%2068%3A5&version=NIV>

Logos:

God holds society lawfully accountable for how it treats the vulnerable.

Rhema:

Intervene where systems exploit those without power or authority.

Modern Legal Parallel:

Guardianship law, child protection statutes

(Modern systems claim protection while often monetizing dependency.)

V. GOVERNANCE & AUTHORITY LAW

(Limits on rulers, accountability)

Example 5

ID: D-DT-017

Short Title: Rulers are subject to the law

Primary Scripture: Deuteronomy 17:18–20

<https://www.biblegateway.com/passage/?search=deuteronomy%2017%3A18-20&version=NIV>

Category: GOV — Civil Authority

Related Scriptures:

Rom. 13:1–4; 2 Sam. 12; Prov. 16:12

<https://www.biblegateway.com/passage/?search=romans%2013%3A1-4&version=NIV>

<https://www.biblegateway.com/passage/?search=2%20samuel%2012&version=NIV>

<https://www.biblegateway.com/passage/?search=proverbs%2016%3A12&version=NIV>

Logos:

No ruler stands above the law. Authority is delegated and accountable.

Rhema:

Reject doctrines of sovereign immunity that contradict God’s order.

Modern Legal Parallel:

Constitutional limits, impeachment

(Modern systems acknowledge limits but often shield rulers from consequence.)

VI. MORAL & HOLINESS LAW

(Public morality, societal boundaries)

Example 6

ID: L-LV-019

Short Title: Prohibition of sexual exploitation

Primary Scripture: Leviticus 18

<https://www.biblegateway.com/passage/?search=leviticus%2018&version=NIV>

Category: MOR — Moral Order

Related Scriptures:

1 Cor. 6:18–20; Heb. 13:4

<https://www.biblegateway.com/passage/?search=1%20corinthians%206%3A18-20&version=NIV>

<https://www.biblegateway.com/passage/?search=hebrews%2013%3A4&version=NIV>

Logos:

Sexual boundaries protect human dignity, inheritance, and social stability.

Rhema:

Discern how moral deregulation is used as a tool of societal collapse.

Modern Legal Parallel:

Age-of-consent laws, abuse statutes

(Modern law retains fragments while rejecting the moral framework.)

VII. COMMUNITY & SOCIAL LAW

(Neighbor responsibility, public good)

Example 7

ID: L-LV-017

Short Title: Love your neighbor as yourself

Primary Scripture: Leviticus 19:18

<https://www.biblegateway.com/passage/?search=leviticus%2019%3A18&version=NIV>

Category: COM — Community Ethics

Related Scriptures:

Matt. 22:39; Rom. 13:9–10

<https://www.biblegateway.com/passage/?search=matthew%2022%3A39&version=NIV>

<https://www.biblegateway.com/passage/?search=romans%2013%3A9-10&version=NIV>

Logos:

Community stability depends on mutual restraint and responsibility.

Rhema:

Act justly even when the system rewards selfishness.

Modern Legal Parallel:

Duty-of-care doctrines

(Modern systems enforce minimal duty but reject moral obligation.)

VIII. PENALTY & LIABILITY LAW

(Responsibility, consequence)

Example 8

ID: L-EX-025

Short Title: Equal accountability for injury caused

Primary Scripture: Exodus 21:23–25

<https://www.biblegateway.com/passage/?search=exodus%2021%3A23-25&version=NIV>

Category: JUS — Liability

Related Scriptures:

Lev. 24:19–20; Matt. 7:2

<https://www.biblegateway.com/passage/?search=leviticus%2024%3A19-20&version=NIV>

<https://www.biblegateway.com/passage/?search=matthew%207%3A2&version=NIV>

Logos:

Justice is proportional, not arbitrary.

Rhema:

Reject selective enforcement and class-based immunity.

Modern Legal Parallel:

Comparative negligence, damages

(Modern law borrows proportionality but abandons moral symmetry.)

IX. THE ROLE OF LOGOS & RHEMA IN EVERY STATUTE

Each statute you will encounter contains **two inseparable dimensions**:

LOGOS

- The fixed, written law
- Objective, universal, eternal
- What God has declared

RHEMA

- The Spirit-applied word
- Situational, timely, discerning
- What God is saying *now* through that law

“The letter kills, but the Spirit gives life.”

— **2 Corinthians 3:6**

Without Logos, law becomes chaos.

Without Rhema, law becomes dead.

X. TRANSITION INTO THE STATUTES

You are now prepared. You are not simply entering a religious text. You are entering a **law code**—one that predates modern systems, outlasts empires, restrains rulers, protects the weak, and points ultimately to Christ.

“Great peace have those who love Your law.”
— **Psalm 119:165**

You understand:

- why these laws exist
- how Scripture witnesses to itself
- how modern systems borrow from biblical law while corrupting it
- how to read each statute rightly

The pages that follow are **not commentary and they are not suggestions**. They are **witnesses**.

“Forever, O LORD, Your word is settled in heaven.”
— **Psalm 119:89**

- Read carefully
 - Read humbly
 - Read with understanding
 - Proceed with discernment
-

The 5 Most Critical Reasons Satan Had to Replace God’s Law with Admiralty (Maritime) Law

1. God’s Law Places Authority in God — Admiralty Transfers Authority to Man (and Corporations)

God’s Law

- Authority flows **top-down**:
 - God → Christ → Law → People
- Kings, judges, priests, and rulers are **under law**, not above it
- Law is **objective, moral, and immutable**
- Leaders are **personally liable** (Prophets, Psalms, Daniel, Matthew 23)

Admiralty Law

- Authority flows **horizontally**:
 - Corporation → Officers → Subjects
- Power comes from **office, contracts, and status**
- Law is **procedural, flexible, and artificial**
- Liability is **shifted, insured, or limited**

Why Satan needed the change:

He cannot rule where **God is the sovereign lawgiver**. Admiralty law replaces **divine authority** with **administrative authority**, making rulers functionally godlike.

2. God's Law Judges Intent and the Heart — Admiralty Only Judges External Acts

God's Law

- Judges:
 - Intent (mens rea)
 - Truthfulness
 - Motive
 - Knowledge
- Speech, deception, and silence are actionable
- Internal corruption is **prosecutable** (Matthew 5, James, Hebrews)

Admiralty Law

- Judges:
 - Forms
 - Compliance
 - Technical violations
- Intent is minimized
- Deception through paperwork is normalized
- Truth becomes **irrelevant if procedure is followed**

Why Satan needed the change:

God's law exposes **hypocrisy, deception, and false authority**. Admiralty law protects liars who master forms and procedure.

3. God's Law Makes Men Free Moral Agents — Admiralty Reduces Men to Legal Fictions

God's Law

- Humans are:
 - Living souls
 - Image-bearers
 - Covenant parties
- Consent is **moral and conscious**
- Slavery is restricted, regulated, and temporary
- Identity is intrinsic

Admiralty Law

- Humans are:
 - “Persons”
 - “Vessels”
 - “Subjects”
 - “Debtors”
- Consent is **implied or presumed**
- Permanent servitude via taxation, debt, and licenses
- Identity is **registered and owned**

Why Satan needed the change:

He cannot own souls under God's law. Admiralty law converts people into **property-like entities**, enabling control without overt chains.

4. God's Law Enforces Justice and Restitution — Admiralty Extracts Wealth and Protects Power

God's Law

- Justice requires:
 - Restitution
 - Restoration
 - Equity
- Land, labor, and wealth are stewarded
- Debt is limited and periodically forgiven
- The poor are protected
- Exploitation brings judgment (Prophets, Psalms, James)

Admiralty Law

- Justice becomes:
 - Fines
 - Fees

- Penalties
- Interest
- Debt is perpetual
- Land becomes taxable forever
- Labor is monetized and harvested
- Corporations are shielded

🔑 **Why Satan needed the change:**

God's law **caps exploitation**. Admiralty law **industrializes it**.

5. God's Law Ends with Christ as King — Admiralty Allows Endless Illegitimate Rule

God's Law

- History has a **teleology** (an end):
 - Judgment
 - Restoration
 - Righteous Kingdom
- Christ is:
 - Judge
 - King
 - Lawgiver
- All counterfeit systems are destroyed (Daniel, Revelation)

Admiralty Law

- Time is:
 - Endless
 - Cyclical
 - Bureaucratic
- Power is:
 - Self-perpetuating
 - Renewable through statutes
- No final reckoning within the system

🔑 **Why Satan needed the change:**

God's law **terminates Satan's authority**. Admiralty law allows him to rule indefinitely through systems, not thrones.

Condensed Summary (One-Page Doctrine)

Satan replaced God's law with Admiralty law because:

1. **God's law makes God sovereign; Admiralty makes man (and corporations) sovereign**
2. **God's law exposes intent and truth; Admiralty hides behind procedure**
3. **God's law treats humans as living souls; Admiralty treats them as legal vessels**
4. **God's law restores justice; Admiralty extracts wealth**
5. **God's law ends in Christ's Kingdom; Admiralty delays judgment indefinitely**

Final Judicial Statement

Admiralty law is not merely a legal system — it is a theological rebellion encoded into procedure.

It exists to:

- Evade God's authority
- Neutralize moral accountability
- Convert people into assets
- Shield corruption
- Delay final judgment

Which is exactly why Scripture, from **Moses to Revelation**, repeatedly warns against:

- False weights
- Corrupt judges
- Merchants of souls
- Lawless rulers
- Systems that call evil "order"

God's Law vs. Admiralty (Maritime) Law

With Scripture Citations (Footnoted)

Category	God's Law (Biblical / Natural / Common Law)	Admiralty (Maritime / Corporate Law)
Source of Authority	God is supreme Lawgiver and Judge ¹	Authority derives from man-made systems ²
Nature of Law	Moral, immutable, truth-based ³	Procedural, mutable, contract-based ⁴

Category	God’s Law (Biblical / Natural / Common Law)	Admiralty (Maritime / Corporate Law)
Primary Jurisdiction	Governs living men and women (souls) ⁵	Governs ships, commerce, and legal “persons” ⁶
View of the Human	Living soul made in God’s image ⁷	Legal fiction / vessel / entity ⁸
Consent	Voluntary, conscious covenant ⁹	Presumed or implied consent ¹⁰
Identity	God-given, intrinsic ¹¹	Assigned, registered, administered ¹²
Accountability	Rulers and people equally subject ¹³	Officials shielded by office / immunity ¹⁴
Standard of Judgment	Truth, righteousness, intent ¹⁵	Compliance with procedure ¹⁶
Role of Intent (Mens Rea)	Central to judgment ¹⁷	Minimized or ignored ¹⁸
Treatment of Deception	Condemned; falsehood punishable ¹⁹	Tolerated if procedurally correct ²⁰
Justice Model	Restitution and restoration ²¹	Punishment, fines, revenue extraction ²²
Economic Structure	Stewardship; debt limits; Jubilee ²³	Perpetual debt and interest ²⁴
Property	Stewarded inheritance ²⁵	Taxed collateral; perpetual rent ²⁶
Slavery / Servitude	Restricted and temporary ²⁷	Indefinite economic servitude ²⁸
Courts	Seek truth and righteous judgment ²⁹	Enforce contracts and statutes ³⁰
Speech	Legally accountable ³¹	Largely immune if compliant ³²
Weights & Measures	Must be honest ³³	Abstracted and manipulated ³⁴
Role of Rulers	Ministers under God ³⁵	Managers over subjects ³⁶
Treatment of the Poor	Protected; oppression judged ³⁷	Exploited as revenue base ³⁸
Time Orientation	History moves toward judgment ³⁹	Endless regulatory continuation ⁴⁰
End of the System	Final judgment and restoration ⁴¹	No internal end ⁴²
Ultimate King	God / Christ ⁴³	No true king; diffused authority ⁴⁴
Definition of Lawlessness	Rebellion against God’s law ⁴⁵	Mere non-compliance with rules ⁴⁶
Spiritual Reality	Explicitly acknowledged ⁴⁷	Excluded or denied ⁴⁸
Moral Absolutes	Fixed good and evil ⁴⁹	Relativized standards ⁵⁰
Purpose of Law	Justice, freedom, life ⁵¹	Control, extraction, continuity of power ⁵²
Final Outcome	Righteous Kingdom and peace ⁵³	Bondage and judgment ⁵⁴

Scripture Footnotes

1. James 4:12; Isaiah 33:22
2. Psalm 2:2–3; Daniel 7:25
3. Psalm 19:7–9; Matthew 5:18
4. Isaiah 10:1–2; Hosea 8:4
5. Genesis 2:7; Ezekiel 18:4
6. Ezekiel 27:1–9; Revelation 18:11–13
7. Genesis 1:26–27
8. Revelation 18:13 (“bodies and souls of men”)
9. Deuteronomy 30:19; Joshua 24:15
10. Proverbs 6:1–2; Ecclesiastes 5:5
11. Psalm 139:13–16
12. Revelation 13:16–17
13. Psalm 82:1–2; Ezekiel 34:2–4
14. Isaiah 59:4; Micah 3:9–11
15. 1 Samuel 16:7; Hebrews 4:12
16. Isaiah 29:13
17. Matthew 5:21–28
18. Amos 5:12
19. Exodus 20:16; Proverbs 19:5
20. Isaiah 32:6–7
21. Exodus 22:1; Numbers 5:6–7
22. Micah 6:10–12
23. Leviticus 25:10; Deuteronomy 15:1–2
24. Proverbs 22:7; Habakkuk 2:6
25. Leviticus 25:23; Psalm 24:1
26. Isaiah 5:8
27. Exodus 21:2; Deuteronomy 15:12
28. Nehemiah 5:4–5
29. Deuteronomy 16:18–20
30. Amos 5:7
31. Matthew 12:36; James 3:5–8
32. Psalm 12:2
33. Leviticus 19:35–36; Proverbs 11:1
34. Amos 8:5
35. Romans 13:4 (proper authority); Deut 17:18–20
36. Ezekiel 34:8
37. Psalm 82:3–4; Isaiah 10:1–2
38. James 5:1–6
39. Daniel 7:26–27
40. Ecclesiastes 1:9
41. Acts 17:31; Revelation 20:11–15
42. Isaiah 57:20–21
43. Psalm 2:6; Revelation 19:16
44. Hosea 8:4
45. 1 John 3:4
46. Matthew 23:23

- 47. Proverbs 1:7; Hebrews 11:6
 - 48. Romans 1:18–22
 - 49. Isaiah 5:20; Malachi 3:6
 - 50. Judges 21:25
 - 51. Deuteronomy 4:6–8; John 10:10
 - 52. Ezekiel 22:27
 - 53. Isaiah 9:6–7; Revelation 21:3–4
 - 54. Revelation 18:2–3; Matthew 24:12
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One-Sentence Judicial Contrast

**God’s Law governs people by truth and righteousness;
Admiralty law governs “persons” by procedure and control.**

Republic Lawful Argument Summary

Why God’s Law Is the Supreme Law and Admiralty Law Is Illegitimate

I. Statement of Jurisdiction

This Republic asserts jurisdiction under **God’s Law**, the highest and original source of law governing mankind, recognized throughout Scripture, natural law, and the historical foundations of the common law. God’s Law predates all human systems, binds all rulers, and judges all nations.

Any system of law that contradicts, replaces, or nullifies God’s Law is **void for lack of lawful authority**.

II. Hierarchy of Law

1. **God’s Law (Supreme Law)**
 - Issued by the Creator
 - Immutable, moral, and just
 - Governs intent, truth, equity, restitution, and authority

- Applies equally to rulers and the ruled
- 2. **Natural / Common Law**
 - Derived from God's Law
 - Recognizes inherent rights, duties, and accountability
- 3. **Human Law (Valid Only If Subordinate)**
 - Lawful only when consistent with God's Law
 - Loses legitimacy when it contradicts divine justice

Admiralty (Maritime) Law does not derive from God's Law and therefore lacks supreme authority over living people.

III. Nature of God's Law

God's Law, as established through the Torah, Prophets, Psalms, Wisdom Literature, Apocrypha, Enoch, and fulfilled and perfected through Christ, is characterized by:

- **Divine Sovereignty** – God alone is Lawgiver, Judge, and King
- **Moral Accountability** – Intent, truth, and righteousness are legally relevant
- **Personal Liability** – Rulers, judges, and leaders are answerable
- **Restitution Over Punishment** – Justice restores rather than exploits
- **Human Dignity** – Men and women are living souls, not property
- **Covenantal Consent** – Allegiance is moral, conscious, and voluntary
- **Final Judgment** – All systems are temporary and subject to review

This framework is internally coherent from Moses to Revelation and culminates in Christ's eternal kingship.

IV. Nature of Admiralty Law

Admiralty (Maritime) Law is a **commercial and procedural system** designed to govern ships, cargo, contracts, and corporations—not living men and women.

Its defining traits are:

- **Administrative Authority** rather than moral authority
- **Legal Fictions** replacing living identity
- **Presumed Consent** through silence or registration
- **Procedural Compliance** replacing truth and justice
- **Limited Liability** protecting institutions over people
- **Perpetual Debt and Extraction** rather than restitution
- **No Final Judgment**—only endless regulation

When applied to people, Admiralty law functions as **covert servitude**, not justice.

V. Conflict of Laws

Where Admiralty law is imposed over God's Law, the following unlawful outcomes occur:

- God's sovereignty is replaced with corporate authority
- Moral accountability is replaced with paperwork compliance
- Truth is subordinated to procedure
- People are reclassified as legal vessels or debtors
- Exploitation is normalized and protected
- Judgment is delayed indefinitely

This constitutes **systemic rebellion** against divine authority, consistent with the prophetic definition of **lawlessness**.

VI. Standing of the Republic

This Republic:

- Acknowledges God as the supreme Lawgiver
- Recognizes Christ as lawful King and Judge
- Affirms the full continuity of God's Law across Scripture
- Rejects Admiralty law as a governing authority over living people
- Asserts common-law standing grounded in divine justice
- Declares all conflicting systems subordinate or void

The Republic does not reject order—it restores **right order**.

VII. Lawful Conclusion

Admiralty law is not merely inferior to God's Law—it is incompatible with it.

Where Admiralty law claims authority over people, it operates without lawful standing.

Therefore:

- God's Law is the controlling law of this Republic
- Any system contradicting it is null and void
- Authority is restored to its proper source

- Justice is reclaimed from exploitation
 - Governance is returned to righteousness
-

Final Declaration

**This Republic stands not in rebellion, but in restoration—
not in chaos, but in covenant—
not under man-made systems of servitude,
but under the eternal Law of God,
fulfilled in Christ,
and binding upon all nations forever.**