

The mistake of the Church in wanting an earthly government, like the Nations.

1 Sam. 12:12 And when ye saw that Nahash *the king* of the children of Ammon *came* against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king; *Due 17:14.*

12:17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king;

1 Sam. 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. See *John 19:12, 15**; *11:50*. *Jer. 2:11. As the Jews rejected Christ for political favor so protestants do the same.*

Matthew. 20:25 But Jesus called them unto him, and said, Ye know that *the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them*.

20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; Matt. 20:16; *Due. 17:20*; *1 Sam. 8:20*.

20:27 And whosoever will be chief among you, let him be your servant:

20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Note: Here is the long history of kings for Israel. The system of Kings or ANY system of government is neither moral nor immoral, because, morality is the responsibility of those who occupy the office and each individual. By choosing a system of government other than God's it was manifested they did not want God's direct intervention. They did not want God's judgements but man's. *In the heathen nations the political head was also the religious head. See Nebuchadnezzar,-he had authority to institute type and Day of worship (Daniel 3:10,11,25*); this kings in Israel duplicated. See North Korea today.*

2Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2:18 For when they speak great swelling words of vanity, *they allure* through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2:20 For if after they have *escaped the pollutions of the world* through the knowledge of the Lord and Saviour Jesus Christ, they are again *entangled therein*, and overcome, the latter end is worse with them than the beginning. *See Heb. 11:15.*

Note: 2 Tim 3:1-9; "3 and 5" particularly refers to those who claim to be Christians. If they won't keep their oath of office to the U.S. Constitution, then they will not keep their oath to

Word of God, for they teach that this country was founded on Christ yet they refuse that oath! But more, look at the fighting between christian factions of the same political parties and between political parties themselves.

2Tim. 3:3 Without natural affection, *trucebreakers*, false accusers, incontinent, fierce, despisers of those that are good,

3:5 *Having a form of godliness*, but denying the power thereof: from such turn away.

Heb. 11:10 For he looked for a *city* which hath foundations, whose builder and maker is God.

11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that *they were strangers and pilgrims on the earth*.

11:14 For they that say such things *declare plainly that they seek a country*.

11:15 And truly, if they had been *mindful of that country (forms human government) from whence they came out, they might have had opportunity to have returned.* See 2Peter 2:20. See history of Abraham, Gen. 12:20; 20:9 Isaac Gen. 26:11—who did not, and Balaam Num. 24:11; Due. 23:4,5. who did. Num. 14:3,4; John. 19:12,15*; 1Sam 12:12,17*; 8:7*. And the long history of war between the kings of Israel, and between the kings of Judah.

11:16 *But now they desire a better country, that is, an heavenly:* wherefore God is not ashamed to be called their God: *for he hath prepared for them a city.*

13:14 *For here have we no continuing city, but we seek one to come.*

John. 18:36 Jesus answered, *My kingdom is not of this world:* if my kingdom were of this world, then would my *servants* fight, that I should not be delivered to the Jews: but now is *my kingdom not from hence. Eph. 3:10--"in heavenly places,"*; Col. 2:15**

Col. 3:1 *If ye then be risen with Christ, seek those things which are above,* where Christ sitteth on the right hand of God. Matt. 6:19-21.

The Declaration Of Independence:--

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed.* That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. (para. 2)

Note: The experiment of a union of Church and State has already been tried as seen above and by the Papacy. It failed miserably. But; prophecy declares it will be attempted again, see Rev. chapters, 13; 17; 18. These cover the history of: Pagan Rome, Papal Rome, and a Nation which sprang up at the "time of the end" of Papal supremacy 1798, being an Apostate Protestant

Government.

No New Theocracies.

"The Jewish constitution was a theocracy, in which Jehovah assumed to that people a special relation—a relation which he never sustained to any other portion of our race,—the relation of their King,—himself conducting the administration of their government, by a system of supernatural interposition, and immediate manifestation of his presence and authority. Who but Jehovah himself can imitate this? He must select another Abraham, make his seed a nation, separate that nation to himself as a peculiar people, and, regarding the community, collectively worship considered as his church, institute for it the ordinances of an exclusive worship, as well as prescribe for it its civil constitution and laws. To talk of imitation, in a case so thoroughly peculiar, or to call that imitation, in which the very essence of the thing imitated is of necessity wanting, is the height of absurdity. It must be God's doing not man's.—"*Civil Establishments of Christianity*," *Ralph Wardlaw, D. D. (Glasgow), p. 12. London: Arthur Miall, 1866.*" *Due 4:34*

Heb.11:10 For he (*Abraham*) looked for a city which hath foundations, **whose builder and maker is God.** *Due. 4:6-9*

Will Satan counterfeit these manifestations to deceive humans into passing a religious Government?

The Church, never to be an independent Nation again; by a scattering among the Nations.

Eze. 21:24 Therefore thus saith the Lord GOD; Because ye (Israel) have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

21:25 And thou, profane wicked ***prince of Israel***, whose day is come, when iniquity shall have an end,

21:26 Thus saith the Lord GOD; ***Remove the diadem, and take off the crown:*** this shall not be the same: exalt him that is low, and abase him that is high.

21:27 I will overturn, overturn, overturn, it: and ***it shall be no more, until he come whose right it is; and I will give it him.***

When is this?—John 18:36; Luke 19:12; 12:36*; Rev. 19:16.* Not the first but the second Advent. See: Matt. 24:7; Rev. 11:18; Dan. 12:1, and Isa. 14:1-24; Jer. 1:15; 24:9; 25:14,19,29; 29:18; 34:17; 50:9, 23; Eze. 21:25-27; 27:13; 38; 39, Gog, Magog. Rev. 20:8. Due. 28: 23-50; Num. 14:12 Eze. 12:14--James 1:1 writing to New Testament Christians scattered Abroad.

Note: The Bible does not teach of a Christian Nation, a return to a theocracy, only counterfeits. ***Rev. 13:11-16; Matt. 24:49-25:13; Rev. 17:3-19:10.***

Luke 19:12 He said therefore, A certain nobleman ***went*** into a far country ***to receive for himself***

a kingdom, and to return.

Luke. 12:36 And ye yourselves like unto men that wait for their lord, ***when he will return from the wedding;***

The coming of the Bridegroom to the marriage is represented in Dan. 7:13, 14, where Christ comes to the Father to receive his kingdom. ***In ancient times the coming of a king to his capital city to receive his throne and kingdom was called a marriage.*** This event--the receiving of the capital city as the bride--was celebrated with the pomp and show of a real marriage. So when Christ receives from the Father in heaven his kingdom, he is said to be married to his bride--the New Jerusalem (Rev. 21:9); and this is called in the parable Matt. 25:10 "the marriage." {GSAM 214.3}

Rev. 19:16 And he hath on his vesture and on his thigh a name written, ***KING OF KINGS, AND LORD OF LORDS.***

Dan. 2:44 And ***in the days of these kings*** (ten toes--Nations of modern Europe) shall the God of heaven ***set up*** a kingdom, which shall never be destroyed: and the kingdom shall not be ***left to other people***, but (His kingdom) it shall break in pieces and consume all ***these*** (Nations) kingdoms, and it shall stand for ever.

2:45 Forasmuch as thou sawest that the stone (Christ) was cut out of the mountain without hands, and that it brake in pieces the (the Nations represented by) iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ***hereafter***: and the dream is certain, and the interpretation thereof sure.

Rev. 19:15 And out of his mouth goeth a sharp sword, that with it he should ***smite the nations***: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ***Dan. 2:44,45.***

19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Note: Hymns can reflect the theology of those who write them. Here is one worthy of notice.

"Till our returning King shall come To take His exiled captives home,"--*I Saw One Weary. A. R. Smith 1852.*

Separation of Church and State, New Testament.

John. 18:36 Jesus answered, ***My kingdom is not of this world***: if my kingdom were of this world, then would my ***servants*** fight, that I should not be delivered to the Jews: but now is ***my kingdom not from hence. Eph. 3:10--"in heavenly places,"*;Col. 2:15****

Matt. 22:21 They say unto him, Caesar's. Then saith he unto them, ***Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.***

1Peter. 2:13 Submit yourselves to ***every ordinance of man*** for the Lord's sake: whether it be to

the **king**, as supreme;

2:14 Or unto **governors**, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.--**Man against man.**

2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

2:16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

2:17 Honour all men. Love the brotherhood. Fear God. Honour the **king**.

Titus 3:1 Put them in mind to **be subject to principalities and powers**, to obey **magistrates**, to be ready to every good work, **Phil. 6:11-13?**

Phil. 3:1 Put them in mind **to be subject to principalities and powers, to obey magistrates**, to be ready to every good work,

3:2 To **speak evil of no man**, to be no brawlers, but gentle, showing all meekness unto all men.

Rom. 13:1 **Let every soul be subject unto the higher powers.** For there is no power but of God: **the powers** that be are ordained (*allowed-permittd*) of God. **See again 1Sam 12:12, 17 and 8:7* above; Eze. 21:26,27 and note. Matthew 5:45--Blesses all nations. By whom were the Jews punished? Num. 14:12; Due.28: 23-50; Jer. 5:9- ; Col. 1:16* Rom. 8:38,39.***

13:2 Whosoever therefore resisteth the power, resisteth the **ordinance** of God: and they that resist shall receive to themselves damnation.

13:3 **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:

13:4 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.--**Man's crimes against his fellow man, the last 6 of the Ten commandments, and Not man's crimes against God, the first 4 of the Ten Commandments.**

13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.--**civil consequences, and eternal.**

13:6 For for this cause **pay ye tribute** also: for they are God's ministers, attending continually upon this very thing.

13:7 **Render** therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. **Notice Paul appeals now to governmental authority and not the religious authorities from whom he had no justice. Acts. chapters 23-26**

2Peter. 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and **despise government.** Presumptuous are they, selfwilled, they are not afraid to speak evil of **dignities.**

Jude 1:8 Likewise also these filthy dreamers defile the flesh, **despise dominion, and speak evil of dignities.**

Did Abraham have a earthly country? Was he not subject unto earthly governments?

2Cor. 10:3 For though we walk in the flesh, we do not **war after the flesh:**

10:4 (For the weapons of our warfare **are not carnal**, but mighty through God to the pulling down of strong holds;) *not Governments*.

10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Note: Given the different interpretations of Christian doctrines (the fact that they agree on abortion, Gay marriage, ect. means nothing.). The Fact that Christ said *MANY* Christians will be lost because He never knew them, and *FEW* saved. Then this would be the case for Christian politicians.

Matt. 22:14 For **many** are called, but **few are chosen**. *Matt. 20:16;*

7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and **few there be that find it**.

7:21 **Not every one** that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

7:22 **Many** will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

7:23 And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity.

Luke. 13:24 Strive to enter in at the strait gate: **for many**, I say unto you, **will seek to enter in, and shall not be able**. *Luke 13:28.*

Matt. 25:11 Afterward came also the other virgins, saying, **Lord, Lord, open to us**.

25:12 But he answered and said, Verily I say unto you, **I know you not**.

Note: Many, Few are Lost and saved. How many and how few? The following illustrates these terms. Three fourth of those who **received** the seed (answered the call) of PEOPLE are LOST Whom Christ never new. *Parenthesis and their contents mine.*

13:18 Hear ye therefore the parable of the sower.

13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed **(1) by the way side**.

13:20 But he that received the seed into **(2) stony places**, the same is he that heareth the word, and anon with joy receiveth it;

13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

13:22 He also that received seed **(3) among the thorns** is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

13:23 But he that received seed into the **(4) good ground** is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

State law, verses Religious law, New Testament.

John. 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for ***I find no fault in him.***

19:7 The Jews answered him, ***We have a law, and by our law he ought to die, because he made himself the Son of God.***

Acts. 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, **having received authority from the chief priests;** and when they were put to death, I gave my voice against them.

26:11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. ***Notice that Paul had authorities from religious leaders.***

Acts. 18:15 But if it be a question of words and names, and of ***your law***, look ye to it; for I will be no judge of such matters.

*23:29 Whom I perceived to be accused of questions of ***their law***, but to have nothing laid to his charge ***worthy of death*** or of bonds.*

24:20 Or else let these same here say, if they have found ***any evil doing*** in me, while I stood before the council,

*25:11 For ***if I be an offender, or have committed any thing worthy of death***, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ***I appeal unto Caesar.****

25:25 But when I found that he had ***committed nothing worthy of death***, and that he himself hath appealed to Augustus, I have determined to send him.

26:31 And when they were gone aside, they talked between themselves, saying, This man ***doeth nothing worthy of death or of bonds.***

1Cor. 6:1 Dare any of you, having a matter against another, ***go to law*** before the unjust, and not before the saints?

6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, ***are ye unworthy to judge the smallest matters? Matt. 5:25;***

6:3 Know ye not that we shall judge angels? how much more ***things that pertain to this life?***

6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that be able to judge between his brethren?

6:6 But brother goeth to law with brother, and that ***before the unbelievers.***

6:7 Now therefore there is utterly a fault among you, because ***ye go to law*** one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

6:8 Nay, ye do wrong, and defraud, and that your brethren.

Matthew. 5:25 ***Agree with*** thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary ***deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.***

5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

5:40 And ***if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.***

Note: So it remains, that not one single statement by Christ or His apostles, that the Roman government should be converted to, or any government, or a new nation should be, a Christian Nation/government. But it is asserted; that the two horned beast of Rev. 13:11 is described as a lamb, and a lamb represents Christ. It will be noticed that this lamb represents youth and innocency and not Christ, for it soon speaks as a dragon.

Those who are uncomfortable in what they believe are the most vocal and promoting. They IMPOSE their uncertainty on others as certainty, making it by legislative authority the law. These are religious zealots who use the political and legal systems to demand all to accept their view. Natural law is the principle that all have rights because they are beings and exist. The liberty to believe what they may, even though we do not agree, is this any less than what we expect for ourselves. These zealots claim to know the Bible and Jesus, however notice what the Bible-Christ says of them:--

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. ***The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result--intolerance and persecution.*** The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." ***Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority.*** But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns--***in profession pure, gentle, and harmless--that speaks as a dragon.*** GC 442.2

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most ***flagrant*** usurpation." JAMES MADISON.

To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority ***is sacrificing the very principle for which the evangelical Christian so nobly struggled.*** GC 201.1

Separation of Church and State, Old Testament.

Designated by title, as Judges, Rulers, Magistrates and Priests.

In the absence of Moses, the judicial authority had been delegated (temporarily) to Aaron, and a vast crowd gathered about his tent, with the demand, "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Ex. 32:6. {PP 316.1}

Num. 33:38 And ***Aaron the priest*** went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

Note: Aaron was the Religious Leader.

Ex. 18:13 And it came to pass on the morrow, that Moses ***sat to judge*** the people: and the people stood by Moses from the morning unto the evening.

18:20 And thou shalt ***teach them*** ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

18:22 And ***let them judge*** the people at all seasons: and it shall be, that *every great matter they shall bring unto thee*, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. Ex. 18:13-25.

Note: Moses was the Civil Judiciary. ***In the heathen nations the political head was also the religious head. See Nebuchadnezzar,-he had authority to institute type and Day of worship (Daniel 3:10,11,25*); this, kings in Israel duplicated. See North Korea ect., today.***

Ezra. 7:25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set ***magistrates and judges***, which may ***judge*** all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

10:14 Let now our ***rulers*** of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the ***judges*** thereof, until the fierce wrath of our God for this matter be turned from us.

King Saul's fatal mistake as Civil Leader in meddling with religion.

1 Sam. 10:8 And thou shalt go down before me to Gilgal; and, behold, ***I will come*** down unto

thee, **to offer** burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou **tarry, till I come** to thee, and show thee what thou shalt do.

13:8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

13:9 And **Saul said, Bring hither** a burnt offering to me, and peace offerings. And he offered the burnt offering.

13:10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

13:11 And Samuel said, **What hast thou done?** And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

13:12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: **I forced myself therefore**, and offered a burnt offering.

13:13 And Samuel said to Saul, **Thou hast done foolishly:** thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

13:14 **But now thy kingdom shall not continue:** the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. Eze. 21:26, 27.

Did he **think to perform the ministry that ONLY Christ could?**

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Note: Only the Priest was to Offer before the Lord. Some may object and say David offered them. However, 1Chron. 15:24, and 16:1 says 7 "they" priests offered. **In the heathen nations the political head was also the religious head. See Nebuchadnezzar,-he had authority to institute type and Day of worship (Daniel 3:10,11,25*); this kings in Israel duplicated. See North Korea today.**

2 Chron. 29:20 Then Hezekiah **the king** rose early, and gathered **the rulers** of the city, and went up to the house of the LORD.

29:21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests **the sons of Aaron to offer them** on the altar of the LORD.

Special-Note: The idea that *WE* can make a political system good and moral by the State-Country acknowledging God, is incorrect, because it addresses not the issues of the heart, which is the place for the church. There's only one way DIVINELY ORDAINED by which men are to publicly acknowledge God, TO BE LIKE HIM as individuals--the Gosple. For state or national laws do not make people moral, they only make them civil, the means by which we all exist in

society. It is the bound or limit of the State to holding those who violate the Law of the U.S. constitution, civil law, accountable. The only duty that can be imposed on man by man, is that of *man's duty to man*. **Rom. 13:1-7; 2Peter. 2:10,13-17; Titus 3:1; Jude 1:8**. Man has no place imposing on his fellowmen, man's duty to God! These are delineated by the first four of the Ten commandments and the last six. Therefore the need of separation of Church and State. ***These are acutely illustrated by: Pharaoh in Egypt (Ex. 5:2;7:16;8:32;9:7,17,35;10:20,27;11:9*), and Daniel in Medo-persia (Daniel 6:7,20*). These stand as warnings to governments that represses or restrict Religious freedom, as well as those who try to impose religious duty on their citizens (Daniel 3:10,11,25*; Jehoram 2Chron. 21:11; Manasseh 2Chron. 33:6, 2Kings 21:11; 1Kings 18:4). Both result in the down fall of said Government, by God Himself intervening. Pagan Rome under the nominal christian conversion of Constantine? It was but 35 years after he passed his Sunday law 321 A.D., that the Roman Empire fell in 356. Protestants are now clamoring for a union of Church and State that is condemned by the very God whom they claim to be honoring. It is but an image (Rev. 13:11-16) of that oppressive system under the Papal hierarchy during the dark ages.***

Note: It will be noticed that in the time of Moses this theocracy was divided into parts: Moses being the Judicial, Aaron the Religious, and God being the Executive and Legislative. In the books of Joshua and Judges this same was so, judges and priests. In instances of necessity as in the time of Samuel (1Sam. 7:6), these were combined for a brief period. When Kings came into existence for Israel (*against God's express council*) they executed judicial authority only 1Sa. 8:5,6. So in the case of King Saul as above is evident, 1Sam. 13:12-14; 1Kings 3:28. Now Judgment and the priesthood has been given unto Christ:--

King/Judge:--

John. 5:22 For the Father judgeth no man, but ***hath committed all judgment unto the Son:***

5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

5:30 I can of mine own self do nothing: as I hear, I judge: and ***my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.***

Priest:--

Heb. 2:17 Wherefore in all things it behoved him (*Christ*) to be made like unto his brethren, that he might be a merciful and ***faithful high priest*** in things pertaining to God, to make reconciliation for the sins of the people.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and ***High Priest*** of our profession, ***Christ Jesus;***

Statements on Separation of:

Religious Liberty, GEORGE WASHINGTON ON CONSTITUTIONAL GUARANTEE OFF.—If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of *any* ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual *barriers* against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that *any* man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.— *George Washington, to Baptist delegation, Aug. 8, 1789; "A History of the Baptists," Thomas Armitage, D. D., LL. D., pp. 806, 807. New York: Taylor & Co., 1887.*

"The framers of the Constitution recognized *the eternal principle that man's relation with his God is above human legislation*, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate" James Madison – Congressional documents (USA). Serial No. 200. document No. 271.

Jefferson's Letter to the Danbury Baptists
The Final Letter, as Sent

To messers. Nehemiah Dodge, Ephraim Robbins, & Stephen S. Nelson, a committee of the Danbury Baptist association in the state of Connecticut.

Gentlemen

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist association, give me the highest satisfaction. my duties dictate a faithful and zealous pursuit of the interests of my constituents, & in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely *between Man & his God*, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," *thus building a wall of separation between Church & State*. Adhering to this expression of the *supreme will of the nation* in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection & blessing of the common father and creator of man, and tender you for yourselves & your religious association, assurances of my high respect & esteem.

Th Jefferson
Jan. 1. 1802.

ARMY REUNION SPEECH
IOWA SEPTEMBER 1875
GENERAL GRANT

Let us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither state nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church and the private school, supported entirely by private contributions, and keep church and state forever separate.

The Declaration Of Independence:--

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. (para. 2)

JFK speech 9-12-1960:—

► The Primary Source: JFK's 1960 Speech - YouTube

U. S. Constitution.

1st Amendment:--

Congress shall make no law respecting an **establishment** (*by legislation*) of religion, or **prohibiting** (*the people*) the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation." JAMES MADISON.

See-- "*Special-Note*" Egypt and Babylon.

Article. VI.

No religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

Meaning:--

"But above all other considerations in the settlement of this question, is that of the proper relation of religion and the State; and this relation, if it can be called such, is one of total separation. The teaching of religion in the public schools would be a violation of this principle, the validity of which is recognized by the American Constitution, and established on the highest authority, both human and divine. The attempt, if successful, would result in the establishment of a State religion; *for if religious instruction is to be given in the public schools, it is evident that public school teachers will have to be qualified for this work*, in addition to the ordinary requirements of their position. *There would be demanded of them* a profession of religion, and *a knowledge of what constitute the fundamental principles of Christianity*,—a demand which would be in violation of that well-known principle of our government, that “no religious test shall ever be required as a qualification to any office or public trust under the United States,”—*and a standing bid for unconverted teachers making a profession of religion without in reality espousing it, which, in other words, means hypocrisy*. Christianity, as interpreted and defined by certain leading ecclesiastics, would be the established religion of this country. It matters not that no one sect or denomination would be recognized and supported by the State. There would be a union of religion with the civil power,—a union which differs only in name from a union of Church and State."

Authored by American diplomat Joel Barlow in 1796, the following treaty was sent to the floor of the Senate, June 7, 1797, where it was read aloud in its entirety and unanimously approved. John Adams, having seen the treaty, signed it and proudly proclaimed it to the Nation.

5th CONGRESS.]

No. 122.

[1st SESSION.

TRIPOLI.

COMMUNICATED TO THE SENATE, MAY 26, 1797.

UNITED STATES, *May 26,*

1797.

Gentlemen of the Senate:

I lay before you, for your consideration and advice, a treaty of perpetual peace and friendship between the United States of America and the Bey and subjects of Tripoli. of Barbary, concluded, at Tripoli, on the 4th day of November, 1796.

JOHN ADAMS

Treaty of peace and friendship between the United States of America and the Bey and Subjects of Tripoli, of Barbary.

Art. 11. *As the Government of the United States of America is not, in any sense, founded on the Christian religion;* as it has in itself no character of enmity against the laws, religion, or tranquillity, of Mussulmen; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext arising from religious opinions, shall ever produce an interruption of the harmony existing between the two countries.

Article. VI. - Debts, Supremacy, Oaths

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 the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.