

Terms Defined.

Webster: ***Master***; The man who superintends or directs any business. A man imminently or perfectly skilled in any occupation, art, or science; as, a man is master of his business. Syn. Chief, director, head, manager, boss, proprietor, owner, superintendent.

Webster: ***Servant***, one who is employed to perform service. *Josh. 16:10;17:13;1Kings 9:21;Rom. 13:6,7.*

Col. 3:1 ***Masters***, give unto your ***servants*** that which is **just and equal**; knowing that ye also have a Master in heaven.

Note The author of the Scripture never intended the grosser usages—the ***owning*** of people *Col. 3:11*. They began by those who apostatized, misconstruing scripture. Wealth gained on the backs of the oppressed is thievery, robbery, stealing. Why? Matt. 23:8 . . . ***all ye are brethren***. Before the flood all were the son's of Adam, after, all are the son's of Noah. The Egyptian had once known God being descendants of Ham Noah's son, brother to Shem, who was father of Israel. This supposed form of free market capitalism, a form of communism, is opposed to Bible order and the founding principles of the U.S. constitution expressed in the Declaration of Independence. It is the worth expressed in God's gift of life, in the value they deserve by this standard. One has means, another Ideas, but the one who performs is equal, these offer their health and labor as their investment. Just as valuable as means and deserving of equal profit. Luke 10:7 for ***the labourer is worthy of his hire***.

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,² and the pursuit of

2 On the rights of life and personal liberty , Spencer says:

“These are such self-evident corollaries from our first principle [*i. e.*, that “Every man has freedom to do all that he wills, ***provided that he infringes not the equal freedom of any other man***”] as scarcely to need separate statement. If every man has freedom to do all that he Is, provided he infringes not the equal freedom of any other man, it is manifest that he has a claim to his life: for without it he can do nothing that he has willed; and to his personal liberty: for the withdrawal of it partially, if not wholly, restrains him from the fulfilment of will. It is just as clear, too, that ***each man is forbidden to deprive*** his fellow of life or liberty, inasmuch as he cannot do this without breaking the law, which, in asserting his freedom, ***declares that he shall not infringe*** ‘the equal freedom of any other.’ **For he who is killed or enslaved is obviously no longer equally free with his**

killer or enslaver.” “ Social Statics,” chapter 8, section I. *American State Papers* pg. 21 para. 1 note 2.

Note: “Each man is forbidden to deprive his fellow of life or liberty,” yet understand God places higher demands of His followers than the social compact here described “***let each esteem other better than themselves.***” 1John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked. They who appeal to the Bible as the source for the U.S. constitution acknowledge their condemnation for failing to live up to either. See 1Sam. 8:5.

Christians Must Note Christ’s Example of Leadership.

Phil. 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind ***let each esteem other better than themselves.*** 4 Look not every man on his own things, ***but every man also on the things of others.*** 5 ***Let this mind be in you, which was*** also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and ***took upon him the form of a servant,*** and was made in the likeness of men:

Matt. 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. 26 But ***it shall not be so among you:*** but whosoever will be great among you, ***let him be your minister;*** 27 And whosoever will be chief among you, ***let him be your servant:*** 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.

1John. 3:16 Hereby perceive we the love of God, because he laid down his life for us: and ***we ought*** to lay down our lives for the brethren. 17 But ***whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*** Due. 15 below.

1John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1John 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Note: Now we see and will see below whether by Christianity or by Civility—

social compact, a hand up is the intended usage of these two terms. Our duty to extend to others. If they, the lower classes go down, all do also. *See* the lessons of history in the French Revolution and Wall Street crash of 1930's and below, divine intervention for the economically oppressed.

Matthew 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

God's view of Economy.

Hag. 2:8 The silver is mine, and the gold is mine, saith the Lord of hosts.

Ecc. 5: 9 Moreover **the profit of the earth is for all:**

Mal. 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and ***against those that oppress the hireling in his wages***, the widow, and the fatherless, and that turn aside the ***stranger from his right***, and fear not me, saith the Lord of hosts.

Isa. 3:15 ***What mean ye that ye beat my people to pieces, and grind the faces of the poor?*** saith the Lord God of hosts.

Note: Stranger: a term used for those who have not joined themselves to the Lord and strangers that are become as one born in the land—a brother.

James 5:4 4 Behold, ***the hire*** of the labourers who have reaped down your fields, which ***is of you kept back by fraud***, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Lev. 19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt ***leave them for the poor and stranger:*** I am the Lord your God. 11 Ye shall not steal, neither deal falsely, neither lie one to another. . . 13 Thou shalt ***not defraud thy neighbour, neither rob him:*** the wages of him that is hired shall not abide with thee all night until the morning. . . 33 And **if a stranger sojourn** with thee in your land, ***ye shall not vex him.*** 34 But ***the stranger that dwelleth*** with you ***shall be unto you as one born among you***, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. *Matt. 12:1-8.*

Exo. 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits

thereof: 11 But the seventh year thou shalt **let it rest and lie still; that the poor of thy people may eat:** and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Eze. 18:5 But **if a man be just, and do that which is lawful and right,** 6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, 7 And hath not oppressed any, but hath **restored to the debtor** his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; 8 He that hath **not given forth upon usury, neither hath taken any increase,** that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; **he is just, he shall surely live,** saith the Lord God. 10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, 11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, 12 Hath oppressed the poor and needy, **hath spoiled by violence,** hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13 **Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations;** he shall surely die; his blood shall be upon him.

Note: How did God view Laban's treatment of Jacobs labor. Gen. 29:15; 30:28; 31:7,8,41.

Business on The Lords Day Isa. 58:3-14

Jer. 17:21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south,

bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. 27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Lesson Learned By Babylonian, Medo-Persian Captivity

Neh. 10:31 And if the people of the land bring ware or any victuals on the sabbath day to sell, ***that we would not buy it of them on the sabbath***, or on the holy day: and that we would leave the seventh year, and the exaction of every debt. . . . 13:15 In those days ***saw I*** in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and ***I testified against them*** in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then ***I contended with the nobles*** of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 ***Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel*** by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

I get to Pay People a Penny a Days Labor.

Matthew 20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning ***to hire labourers*** into his vineyard. 2 And when he had agreed with the labourers ***for a penny*** a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here

all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

Note: The context is Eternal Salvation and this is designed to show that those who accept it at the last are entitled to the same as those who accepted it early.

Matthew 25:14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his ***several ability***; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his ***lord's money***. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my

coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Note: Here to is an illustration of the talents—not money, but skill—several abilities. Its context again is salvation and in whether you much or little use it for that salvation of others. Usury-interest here translates to people-souls.

A free Market without God.

Jer. 22:13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his ***neighbour's service without wages, and giveth him not for his work;*** 14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is sealed with cedar, and painted with vermilion.

Mal. 3:5 And I will come near to you to judgment; and ***I will be a swift witness against*** the sorcerers, and against the adulterers, and against false swearers, and ***against those that oppress the hireling in his wages, the widow, and the fatherless,*** and that turn aside the stranger ***from his right,*** and fear not me, saith the Lord of hosts.

Amos 8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, ***making the ephah small, and the shekel great, and falsifying the balances by deceit?*** 6 That we may ***buy the poor for silver, and the needy for a pair of shoes;*** yea, and sell the refuse of the wheat?

Note: Ephah is a measure of quantity for goods and a shekel a measure of quantity for money. Yet here is found the basis for the false free ***market***. When a smaller amount is sold for more, who bears the cost; consumers and ***LABOR*** through their budgets and wages.

Pro. 22:22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate: 23 For the Lord will plead their cause, and ***spoil the soul of those that spoiled them.***

2Peter 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 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. . . . 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.

Note: Here is expressed the error of professed christians about a free market. This is how constitutional perverts take away those same rights from others.

Justice in Economy.

Lev. 25:15 But thou shalt have a ***perfect and just weight, a perfect and just measure shalt thou have:*** that thy days may be lengthened in the land which the Lord thy God giveth thee. *Pro. 11:1;16:11.*

Lev. 25:14 And if thou ***sell ought unto thy*** neighbour, or buyest ought of thy neighbour's hand, ***ye shall not oppress one another:***

Col. 3:1 Masters, give unto your servants that which is **just and equal;** knowing that ye also have a Master in heaven.

Note: “Just and equal” signifies something other than slavery—Equality between capital and labor. See Religious Liberty Library #24 What Do These Things Mean.”

Exo. 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an ***usurer, neither shalt thou lay upon him usury.*** 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

Exo. 23:6 Thou shalt not wrest the judgment of thy poor in his cause.

Pro. 20:14 It is naught, it is naught, saith the buyer: but ***when he is gone his way, then he boasteth.***

To Help them Up! And for how long?

Due. 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 8 But **thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.** 9 Beware that there be not a thought in thy wicked heart,

saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, **and thou givest him nought**; and he cry unto the Lord against thee, and **it be sin unto thee**. 10 **Thou shalt surely give him**, and thine heart shall not be grieved when thou givest unto him: because that **for this thing** the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. 11 For the poor shall never cease out of the land: therefore I command thee, saying, **Thou shalt open thine hand wide unto** thy brother, to thy poor, and to thy needy, in thy land. 12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13 And **when thou sendest him out free from thee, thou shalt not let him go away empty**: 14 **Thou shalt furnish him liberally out of thy** flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. . . 18 It shall not seem hard unto thee, when thou sendest him **away free** from thee; for **he hath been worth a double hired** servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

Note: Intended as a method of welfare to help those up from misfortune. Not Slavery otherwise there'd be no provision for release.

Who are Jews and Hebrews not only by birth?

Deu. 19:34 But the **stranger** that dwelleth with you shall be unto you **as one born among you**, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Ex. 12:48 And when a **stranger** shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and **he shall be as one that is born in the land**: for no uncircumcised person shall eat thereof. 1Cor. 5:7. Rom. 2:29. 1Cor. 11:29. Luke. 22:15-20.

Ex. 12:49 **One law shall be to him that is homeborn, and unto the stranger** that sojourneth among you.

Eph. 2:12 That at that time ye (**gentiles**) were without Christ, **being aliens from the commonwealth** of Israel, and **strangers from the covenants** of promise, having no hope, and without God in the world: . . . 2:19 Now therefore ye **are no more strangers and foreigners, but fellowcitizens with**

the saints, and of the household of God; 2:20 And are built upon the foundation of the apostles and prophets (*of the OT*), Jesus Christ himself being the chief corner stone;

These principles are today for Christians.

Luke 6:38 ***Give***, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For ***with the same measure*** that ye mete withal it shall be measured to you again.

2Cor. 9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and ***for your liberal distribution unto them, and unto all men;***

Luke 10:7 for ***the labourer is worthy of his hire.***

Matt. 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and ***sell that thou hast, and give to the poor***, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for ***he had great possessions.*** Isa. 58:10 And if thou draw out thy soul to the hungry, and ***satisfy the afflicted soul;*** then shall thy light rise in obscurity, and thy darkness be as the noonday: Matt. 5:42 ***Give to him that asketh thee, and from him that would borrow of thee turn not thou away.***

Due. 24:14 Thou shalt not ***oppress an hired*** servant that is poor and needy, ***whether*** he be of thy brethren, or of ***thy strangers*** that are in thy land within thy gates: 15 At his day ***thou shalt give him his hire***, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

Phil. 24 ***Look not every man on his own things***, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: Matt. 7:12 Therefore ***all things whatsoever*** ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Pro. 28:8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. . . 27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

Pro. 29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Note The mistake of Cain “Am I my brothers keeper,” repeated by those who resort to the false free market theory.

***Economic Oppression is why God Destroyed Nations.
It is the last step before He Destroys his own People.***

Due. 26:6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: 8 And ***the Lord brought us forth*** out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

Exo. 22:21 Thou shalt ***neither vex a stranger, nor oppress*** him: for ye were strangers in the land of Egypt.

Webster. Vex., To make angry by little provocations; to excite slight anger or displeasure in; to trouble by petty or light annoyances; to irritate; to tease; to fret; to plague; to annoy; to harass.

Syn. tease, irritate, provoke, plague, torment, tantalize, bother, worry, pester, trouble, disquiet, afflict, harass, annoy.

Ecc. 5:8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for ***he that is higher than the highest regardeth;*** and there be higher than they.

Note Oppression by the Jews during the time of the kings started by Saul and continued by Rehoboam. 1Kings 12:10 to Jeremiah 23., to Nehemiah 5:5.

Due. 24:14 Thou shalt not ***oppress an hired*** servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: 15 At his day ***thou shalt give him his hire,*** neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

Ps. 62:10 ***Trust not in oppression, and become not vain in robbery:*** if riches increase, set not your heart upon them. . . . 73:8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

Pro. 28:8 He that by usury and unjust gain increaseth his substance, he shall gather

it for him that will pity the poor. . . 27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

Pro. 29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Jer. 34:8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 9 ***That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.*** 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one ***should let his manservant, and every one his maidservant, go free,*** that none should serve themselves of them any more, then they obeyed, and let them go. 11 But afterward they turned, ***and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection*** for servants and for handmaids. 12 Therefore the word of the Lord came to Jeremiah from the Lord, saying, 13 Thus saith the Lord, the God of Israel; I made a covenant with your fathers ***in the day that I brought them forth*** out of the land of Egypt, out of the house of bondmen, saying, 14 At the ***end of seven years*** let ye go every man his brother an Hebrew, ***which hath been sold unto thee;*** and when he hath served thee six years, thou shalt ***let him go free*** from thee: but your fathers hearkened not unto me, neither inclined their ear. 15 And ***ye were now turned, and had done right in my sight, in proclaiming liberty*** every man to his **neighbour**; and ye had made a covenant before me in the house which is called by my name: 16 But ye turned and ***polluted my name,*** and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. 17 Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ***behold, I proclaim a liberty for you,*** saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. . . 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. See Neh. 5:5

Note: Sold? No in this sense a means by which to recover a debt.

Neh. 5:1 And there was a great cry of the people and of their wives against their brethren the Jews. 2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. 3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. 4 There were also that said, We have

borrowed money for the king's tribute, and that upon our lands and vineyards. 5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. 6 And I was very angry when I heard their cry and these words. 7 Then I consulted with myself, and ***I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.*** 8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and ***will ye even sell your brethren? or shall they be sold unto us?*** Then held they their peace, and found nothing to answer. 9 Also I said, ***It is not good that ye do: ought ye not to walk*** in the fear of our God because of the reproach of the heathen our enemies? 10 I likewise, and my brethren, and my servants, might exact of them money and corn: ***I pray you, let us leave off this usury. 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.*** 12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. 13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

Jer. 7:3 Thus saith the Lord of hosts, the God of Israel, ***Amend your ways and your doings***, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. 5 For ***if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;*** 6 ***If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place***, neither walk after other gods to your hurt: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Eze. 22:6 Behold, ***the princes of Israel, every one were in thee to their power to shed blood.*** 7 In thee have they set light by father and mother: in the midst of thee have they ***dealt by oppression*** with the stranger: in thee have they ***vexed*** the fatherless and the widow. 8 Thou hast despised mine holy things, and hast profaned my sabbaths. 9 In thee are men that ***carry tales to shed blood:*** and in thee they eat upon the mountains: in the midst of thee they commit lewdness. 10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. 11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath

humbled his sister, his father's daughter. 12 In thee have they taken *gifts to shed blood*; thou hast *taken usury and increase, and thou hast greedily gained of thy neighbours by extortion*, and hast forgotten me, saith the Lord God. 13 Behold, therefore I have smitten mine hand *at thy dishonest gain* which thou hast made, and at thy blood which hath been in the midst of thee. 14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.

*Economic Oppression, a human rights violation is why
Lincoln interceded to enforce the social compact of U.S Constitution to—
established justice and ensure domestic tranquility among all and between all
the states on those who do not adhere to that Constitution.*

[Copied by Justin Sanders from "Journal of the State Convention",
(Jackson, MS: E. Barksdale, State Printer, 1861), pp. 86-88]

**A Declaration of the Immediate Causes which Induce and Justify the Secession
of the State of Mississippi from the Federal Union.**

In the momentous step which our State has taken of dissolving its connection with the government of which we so long formed a part, it is but just that we should declare the *prominent reasons* which have induced our course.

Our position is thoroughly identified with the institution of slavery—the greatest material interest of the world. Its labor supplies the product which constitutes by far the largest and most important portions of commerce of the earth. These products are peculiar to the climate verging on the tropical regions, and by an imperious law of nature, *none but the black race can bear exposure* to the tropical sun. These products have become necessities of the world, and *a blow at slavery is a blow at commerce and civilization*. That blow has been long aimed at the institution, and was at the point of reaching its consummation. There was no choice left us but submission to the mandates of abolition, or a dissolution of the Union, whose principles had been subverted to work out our ruin.

That we do not overstate the dangers to our institution, a reference to a few facts will sufficiently prove.

It has grown until it denies the right of property in slaves, and refuses protection to that right on the high seas, in the Territories, and wherever the government of the United States had jurisdiction.

It refuses the admission of new slave States into the Union, and seeks to extinguish it by confining it within its present limits, denying the power of

expansion.

It tramples the original equality of the South under foot.

It has nullified the Fugitive Slave Law in almost every free State in the Union, and has utterly broken the compact which our fathers pledged their faith to maintain.

It advocates negro equality, socially and politically, and promotes insurrection and incendiarism in our midst.

It has enlisted its press, its pulpit and its schools against us, until the whole popular mind of the North is excited and inflamed with prejudice.

It has made combinations and formed associations to carry out its schemes of emancipation in the States and wherever else slavery exists.

It seeks not to elevate or to support the slave, but to destroy his present condition without providing a better.

It has invaded a State, and invested with the honors of martyrdom the wretch whose purpose was to apply flames to our dwellings, and the weapons of destruction to our lives.

It has broken every compact into which it has entered for our security.

It has given indubitable evidence of its design to ruin our agriculture, to prostrate our industrial pursuits and to destroy our social system.

It knows no relenting or hesitation in its purposes; it stops not in its march of aggression, and leaves us no room to hope for cessation or for pause.

It has recently obtained control of the Government, by the prosecution of its unhallowed schemes, and destroyed the last expectation of living together in friendship and brotherhood.

Utter subjugation awaits us in the Union, if we should consent longer to remain in it. It is not a matter of choice, but of necessity. We must either submit to degradation, and to the loss of property [editor's note: "property" means slaves] worth four billions of money, or we must secede from the Union framed by our fathers, to secure this as well as every other *species of property*. For far less cause than this, our fathers separated from the Crown of England.

Our decision is made. We follow their footsteps. We embrace the alternative of separation; and for the reasons here stated, we resolve to maintain our rights with the full consciousness of the justice of our course, and the undoubting belief of our ability to maintain it.

Note: Negotiation from a position of financial advantage is not a result of free markets, Else why would labor agree to below a living wage, other than out of

desperate necessity, this is a fake or false free market model. The very same reason put forth by the southern states for the cheap labor, which is contrary to the very Bible by which they claim authority for slavery. It is of a false gospel, better known as the prosperity Gospel, based on a corrupt view of Scripture that God has denounced in both Old and New Testaments. It is anti Christian as has been seen by the quotations sighted.

Ecc. 8:11 Because sentence against an evil work *is not executed speedily*, therefore the heart of the sons of men is fully set in them to do evil.

Isa. 49:26 And *I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood*, as with sweet wine: and *all flesh shall know that I the Lord am thy Saviour and thy Redeemer*, the mighty One of Jacob.

Ps. 12:5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

Due. 23:15 Thou shalt not deliver unto his master the servant which is *escaped from his master unto thee*: 16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

Note: Here is language and description which is describing slavery. Not all instances of master and servant are so used, as seen above.

Matt. 19:21 Jesus said unto him, If thou wilt be perfect, *go and sell that thou hast, and give to the poor*, and thou shalt have treasure in heaven: and come and follow me.

The Protestant Church, till within a short time, held many thousand slaves; nor is the fact to be disguised that *the professed church was the right arm of the slave power*. Nor was slavery abolished by the churches. To the secular power falls the honor of overthrowing this gigantic evil; and the churches *have never confessed* their great wrong in so long upholding this iniquitous system. This great fact identifies the Protestant Church as a part of Babylon, with absolute certainty. Rev. 18:13. The celebrated Albert Barnes, whose notes on the New Testament are so widely diffused, uses the following startling language: {1892 JNA, TMR 45.1}

"There is no power out of the church that could sustain slavery an hour, if it were not sustained in it." "The churches are the bulwark of American slavery." {1892 JNA, TMR 45.2}

6. **The two-horned beast appears in two phases**,—with the gentleness of a lamb and the

fierceness of the dragon. This has, **to some extent, already been shown, in the inconsistency** of sending forth to the world the doctrine of the ***equality of all men in respect to natural rights,—the right of life, liberty, and the pursuit of happiness,***—and upholding by law ***all the evils of american slavery.*** Also, by ***professing to grant*** the privilege **to all to worship God according to the dictates of their own consciences,** and them *persecuting the baptists and quakers for following their conscientious convictions.* But this will be shown **more fully** in the future, when congress shall be called upon to make laws concerning religion. {4Sp 502.6} {GC 251.4*—*An Image and persecution*, 441.1—*royal oppression*, 203.4—The Protest, 290.2*—*An Image and persecution 1600 A.D.*} {SpM 1.4}

The law of God contained in the ten commandments reveals to man his duty to love God supremely and his neighbor as himself. ***The American nation owes a debt of love to the colored race,*** and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people ***are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement.*** { RH January 21, 1896, par. 1 }

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, He marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battlefield. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives and the opening of the prison to them that were bound. ***God spoke concerning the captivity of the colored people as verily as He did concerning the Hebrew captives, and said: “I have surely seen the affliction of my people ..., and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them.” The Lord wrought in freeing the Southern slaves; but He designed to work still further for them as He did for the children of Israel, whom He took forth to educate, to refine, and ennoble.*** Christ Himself wrought with His appointed leaders, and directed them as to what they should do for His people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until,

through a correct representation of the divine character, they should come to know God, to reverence and obey His commandments. { SW 41.3 }

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and ***left in ignorance to perish***. Their physical freedom was obtained at a great loss of life, and ***Christians*** generally ***should have*** looked with compassion upon the colored race, for which God had a care. They ***should have*** done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our ***colored brethren***, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God.