

Gospel Plow

Driving deep the point, exposing the roots...

sowing the seed, that the harvest increase!

The United States of America, once the bastion of Liberty and leading proponent of Christian culture, is rapidly devolving into a totalitarian feudalistic state characterized by the following class structure -

The political elite :

obsessed with lust for power and wealth; deliberately ignorant of the fact that they occupy their office only at the pleasure of the King of Kings and solely to serve His purpose; characterized by arrogance, perversion, greed, and avarice.

The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

While the elitists pursue their New World Order, and the libertarians posture and postulate their anarchist delusions, Gospel Plow seeks to reawaken the remnant - the Christian freeman - to his heritage and his responsibilities.

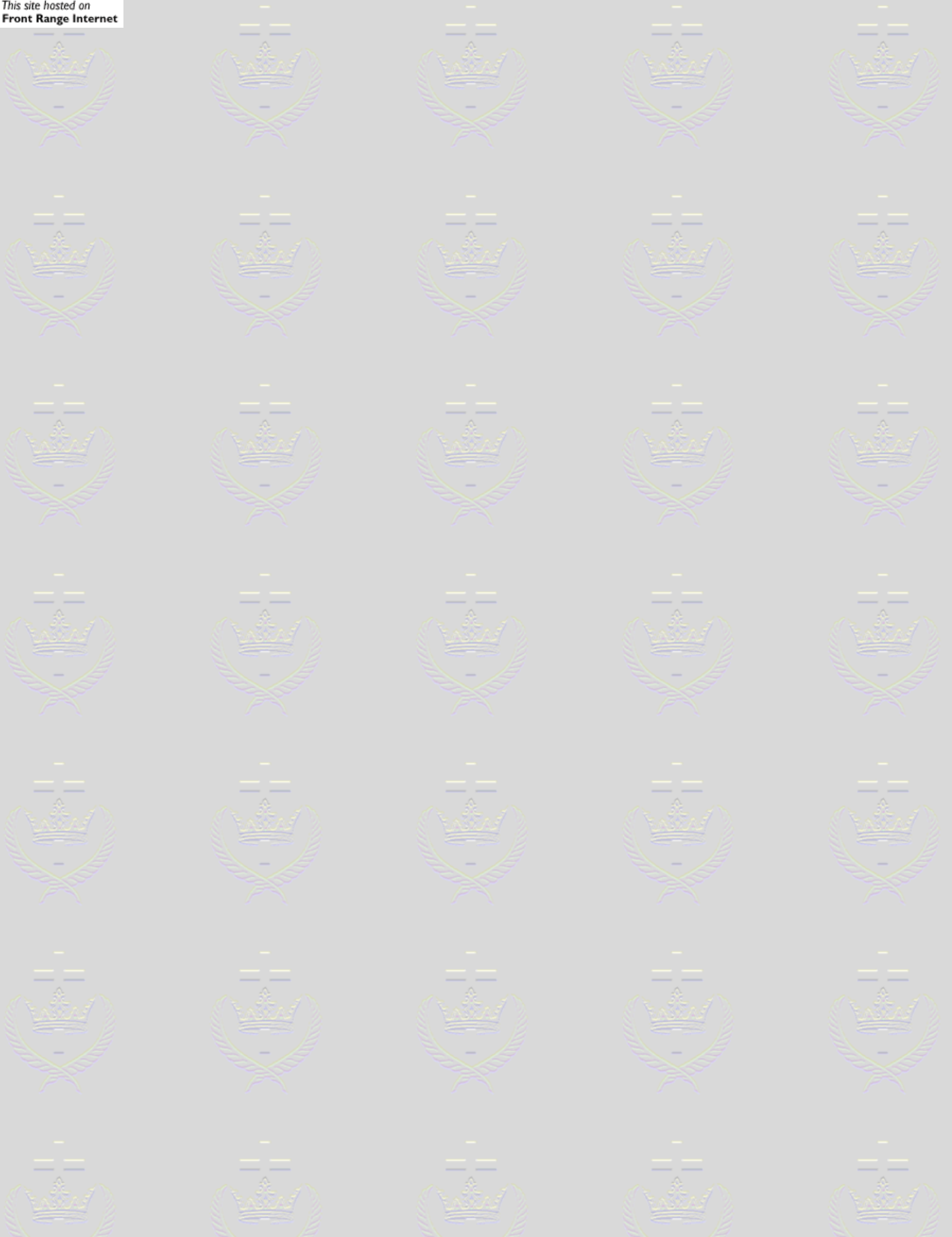
Dedicated to arming and training the remnant in America, we here at Gospel Plow firmly declare along with the founders of this supposedly Christian nation that there is **"No King but Christ!"**

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Last update - Sunday January 9, anno Domini 2000



About Gospel Plow...



Gospel Plow is the attempt of one confessional Lutheran layman to awaken the remnant church to its heritage and responsibilities. The doctrinal position of Gospel Plow is adherence to the [Augsburg Confession of 1530](#) as we feel this is still the best description of orthodox Christianity. We also find the Book of Concord as a whole to be useful as a source of ecclesiastical agreement.

This is not to say that those of other Christian confessions are not truly Christians. He knows all those who are His, and His elect may be found in any of a number of denominational churches, non-denominational churches, and especially among those who decline to join any organized assembly.

I, Craig Conrad, am the content and site administrator of the Gospel Plow on the web. I was born, baptized, catechized, and confirmed in the Lutheran church. It is to all Lutherans' shame that the synods of today bear little resemblance to either the historical churches of the Augsburg Confession or to the one that I grew up in. Even the "confessional movement" seems to be having little effect in returning the church to sound doctrine.



I, personally, have underwritten all the costs associated with Gospel Plow. This requires me to work a full-time job and administer GP in my "spare" time. After over 5 years of operation, first as a periodical tabloid, and now on the web, donations have amounted to less than 10% of Gospel Plow's expenditures. These costs are excluding the time invested by myself and a couple of volunteers.

The computer on which Gospel Plow pages are written resides in my home - a small rented cabin in the foothills of Colorado. I thank Christ that He has provided this home, work to pay the bills, and the opportunity to publish the Gospel Plow.

by His grace,
Craig



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Y2K or anno Domini 2000?

The new year has arrived, and despite dire predictions from various sources, here in the Rampart range the sun still rises, the snow still falls, and the electricity is still on.

Over the last year we have received many requests for our opinion on the Y2K "bug". We replied consistently that we expected minor glitches in some systems, but that the real danger was presented by those who would take advantage of the situation to advance their own agenda. We thought it prudent to have a reasonable stock of basic necessities on hand, as is standard practice in well run rural households.

We are of the same opinion today.

There are several reasons Gospel Plow's position was, and still is, cautious. We did not jump on the "end of the world as we know it" bandwagon, nor did we accept the concept that all is well. The truth is the world is constantly in turmoil, and only some things are well.



A few thoughts...

On the secular side, most of the promoters of the Y2K as catastrophe theory had something to sell. They sold a lot of it! Fear is a tremendous motivator of even the procrastinator. In this area of the country canned goods, camping supplies, and fuel moved briskly... particularly near the end of December.

The "Christians" who were most adamantly voicing the cataclysm scenario were those of the dispensationalist sects. One would think that those who hold the concept of a pretribulational rapture so dear as to disregard it's soteriological implications would be in the "don't worry" camp. Some were, but most were not. We presume they over imbibed on the currently popular "Left Behind" series.

The Antichrist Occupational Government played up the danger of terrorism from "millennial cults". To date, the only evidence of terrorism near the turn of the century has come from Earth worshippers and those advocating a Moslem state. No matter, all are useful fools to the tyrant.

Our predictions seem to have rung true.

- Merchants have reaped an obscene profit from fear.
- Rapture cultists have used fear to capture a few more fools who will readily forget that the latest prediction of the end of the world has proven false.
- And the Antichrist Occupational Government has utilized fear to heighten the hue and cry for yet another round of assaults on the rights of free men.

Gospel Plow also promotes fear.

The fear of the LORD is the beginning of wisdom...-Psalm 111:10

It is troubling that most often this Psalm is truncated to this single phrase. So much is missed in quoting only these few words. Psalm 111 is really more a message of great hope. This hope is based on a covenant with the God who has historically done great works for His elect. The God who is full of righteousness, graciousness, and mercy...

Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. -Psalm 111:1-10

He has promised us an inheritance. He has provided us a Redeemer. We, who are His people, who fear Him alone, are full of hope because we understand this...

January 1 was the first day of

anno Domini 2000 - The Year of Our Lord 2000

This is the beginning of the third millennium of the Christian Era! Our great King has not failed to uphold His covenant in the millennia gone by, nor will He fail His subjects in this day.

It is we who have failed. We have neglected to advance His Kingdom. He alone holds Dominion, in spite of His citizens who have declared "we will not have this Man to rule over us", and in spite of His ministers who have committed treason by declaring Satan the ruler of this world. We have allowed antichrist ecclesiastical and civil ministers to deny His authority over every aspect of this and every age.

Oh, Lord God... Oh, Christ our King... we and our fathers have sinned!

We must repent! We must pray that He will create in us the spirit and the means to make this next 1000 years the most Christian millennium yet to be seen.

- It is our duty to provide a Christian home and a Christian culture for our children, and grandchildren, and for generations yet unseen.
- It is our duty to bring all peoples, nations, and tongues to confess that Jesus Christ is Lord.
- It is our duty to resist all forms of antichrist activity, especially those claiming ecclesiastical or civil authority.
- It is our duty to incessantly work and hope for that glorious day when Christ Himself will return to put a final end to the rebellion against His authority and judge both the quick and the dead.

Yes, we have hope. We have hope because in spite of all the turmoil of this day and of the days to come...



Christ is King!

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: -Eph 1:15-21

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Test Fire: ArmaLite AR-10A2

**Specifications:**

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating (6 locking, 1 safety lug)
Caliber - .308 Winchester (7.62 NATO)
Barrel - 20" Chrome, 1:12 Twist, AR-10 Heavy Weight
Sights - National Match aperture and hooded front post
Length - 41"
Weight - 9.75 lbs
Feed device - 10 rnd. detachable box magazine (converted 20 rnd. M-14 mags. available)
Options - National Match two stage trigger
List price: \$1375.00

Description:

This version of the AR-10 is the most basic, representing a 7.62 NATO version of the AR-15 H-Bar. The carry handle is integral to the upper receiver. Front sight is integral to the gas block. National Match sights are standard. A muzzle brake is installed in place of a flash hider.

Apart from a rough guard and extremely tight detent plunger for the winter trigger, fit and finish are as good or better than any other AR type that I have handled. Upper and lower receiver fit is not tight, but not sloppy. Upon initial disassembly and cleaning I found the carrier, bolt, pins and pivots were dry and required lubrication. The rear sight was also dry, but adjusted nicely once properly lubed.

The standard trigger is slightly better on this example than some AR types, though still heavy and creepy. A two-stage National Match trigger is available and may be worthwhile.

Two ten round magazines, a sling, and an operator's manual are provided. The operator's manual is concise, clear, and well illustrated. Operation and maintenance is typical of AR-15/M-16 types. It would be helpful if ArmaLite would produce and include in the accessory package a cleaning kit designed for this chambering that fits the in the buttstock assembly. Until then, I guess an AR-15 kit with a 30 caliber bore brush will have to suffice.

Test Fire:

With the bolt closed, a fully loaded magazine was inserted into the rifle and the charging handle operated to chamber a round. Compared to a standard AR, a bit more effort was required for this procedure due to the heavier action spring and the "no extra capacity" design of the magazine mandated by our friends at ATF.

One round was fired at 25 yards to determine if the rifle was zeroed. Factory settings placed this shot squarely in the one inch black I used for this test. The rifle was then completely disassembled, inspected, and cleaned.

NOTE: ArmaLite recommends a 100 round break-in procedure for their target barrels. The AR-10A2 comes with a standard 1 in 12 twist chrome lined barrel and no break-in is required. Still, I feel that a break-in procedure will help to maximize the accuracy potential of any barrel. Thus, the break-in procedure was followed on this bore during the period of this test. Whether this had any effect on accuracy, I can only speculate.

Having on hand 50 rounds of Federal Classic 150 gr. softpoints, I decided to fire these first. Because I did not want lead from the softpoint smeared into the chamber and bore, each round was dropped into the chamber by hand and the bolt then released. The bore (only) was cleaned after each shot for the first 12 rounds. From 12 to 50 the bore was cleaned after every 3 rounds. The bore was cleaned every 10 rounds from 50 to 200.

This first series was fired over a period of one and a half days. About half were fired using the iron sights, and the others using a Weaver V10 (two to ten power) variable scope mounted by way of the B-Square mount for AR types which attaches to the carry handle.

Average 3 shot groups for iron sights was 2.5 inches at 100 yards, 1.5 inches with the scope. Cases were consistently ejected about eight feet to the right and forward . Measured velocity averaged 2795 fps with a standard deviation of 17.

The next test used Federal Premium 150 gr. Ballistic Tip ammunition. The supplied 10 rnd. magazines were used. The first round from each magazine was loaded into the chamber via the charging handle. Ten rounds were then fired semi-auto for group, again about half with the scope and half with iron sights.

Ten shot groups with iron sights averaged 3 MOA, 1.5 MOA with the scope. Measured velocity averaged 2781 fps with a standard deviation of 14.8. I feel that this rifle is capable of better accuracy and would benefit from the installation of a match trigger and a quality scope.

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Test Fire: ArmaLite AR-10A2

Shooting at paper is informative, but practical shooting is more fun. The next test consisted of setting up my favorite reactive targets (water filled plastic gallon jugs) at 200 yards. Firing offhand and using the iron sights, I had no trouble at all hitting. The first shot resulted in a very loud bang immediately followed by a pleasing "WHOOOMP" as the Nosler Ballistic Tip turned the jug into shredded plastic and water vapor. Subsequent shots at remaining targets were equally gratifying.

200 rounds were fired in this initial testing period. During the test only the bore had been cleaned. The rifle was then completely disassembled, inspected, and cleaned. Although the gas system had become quite dirty, no malfunctions of any kind occurred during the testing process. No unusual wear was detected, in fact, I feel the break in process is not yet complete. I did notice that some of the Ballistic Tip ammo showed prominent marking of case heads in the area of the ejector plunger, though no other signs of excessive pressure were evident.

Conclusions:

I like the AR-10A2 ! Accuracy is quite good for a battle rifle type. Functioning was perfect over the period of the test. Although making the .308 sound like a heavy magnum, the muzzle brake is quite effective in limiting muzzle rise, helping the shooter maintain the sight picture. Certain accessories designed for the AR-15 fit the AR-10, including the DPMS ambidextrous selector switch. ArmaLite offers conversion of twenty round GI M-14 magazines for increased capacity. Those who like the ergonomics of the AR15 / M-16, but desire a more powerful and versatile chambering will appreciate ArmaLite's AR10 series.

More weapons:

[Bulgarian SLR-95](#)

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NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

BULGARIAN SLR-95



Specifications:

System of operation - Gas, Semi-automatic fire only
 Bolt type - Rotating
 Weight (unloaded) - 7.6 lbs. (SLR-96 8.4 lbs.)
 Length, barrel - 16.33 inches
 Length, overall - 35.43 inches
 Feed device - 5-round detachable box magazine (also accepts standard AK types)
 Sights, front - Hooded post
 Sights, rear - Tangent leaf, graduated from 100 to 800 meters
 Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
 Muzzle velocity - 2346 fps
 Bullet weight - 122 gr.
 Working pressure - 45,000 psi
 Bore diameter - .301 inches
 Groove diameter - .311 inches

Description:

The SLR-95 is a sporterized version of the venerable Russian AK style auto-loader. It comes equipped with a politically correct black polymer thumbhole stock (the SLR-96 comes with a wooden stock also in the politically correct configuration). Also standard is a five round detachable Zytel magazine, and a muzzle brake. The bayonet lug has been removed.

The fit and finish of the SLR-95 is excellent, especially for a rifle in the \$300 - \$400 range. It has none of the burrs and poor finish that plague many SKS's. And, unlike the MAK-90's and Maadi's, the SLR-95 is milled steel rather than stamped. The stock and handguard fit without any wobble or spaces (unlike some of the SKS's and MAK-90's I've encountered). All metal parts come with a black finish. The stock and handguard are either black polymer or European hardwood. A cleaning/tool kit and sling are also provided.

The magazine is a removable Zytel five round clip. This limitation is easily overcome as the SLR-95 will accept most AK clips. I've used 30 round Norinco clips and found them to perform without problems, unless the poor finish of these Chinese magazines is considered a problem.

Like most AK style rifles, the safety is located on the right side of the receiver. This is the one design flaw I encountered. To take the safety off requires removing your finger from the trigger. The safety also makes a very distinct click when moving it from one position to another. In a situation where quiet is necessary, this could be a problem. Trigger pull is very crisp.

Field Stripping:

Disassembly proved to be simple and easy. After making sure the rifle is unloaded, the safety is moved to the "SAFE" position. A safety lock release button on the end of the recoil guide allows the receiver cover to be lifted up and back for removal. The recoil guide sits within a groove in the receiver. Pushing it forward releases it from the groove, and it is then lifted upward and pulled straight back for removal.

The safety is then set to the "FIRE" position. At this point the bolt handle is pulled firmly backward the full length of its travel. This allows the bolt carrier/gas piston unit to be pulled backward out of the gas tube. The bolt is removed from the bolt carrier by pushing it to its rear position and turning it counterclockwise. It may then be pushed forward out of its bore in the bolt carrier.

The gas tube and handguard assembly are next. There is a gas tube latch lever that is rotated upward (stripping tool provided). This releases the handguard and allows it to be pulled upward and back. The rifle is now field-stripped and ready for cleaning.

By reversing these steps, the rifle can be reassembled. Caution must be taken to make sure the gas tube seats properly. The same is true of the receiver cover. The latter seems to work best if the cover is pushed into the groove in the forward part of the receiver, then snapped down over the safety guide release button.

Firing:

With a little practice, the SLR-95 is an amazingly accurate rifle. To compare accuracy and recoil, I fired both an SKS (older Norinco with milled receiver) and the SLR-95. The ammunition used was Sellier and Bellot, and Norinco. The SLR-95 had noticeably more recoil, perhaps due to its

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Bulgarian SLR-95

shorter length and lighter weight. The shell ejector is designed to function in sub-artic conditions, and ejects the empty cartridge with enough force to leave a noticable scratch on the shoulder. This renders them unusable for reloading. Accuracy at 50 - 75 yards was equal. I was able to group in four inch patterns with both rifles. At 100 yards the SKS showed just slightly better grouping. Using a better grade of ammunition would likely give even better results.

All in all the SLR-95 is an excellent mid-priced weapon. Prices in the Pacific Northwest are in the \$300 - \$325 range. High quality fit and finish, good accuracy, ease of use and disassembly, ability to use standard AK magazines and parts make this rifle a good choice for the Christian freeman who wants to move up from the SKS.

Contributed by: "A Pastor"

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Small Arms Tactics and Individual Weapon Systems as it concerns Christian Freeman

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Trends in Small Arms Tactics

Certain aspects of military small arms tactics seem to have come full circle in the last 200 or so years.



At the time of the American War for Independence the regular army was trained in tactics that emphasized high volume fire by massed infantry formations at close range. Accuracy was secondary to rate of fire. The standard small arm was a smoothbore "Brown Bess" musket, unrifled for speed in loading. In 1775, there was not even a command to "take aim" in the British manual of arms, only "load," "present," and "fire". Proper aim would have been difficult at best, for there was no rear sight on the standard British arm.

On April 19th, 1775 along the Battle Road from Concord to Charlestown, British troops suffered 3 times the casualties as did militia because the irregulars generally chose not to confront the column in mass, but rather, to fire from cover at longer range. Though they did not use rifles, which were just then becoming popular in Pennsylvania and the southern Colonies, the militia practiced marksmanship, often firing carefully aimed shots at longer ranges than their muskets were designed for.

This trend grew slowly. Ranger units emphasized hit and run tactics, and sharpshooter units stressed marksmanship during the War of Northern Aggression in the 1860's. By the turn of the next century, standard military rifles like the German K98 and the Springfield 1903A3 were designed to enable hits at 1000 yards and beyond.



WWII began with U.S. troops armed with the M1 Garand. Gen. George Patton Jr. stated "In my opinion, the M1 Rifle is the greatest battle implement ever devised." This semi automatic rifle chambers the 30'06 cartridge, is capable of a high rate of aimed fire, is effective at long range, and is still being sold as surplus at reasonable cost to citizens by the Dept. of Civilian Marksmanship.

The closing years of WWII witnessed a paradigm shift in military small arms and tactics. Germany introduced the Sturmgewehr, a detachable magazine fed, full auto arm chambered for an intermediate power cartridge. Though this weapon/cartridge system was only effective to about 400 yards, storm tactics combined with individual weapons capable of full auto fire were deemed desirable. The "assault weapon" was born.

Russia was so impressed with the German weapon and tactics that by 1947 they had developed their own version - the Automat Kalashnikov. Inexpensive to mass produce, rugged, reliable, and easy to maintain the AK-47 quickly became the standard small arm in the Soviet Bloc. Untold millions were exported to revolutionaries worldwide.



The U.S. and her NATO allies, meanwhile, developed the concept of the "battle rifle". The AK-47 is basically a carbine capable of selective (semi or full auto) fire with an intermediate power cartridge (7.62x39 Russian). The U.S. M-14, the German G-3, and the FN-FAL developed in Belgium were designed as full sized rifles capable of selective fire with a full power (7.62x51 NATO) cartridge.

Early in the Vietnam era the U.S. began to reconsider the battle rifle concept. Full auto fire consumes vast amounts of ammunition. Even a heavy, full sized rifle becomes difficult to control under full auto with the 7.62 NATO cartridge. It was decided that a light weight weapon firing a shorter, smaller caliber cartridge would free the soldier to carry more of the lighter ammunition and thus be more compatible with tactical dogma which values high rates of fire at shorter distances above long range marksmanship.

At present, the M-16 in 5.56 NATO chambering is dominant as the individual weapon in much of the world. The Russians and Chinese are abandoning the AK-47 and 7.62x39 in favor of redesigned carbines chambering smaller caliber cartridges resembling the 5.56 NATO. The trend seems to be

toward even lighter individual weapons chambered for yet smaller cartridges.

Considering predominant tactical dogma, this makes sense. Infantry is seldom unsupported in the field. They are transported in helicopters or armored personnel carriers equipped with heavy machine gun and/or automatic cannon. Light machine gun, mortar, artillery, armor, and ground attack air support are available. Engagement is typically by storm tactics utilizing overwhelming force. Infantry is simply not expected to engage at more than a couple hundred yards, usually after the target has been softened by support weapons. The selective fire carbine, perhaps augmented by an attached grenade launcher, is well suited to this task.



The typical resistance or guerrilla fighter does not have access to these heavy weapons, nor could he provide the logistical support they require. Thus, he cannot utilize this tactical dogma. Should he engage the enemy on the enemy's terms, the resistance fighter will be utterly overwhelmed rather quickly. His individual weapon, likely being the only weapon he has access to, must conform to the tactical problem he is confronted with. The tactical problem that the Christian freeman confronts today is very similar to that which faced his forebears, the militia at Lexington and Concord, in 1775.

So again, it seems that in many ways we have come full circle.

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Individual Weapon Systems

An individual weapon system is a combination of weapon, cartridge, and accessories. This is the standard weapon that the soldier carries into battle. Design specifications are set according to tactical requirements. As we have seen, tactical dogma evolves and requires changes in weapons systems.

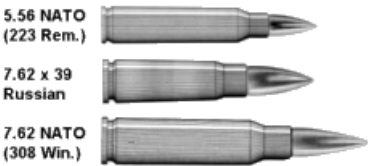
In the last several years there has been a long overdue demand for military and paramilitary arms and equipment by the general public. Early on, surplus weapons and ammunition flooded in to supply this demand. At the same time, the Antichrist Occupational Government became alarmed and began to restrict imports. Before this demand, and the elitist response, one could purchase a new semi auto version of the G-3 (HK-91) from Heckler and Koch for less than the price of a top quality bolt rifle. At present, the same weapon often retails for over \$2500.

Manufacturers and importers responded by making minor modifications. Politically correct versions of most of these weapons systems can still be had, though legislation is in the works to effectively ban most useful equipment. Popular and available chamberings for these weapons are :

Common Weapon Systems		
Weapon Type	Cartridge	Class
SKS, MAK-90, SLR-95	7.62x39 Russian	carbine
AR-15, DR-200	5.56 NATO	carbine
HK-91, FAL, M1A, AR-10	7.62 NATO	battle rifle

The individual weapon systems considered chamber cartridges that are widely available in America. Tens (if not hundreds) of millions of rounds of 7.62x39 ammo has been imported in recent years, and U.S. manufacturers now produce this cartridge also. The 5.56 NATO (223 Remington) and 7.62 NATO (308 Winchester) are easily obtainable of either imported or domestic origin.

We have classed these systems according to our assessment of the cartridges chambered, the carbine class being more limited in range. Using criteria of kinetic energy, sectional density, and wind deflection the practical range of the 7.62 NATO exceeds that of the others considerably and is classified as a battle rifle round for our purposes.



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Criteria and Comparison

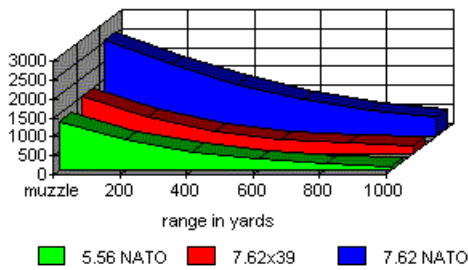
Kinetic Energy :
the amount of work capable of being done by the projectile at a given range, expressed in foot pounds. This is a function of bullet weight and velocity.

As the graph shows, the 7.62 NATO has nearly twice the energy available as the other rounds at all ranges up to 1000 yards. Also evident is the fact that the higher velocity of the 55 grain 5.56 NATO bullet is insufficient to overcome the projectile weight advantage of the 7.62x39 as far as raw energy is concerned.

Energy available, however, is only one criterion. Sectional density of the projectile is another. The ability of a non reactive projectile to penetrate objects is a function of velocity and sectional density.

Kinetic Energy

in foot pounds



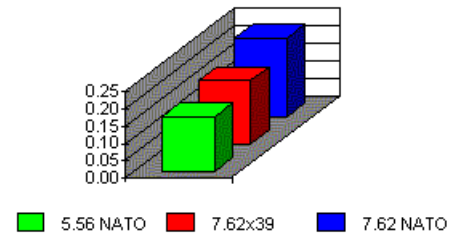
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Sectional Density :

A bullet's weight in pounds divided by the square of it's diameter in inches.

Once again, we see that the light bullet weight of the 5.56 NATO causes the cartridge to score lower by our criterion than the others. The SS-109 in 5.56, which was designed to overcome this by utilizing the 62 gr. bullet, has a sectional density of only 0.177 - still less than the 7.62x39, which itself has a sectional density considerably inferior to the 7.62 NATO.

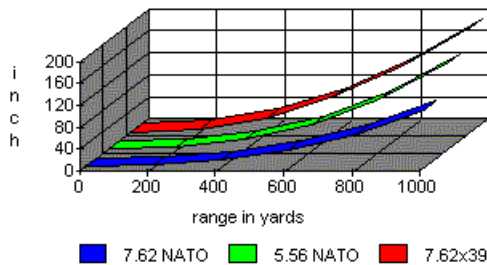
Sectional Density



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Wind Deflection

(10 mph crosswind)



Wind deflection :

The amount of horizontal movement of the projectile attributable to wind.

Wind deflection is a major factor in long range shooting. The cartridge least affected by wind is the 7.62 NATO. The 7.62x39 is affected to a greater extent than both the others. High velocity aids the 5.56 NATO in this instance, but it is still affected more severely by wind than the 7.62 NATO at all ranges.

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Conclusion :

The 5.56 NATO and the 7.62x39 are at their best at ranges under 300 to 400 yards maximum. The type of weapon that will make the most of these cartridges is a quick handling, short (16") barreled carbine. In urban environments these carbines would be quite useful and effective.

The 7.62 NATO is a battle rifle round, delivering double the power of the other two at their best, and able to reach out effectively at twice the range. The disadvantage of greater weapon and ammunition weight is of little concern to the typical Christian freeman who will not likely be "sprayin' n prayin'" but rather placing well aimed shots. Even in an urban or heavily forested area, we would prefer a battle rifle like the M1A or AR-10 to the carbines.

Addendum :

Although America is claimed by some to be home to the most heavily armed populace on earth, 184 years of increasingly restrictive weapons laws and anti gun propaganda has resulted in a population that is woefully ignorant, and poorly equipped to defend what is left of their rights.

Most of the arms claimed above are in the hands of the occasional hunter who neglects even to sight in his rifle before his rather poorly executed excursions. How many deer hunters, who traipse through the woods once a year or two, cannot hit a standing animal broadside at point blank range? I have personally witnessed this scenario more times than I care to remember. Not to mention the fact that this individual has likely spent a thousand hours sitting in front of the "idiot box" with a beer in his hand, sedentarily idolizing the gladiators of professional sports, for every hour spent educating himself on the much more important issues of religion and civil responsibility. I would not like to have to depend on Elmer Fudd in a firefight! He lacks not only skill, but more importantly - motivation.

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Small Arms Tactics and Individual Weapon Systems

This is not to belittle the weapon itself. A standard hunting rifle, in a chambering suitable for deer or elk, can be a formidable weapon in the hands of a determined and experienced marksman. A modern scoped bolt action rifle can be extremely accurate, and suffers only from a low rate of fire. This type of weapon has a somewhat specialized niche in the armory of the Christian freeman - the precision rifle or sniper role.

Recently, precision bolt action rifles in 7.62 NATO (308 Win.) have become quite popular. Since the sniper role does not require ammunition interchangeability, the 7mm Rem. Magnum or the 300 Win. Magnum might be a better chambering, offering flatter trajectories. Certainly the 5.56 NATO (223 Rem.) or 7.62x39 would be less than ideal for this purpose.

Weapons:

[Testfire: ArmaLite AR-10A2](#)

[Bulgarian SLR-95](#)

[Soviet Bloc SKS Carbine](#)

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Friday, July 04, 1997 - 6:29:29 PM

The Columbine Massacre - Why?

Media has been devoting major coverage to the Columbine High School massacre. As usual, they have purposely covered up the real story in order to use this tragedy to promote their antichrist agenda. What is the deeper truth concerning the incident in Littleton? What is the popular media trying to hide?

Perpetrators

Eric Harris and Dylan Klebold walked into Columbine High with a specific agenda. They executed this plan with great determination and effect. Their agenda was to do the will of their father - SATAN !

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. -John 8:44

These two murderous bastards had long ago chosen to be servants of their dark lord. They were open participants in the demonic Goth movement, worshipping death and perversion in every form. They were sodomites, and some of their internet supporters have declared the Columbine High incident "the Gay Alamo". Their preferred music was the satanic dissonance of Marilyn Manson.

Major media has downplayed these facts, facts that were prominently attested to by the web site of the very perpetrators. That site was promptly removed, by order of antichrist agents, so that the true nature of the crime might be covered up while the masters of disinformation promote their Hegelian answers to the question of how and why this could have happened

Victims

Antichrist media has stated that the primary targets of these heathen terrorists were athletes and racial minorities. One of the score of victims was indeed a young black man whose family had fled to Littleton to escape the demonic chaos of the inner city. We all grieve for the family of this young man, and the terrible irony they have been subjected to. The politically correct, meanwhile, are quick to play the "race card" in order to promote their agenda of division.

The Pagan Warriors who committed this act of terror had a broader agenda, however.

"I saw them shoot a girl because she was praying to God,"

It is known as fact that at least three of those targeted for death were devout Christians. Though the number of the faithful shot at Columbine is likely higher, those listed here have been openly acknowledged by the media.



At one point in this orgy of murder, the terrorists asked a roomful of trapped and panicked teens if there were any Christians present. One brave young woman stood and declared her King. The murderous reprobate smiled, asked "Why", and Cassie Bernall, 17, promptly became a current day Martyr of the Faith. The killer asked "Why?" but surely knows the answer now. Cassie is in peace and glory with Christ. Her murderer burns in hell.

John Tomlin, 16, moved to Littleton with his family four years ago from Wisconsin. They attended church together every Sunday. Last year, he and his father traveled to a small town in Mexico as part of a church ministry. They helped build a house for a poor family who had been living in a shack. Christ has now welcomed John to the mansion He Himself has prepared.



Rachel Scott, 17. She thought about graduating early to travel with a Christian drama team and become a missionary or work with troubled youths. "When she came into my class, she was going through some difficult family times. But you wouldn't know that at all," said Vlinda Childs, who supervised the Christian scouting program that Rachel joined in sixth grade. "Because she shined. She shined for God at all times." Rachel now basks in the reflected glory of her King.



The Beast and the False Prophet

Exactly as the force of an antichrist alliance and the major media propaganda machine have been wielded against the primarily Christian Serbs (who are simply defending their sovereign territory from invading Islamic terrorists), so the satanic coalition is working in America to advance the kingdom of darkness.

The Antichrist Occupational Government is mouthing words of false sympathy, and offering disingenuous solutions. Officially outlawed school prayer has been uttered by public officials, with every false god being recognized, of course.

A plethora of new legislation is being proposed, none of which addresses the real problem - public and magisterial acceptance of pagan culture and religion.

The established, politically accepted, and apostate "church" is parroting every humanistic, psychological, and heathen utterance of her AOG master.

Fight or Flee?

Wake up, Christian freemen, our gates are occupied by the Enemy and we are in grave danger of being overrun and our people slaughtered. Our civil and ecclesiastical governors have become whores for antichrist. The war of words is over. Christians have but two options left to pursue. We can either make war on antichrist, driving the pagan influence from America; or we can flee to a place where we can establish a Christian homeland. Even the latter will require Christian warriors to fight. The AOG will not be willing to allow the establishment of a Christian nation within it's borders.

But for the Christian freeman, whether we live or die, we can accept **NO KING BUT CHRIST!**

TO HELL WITH ANTICHRIST GOVERNORS!

TO HELL WITH ANTICHRIST PROPHETS!

TO HELL WITH ANTICHRIST JUDGES!

TO HELL WITH ANTICHRIST WARRIORS!

DEATH TO THE NEW WORLD ORDER!

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Last update - Sunday April 25, 1999, 11:53:32

Overcoming Obstacles to Sudan

(excerpted from Frontline Fellowship News 1996 edition 2)

Our mission had been invited to present a series of sermons at a Church Conference in Southern Sudan. Thereafter, we were to conduct a Pastor's Training Course and hold various chaplaincy services amongst the armed forces in the area.

As we had a large quantity of desperately needed Bibles and Christian books to deliver to the Churches, we first considered driving overland through Uganda and Zaire. Then word came through of a relief column that had been ambushed on the very road we needed to travel over. This brought to 240 the number of people killed in ambushes on the Northern Ugandan roads in the previous 4 weeks. This was the work of the so called "Lord's Resistance Army".. (LRA), which pretends to be Christian, but whose members pray five times a day towards Mecca! The LRA has been heavily armed and supported by the Muslim Government of Sudan. The LRA's main activities have been attacking the supply lines of the Christians in Southern Sudan. In this, the LRA has been clearly serving the cause of Khartoum. When the Ugandan government closed the Northern roads to Sudan, our only option left was to fly into Western Equatoria.

After a hectic morning in Nairobi, we drove off with flight authorisations for each of our team members to depart at 6am the next morning from Lokichoggio. It took our heavily laden diesel truck 15 hours to reach Lokichoggio. The scenic route took us over the Great Rift Valley and through a dozen police checkpoints and army roadblocks. The last 200 km was through bandit territory notorious for violent attacks on cars and hijacking after dark. With our flight leaving the very next morning, we had little choice but to press on in faith.

As it happened, all we encountered were stray camels and zebra on the road. When we finally arrived in Lokichoggio at 3 AM, the frustrating task of locating the mission compound from which we were to depart began. When at last we tracked down the compound, we found the people there somewhat edgy. We were informed that their compound had been attacked by armed robbers 6 times in the previous two and a half months, including 2 nights before.

When we finally laid out our sleeping bags it was less than 2 hours to dawn. As it happened, I set my alarm and rose early in vain. The UN had cancelled our flight without any explanation being given!

The Church conference was only 2 days away, so we seriously prayed about chartering a private aircraft to fly our team and Bible shipment in. What made us hesitate was more than just the cost - the UN was warning that the Sudan Air Force had recently stationed 14 helicopter gunships in Juba to shoot down any unauthorised (i.e. non-UN) flights over Southern Sudan.

Breaching the Blockade

As I prayed through the various aspects involved in this dilemma, the Lord's leading became clear. We could not allow our mission to be guided by the UN or the Islamic government of Sudan!

God's people had invited us to this church conference, they desperately needed the Bibles, and the Lord had repeatedly confirmed that this mission trip was in His will. No matter what the cost, no matter what the risk, we had to improvise, adapt and overcome all obstacles to fulfil our commitments to the believers in Sudan, breach the UN blockade and deliver the precious cargo of Bibles and Christian books.

We swung into action and by dawn the next morning we were flying into Sudan with the Christian contraband - 1,200 Bibles in 5 languages and several boxes of Christian books and teaching manuals. As we flew over rolling hills, rocky mountains, the wide expanse of the Nile river and adjacent swamps, we were reminded of why aircraft are so important for travel across this vast country.

Soon we were bumping across the bush landing strip. Within ten minutes, the charter aircraft was soaring off again leaving us amidst piles of Bible boxes and our bush kit. We were then berated by some local official because they had no prior knowledge of the flight. *"You might have been shot down!"* He was clearly agitated. After calming him down, we were able to begin our journey by road to the site of the church conference.



Camouflaged Church Conference

We were welcomed by an enthusiastic choir of singing and dancing Christians. They said that they had scarcely dared to believe that we would be able to make it. It had been many years since they had last had an outside visitor to the churches in their district. We were informed that the front - the nearest Muslim garrison - was a mere 15 miles away. Because the last church diocese gathering had been subjected to an aerial bombardment (6 bombs had been strung across the town, one bomb landing in the church compound), they had constructed a special conference venue in the bush outside the town. It was carefully camouflaged under tree cover and would not be visible to Muslim aircraft.

The town was an important centre for spiritual revival and Christian leadership training. The pastors pointed out to us where previous bombs had exploded and the trenches we were to use for cover in the event of an air raid. Every home seemed to have its own trenches for cover.

The next morning an enthusiastic choir and soldiers escorted us through the bush to the conference centre. It was beautifully constructed in a shady clearing covered by tall trees. It was clear that a lot of hard work had gone into this venue. Hundreds of cheerful Christians were converging on the site from all directions. Many were singing, some wore or carried crosses. The Commissioner of the district (who is also a church elder) officially welcomed us to the conference. He said that *"This is a war for religious freedom. The Khartoum government has made it clear that only Islam will be*



allowed in Sudan." The SPLA in New Sudan (the South) was fighting for the freedom to hold church conferences like this. He said that they could not guarantee our safety from air attacks but they would do all they could to ensure our safety whilst their guests. Throughout the conference military patrols circled the area and vigilant soldiers scanned the surrounding jungle.

We learned that all of the people in this town were displaced people. Just a few years ago their town had been overrun by a Muslim offensive. They had then built this temporary town until they could move back to their homes.

We were impressed with the high standards of civil administration, church structures, community organisation, hygiene and spiritual fervour maintained in the district. The Commissioner explained that the reason for all this was that a Scottish missionary couple - Dr. Kenneth Fraser and his wife Eileen, had come and firmly planted the Gospel in Moruland in 1920.

Celebrating Life and Liberty

On 21 March, we joined thousands of jubilant dancing and singing citizens of Maridi as they celebrated the 5th anniversary of the liberation of Maridi from the Arabs - in 1991. The governor officially thanked those of us who were assisting their suffering people. We were also told of how the Muslim forces had herded civilians at gunpoint and then had them crushed under their tanks as the frustrated GOS forces were fleeing Maridi in 1991.

Soldiers for Christ

The next day, 22 March, we held the first official FF chaplaincy service amongst the SPLA. The captain and his NCO's were immaculately dressed up for this occasion and the clamour for Bibles afterwards was encouraging.

After this we were invited to conduct a chaplaincy service for the 7th Division. We rose before dawn and trekked through the bush and across the town, then up the hill to the barracks. Long before we could see the base we could hear the singing of the soldiers whilst they ran. The barracks were battle scarred with walls pockmarked with bullet holes and torn roofs where mortar shells had exploded.

The unit was in high spirits as they had just heard of the fall of another key town on the Ethiopian border - Pochalla - to the SPLA forces.



Approximately 1,500 men of all ranks were gathered on the parade ground singing Christian hymns as the Chaplain - holding high a wooden cross - led them in praise to God for their victory. Many soldiers had crosses pinned to their uniforms. As I presented a Gospel message to the division, they responded enthusiastically. In fact, I had some trouble maintaining the flow of the message as they constantly interrupted with applause and cheers - a very receptive audience indeed.

Afterwards we were mobbed for Bibles and ran out all too quickly. Fortunately we had more boxes back at our camp which we could carry over on our next outreaches to the base but even the other 12 boxes of Bibles would prove insufficient to satisfy the intense demand for Bibles in their various languages. We would need to bring in many more Bibles on our next trip.

"These Bibles that you have brought are a very great achievement" declared the Chaplain. "We know that it is very difficult to bring them in. The UN and the Arabs do not want us to receive the Word of God because they know that it will be the most powerful weapon for our freedom. This is a great day. These are the first Bibles ever distributed amongst our soldiers. You have been the first foreign visitors to take a Chaplaincy service in the SPLA."

Rev. Peter Hammond

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Last update - Sunday, May 25, 1997 - 10:25:11 AM

Strafed and Bombed in the Nuba Mountains

excerpted from:

Frontline Fellowship News; 1997 Edition 2

A joint Frontline Fellowship (FF) and Voice of the Martyrs (VOM) mission team to the Nuba Mountains was attacked by Government of Sudan (GOS) helicopter gunships on 4 March, 97.



FF had been invited to join VOM on its first trip to the Nuba Mountains. VOM chartered the DC-3 aircraft and organised the relief packages of medicines, food and agricultural tools. FF supplied 1,500 Arabic Bibles (of which 680 were delivered on the first flight). Within 45 minutes of the mission team landing behind enemy lines in the war torn Nuba Mountains, two MI-24 Hind helicopter gunships came roaring over the airstrip.

Over 500 Nuba civilians had come to receive the relief aid and Bibles. There was much rejoicing and excitement. "You're the first visitors we've ever had in their area. Nobody has ever brought us any aid before," they were told. They were still organising the aid distribution when the Muslim gunships came in low with twin 30mm machine cannons blazing. As the crowd scattered, one bomb or rocket exploded in the middle of where the crowd had been. The gunships circled and made three strafing runs over the area. They systematically rocketed and shot wherever people were fleeing. Our team saw two Nuba women shredded by machine cannon fire.

More missiles were fired. Huge boulders were blown into pieces. As one MI-24 gunship came roaring across at tree top level with 30mm machine cannons blazing, Steve could actually see the helmeted face of the pilot. The door gunner fired at Steve with a 14.5mm machine gun. All around Steve the ground was churned up as he sprinted for cover. Bullets cracked and ricocheted alongside as he dived into a dry river bed and took cover.

As Scott ran towards the rocks, something seemed to trip him up and he fell heavily to the ground. Others later said that they clearly saw shrapnel from a missile fly right over him.

One terrified little boy was seen running and screaming as bullets literally churned up the ground all around him. Yet he ran through the gauntlet of flying metal and escaped unharmed. A pastor who witnessed it said that it was clearly a miracle of God's protection. Incredibly, only 2 had died in the vicious attack. Considering the vast amount of ordinance expended, it was hard to believe that so few had been hit.

Each helicopter made three or four attacks and left only when it seemed that they had fully expended all their ammunition, bombs and rockets.

Some SPLA soldiers then led the mission team up the mountain to a secure area controlled by the resistance movement. They explained that the Arabs had sent out a mechanised column of ground forces to wipe out our mission team, but that the SPLA had ambushed them twice, delaying them effectively.



The local SPLA commander and a pastor welcomed our team warmly. They then organised their people to collect the scattered relief supplies and Arabic Bibles so that the distribution could be effectively carried out.

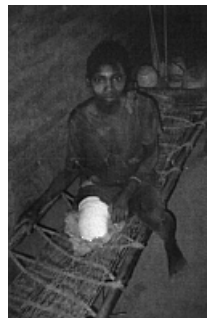
This was the beginning of an 8 day mission to the Nuba. During this time our missionaries saw GOS forces burning dozens of villages and amassed documentation and photographs of the systematic scorched earth "combing" policy of the Muslim government of Sudan, their terror bombings, slave raids and concentration camps.

For 3 consecutive days, from 21 to 23 February, GOS Antonov bombers had attacked the villages of Debri, Heiban, Ungurban, and Buram countries. From 23 February to 2 March, GOS troops (transported by trucks and preceded by T-72 tanks and helicopter gunships) attacked the villages which had been bombed by the Antonovs. All the churches, schools and homes in these villages were set on fire and the livestock either looted or destroyed. On 28 February, nine Nuba women were kidnapped from a watering well at Kawkaryia.

Every day in the Nuba our team heard and saw villages being shelled by GOS artillery and bombed by GOS aircraft. The villages in Heiban country destroyed were : Toda, Elgoz, Nawli, Ere and Andreba (15,000 people displaced). The villages burnt down in Ungurban country included : Tendri, Teberi, Regafi, Kararyia, Garoud El Hemid, Lopa and Lebies (25,000 people lost their homes in this scorched earth campaign). The villages burnt in Buram country were : Tabanya, Lado, Togodo and Romla (12,000 people were displaced from these villages).

When our missionaries asked the Nuba people what their needs were, they listed the following: Education (books and teacher training especially), Bibles and missionaries, clothes, anti-aircraft weapons, bore holes, food and medical supplies.

Our team walked over 120 miles, mostly at night, through the mountains and across valleys, between enemy garrisons and past burning villages to reach a secure landing strip in time for an evacuation by air.



Throughout their time in the Nuba mountains, our team was given the most gracious hospitality by the courageous and long suffering Nuba people and the local SPLA unit performed magnificently to protect and aid our missionaries. One FF team remains in Sudan for on-going ministry. Please continue to pray for them and for the suffering Christians of Southern Sudan and the Nuba Mountains.

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Christians Strafed and Bombed in the Nuba Mountains

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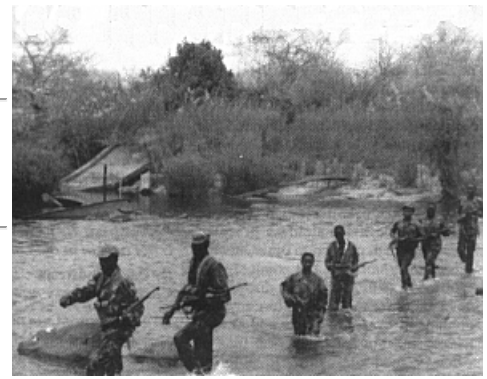
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Last update - Sunday, May 25, 1997 - 10:25:11 AM

SPLA Offensive Overwhelms Muslim Forces

excerpted from:
Frontline Fellowship News;
1997 Edition 2

A series of co-ordinated military assaults launched by the Sudan Peoples Liberation Army (SPLA) in March 1997 has succeeded in capturing 24 garrison towns previously held by the National Islamic Front (NIF) government forces. The spectacularly swift offensive swept all opposition aside and killed, wounded or captured a total of 16,000 enemy soldiers. By the end of March the strategic towns of Kaya, Yei, Lainya and Kajokeji had been captured by the victorious SPLA forces.



The entire border with Uganda is now effectively under SPLA control (as is the Zaire, Kenyan and Ethiopian borders with Sudan). The SPLA's dramatic new offensive has, therefore, broken the stranglehold of the NIF blockade on Western Equatoria and opened the road for relief supplies to be driven through Uganda into Western Equatoria. The SPLA is now also able to link its liberated territories in Eastern Equatoria to Western Equatoria and onto Bahr El Ghazal.



The SPLA offensive began at the end of the dry season, in March, with co-ordinated attacks on Government of Sudan (GOS) garrisons between Kaya (on the Ugandan border) and Yei (the heart of the agricultural belt) in central Equatoria. Just four days later, by 12 March, the SPLA had routed the GOS forces and captured seven GOS garrisons (at Kaya, Bazi, Morobo, Gumini, Limbe, Loka, and Yei).

The scale and ferociousness of the SPLA offensive clearly took the NIF regime by surprise. Five days into the offensive and three days after the capture of Yei, the GOS was persisting in promoting the propaganda that they were warding off an invasion by "Ugandan troops" at Kaya, but no mention had been made of the SPLA offensive. The GOS vigorously denied that the strategic town of Yei had been captured. The garrison town of Yei was considered so important by the GOS that it was reputed to have had and even larger defensive force than the Southern capital of Juba.

The refusal by the NIF regime to acknowledge that they had lost Yei led to another catastrophic defeat for the GOS. The fleeing GOS garrison from Morobo was informed by radio that Yei was secure and that they needed to break through the SPLA siege of the town. Nearly one thousand GOS troops were killed and a further thousand were taken prisoner by the SPLA in an intensely fierce battle south of Yei as the fleeing GOS force tried desperately to fight their way through to the Yei garrison which no longer existed.

The SPLA captured a vast quantity of equipment from the GOS forces. Seventeen tanks were captured intact at Yei along with an anti-aircraft battery. An Antonov bomber which was sent to bomb Yei was later shot down by this AA battery. The high flying Antonov exploded in mid air.

When finally the GOS admitted that they had "lost radio contact" with their garrison in Yei, the NIF leader, Lt. Gen. Omar Hassan Ahmad Al-Bashir, sought to draw attention away from their humiliating defeat at Yei by claiming that Lainya was his chosen line of defence for Juba. Lainya was so heavily fortified that Gen. Al-Bashir even issued a public challenge on TV and radio daring the SPLA to try to take Lainya. However, as he left the TV studios, Al-Bashir was informed that Lainya had already fallen to the SPLA. Lainya had fallen after only a 5 hour battle! The visibly shaken dictator then ordered that all remaining garrisons outside Juba should withdraw into the town itself for the defence of the Southern capital and its air base.

The effect of the news of the unbroken series of SPLA victories was devastating upon the GOS garrisons. As the last remaining garrison town of Kajokeji was surrounded, GOS troops began to desert in large numbers. When the GOS garrison began its retreat to Juba, it was ambushed and captured along with all their weapons, supplies and equipment. Predictably, the GOS continued to try to cover up yet another catastrophic defeat with another issue of lies. The official statement from Khartoum claimed that their "tactical withdrawal" from Kajokeji was successful and all had reached Juba safely. The fall of Kajokeji on 24 March brought to 19 the number of GOS garrisons captured by the SPLA in Central Equatoria since 9 March.



In less than three weeks, the entire military situation had shifted. Now it was not the SPLA controlled Western Equatoria which was besieged, but the GOS controlled Southern capital of Juba! At the time of the writing this report, the SPLA forces were a mere 40 kilometres from Juba and a wave of panic was sweeping through Juba. Morale amongst the GOS troops hit an all time low. Reportedly, many GOS troops simply threw down their weapons and ran or surrendered at the beginning of any firefight.

To compensate for their crushing losses in Equatoria, the GOS mobilised a massive mechanised column in the Upper Nile to capture Maban and Shali on 15 March. To celebrate this victory, the NIF regime announced that a million men would march on the streets of Khartoum to celebrate this great victory. Interestingly, when the SPLA had initially captured Maban two months previously, the GOS radio had informed the public that no such garrison post existed and Maban was merely the name of one of the small tribes living in the Upper Nile. By March 15, it had been officially converted into a strategically important town. The mass demonstration in Khartoum, however, failed to materialise.

In fact, the GOS consolation in taking Maban and Shali proved to be rather embarrassingly short lived. On 19 March the SPLA retook both of the towns, captured the garrisons and seized all of the equipment and supplies which had been brought in by the GOS forces. The Commander in Chief of the SPLA, Dr. John Garang, reportedly observed that the NIF regime had now taken upon itself the task of re-supplying the SPLA. Another leader quipped that Al-Bashir was now acting as the quartermaster-general for the SPLA!

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SPLA Offensive Overwhelms Muslim Forces

Presumably now that the GOS have once again lost Maban, it will be returned to its previous inconsequential status.



By the end of March, over 16,000 GOS soldiers had been either killed, wounded or captured, and Amadi, Lui, Lazoti and Jambo had also been captured by the SPLA. The strategic equilibrium in this war between the Muslim Arab North and the mainly Christian Black South had dramatically changed with the initiative having decisively seized by the SPLA.



In that time a present will be brought to the LORD of hosts From a people tall and smooth of skin, And from a people terrible from their beginning onward, A nation powerful and treading down, Whose land the rivers divide...

-Isaiah 18:7

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Historical Precedent for Christian Militia

In the American Revolution many clergymen took up arms against the British. The pulpits of nearly every colonial meeting house had for years proclaimed the apostasy of King George's government and the established Church. When the tyranny of British rule had become too much to bear, patriot clergymen not only encouraged the men in their congregation to join the American Army but actually formed and lead militias in the cause of liberty.

This list is by no means complete, but is meant to give a sampling of ministers and elders whose hands, like King David's, were fit for whatever mission the LORD assigned.

It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. You enlarged my path under me, So my feet did not slip. I have pursued my enemies and overtaken them; Neither did I turn back again till they were destroyed. -Psalm 18:32-37



Episcopal

Dr. Samuel Provost, first Bishop of New York
 Dr. John Croes, first Bishop of New Jersey
 Robert Smith, first Bishop of South Carolina

Presbyterian

General Morgan, Cowpens
 General Pickens, Cowpens
 Colonel Campbell, King's Mountain
 Colonel Williams, King's Mountain
 Colonel Cleaveland, King's Mountain
 Colonel Shelby, King's Mountain
 Colonel Sevier, King's Mountain
 Captain James Hall, North Carolina
 Adam Boyd, North Carolina
 James Armstrong, Maryland
 James Caldwell, New Jersey

The supreme knight and the great martyr of Presbyterianism, was pastor James Caldwell of the Presbyterian Church of Elizabeth, New Jersey, "the Rebel High Priest," "the Fighting Chaplain." He has been made famous by the story "Give 'em Watts!" It is told that at the Springfield engagement when the militia ran out of wadding for their muskets, Parson Caldwell, galloped to the Presbyterian Church, and returning with an armload of hymn-books, threw them on the ground, exclaiming, "Now, boys, give 'em Watts! Give 'em Watts!"... To add to the fame of Caldwell, the British made martyrs of both himself and his wife. General Knyphausen's expedition took Elizabeth in 1780, burning Caldwell's church and shooting his wife. Later they shot Caldwell himself, claiming that it was by mistake.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 102, 104



German Reformed

General Nicholas Herkimer
Baron Frederick William von Steuben

Lutheran

John Peter Gabriel Muhlenberg, Virginia



(Muhlenberg) was a pastor of a church at Woodstock, Virginia, at the opening of hostilities. When the news of Bunker Hill reached Virginia, he reminded his congregation that there was a time to preach and a time to pray; as for him, the time to preach was past.

"It is now," he cried, "the time to fight"; and throwing off his vestments he stood forth in the garb of a Virginia colonel.

His brother having remonstrated with him for his enlistment, he wrote:

"You may say that as a clergyman nothing can excuse my conduct. I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as any man. I am called by my country to its defence. The cause is just and noble. Were I a Bishop.....I should obey without hesitation; and as far am I from thinking that I am wrong, I am convinced it is my duty so to do - a duty I owe to my God and my Country."

In February, 1777, John Muhlenberg became a brigadier-general in the Continental Army; in September 1783, he was a breveted major-general. He took part in the battles of Brandywine, Germantown, and Monmouth; at Yorktown he commanded the first brigade. He was a member of the Virginia Convention of 1776; later he was vice-president of the supreme-executive council of Pennsylvania and he represented that state both in the House and in the Senate of the United States.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 114-115

Baptist

Colonel Joab Houghton, New Jersey

Colonel Houghton was in the Hopewell Baptist Meeting-house, at worship, when he received the first information of Concord and Lexington, and of the retreat of the British to Boston with such heavy loss. His great-grandson gives the following eloquent description of the way he treated the tidings:

"Still the breathless messenger he sat quietly through the services, and when they were ended, he passed out, and mounting the great stone block in front of the meeting-house he beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first words a silence, stern as death, fell over all. The Sabbath quiet of the hour and of the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the royal troops; the heroic vengeance following hard upon it; the retreat of Percy; the gathering of the children of the Pilgrims round the beleaguered hills of Boston; then pausing, and looking over the silent throng, he said slowly : 'Men of New Jersey, the red coats are murdering our brethren of New England! Who follows me to Boston?' and every man of that audience stepped out into line, and answered 'I !' There was not a coward or a traitor in old Hopewell Baptist Meeting-house that day."

Baptists and the American Revolution, Cathcart; 1876 rev. 1976; p. 56-57

The King's governor in the Colonies remarked that it was the "Black Robed Regiment" that instigated the people's resistance to the Crown. How is it that so many pastors in our day, when the evil promoted by government is so much greater than that the founders faced, are unwilling to preach the Law to the oppressor and liberty to the people?

Preachers who refused to be licensed by the Crown in the Colonies were jailed, beaten, and occasionally killed for their faithfulness. Today the vast majority of churches in America have taken a license to preach ([the 501-c3 tax exemption](#)) from the government. Preachers today have swallowed a theology that denies that Christ is King over ALL creation, including government, and instead declare that Satan is the ruler of this world. They have bent the knee to the Beast, and unless they repent, will receive the due reward for their apostasy.

The churches in Hitler's Germany either happily cooperated with the Nazi regime, or raised the hymns in the pews loud enough that they could not hear the trainloads of humanity being transported to slavery and death. Most of those fine old churches, and their congregations, were fire bombed into oblivion by Allied avengers.

Will America's church defy antichrist and stand for justice, liberty, and righteousness as she did in the later 1700's... or will she face the fateful lightning of Christ's terrible swift Sword?



- [Safeguarding Liberty: The Constitution & Citizen Militias](#)
- [Frontline Fellowship - Sudanese Christians Aided](#)
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Last update - Sunday, August 18, 1996 - 1:53:25 PM

Wake up, Christians!

There is no hope for political redress in America!

The two major parties have expended great energy to exclude any candidate that might actually change the direction of the government from that of instituting evil by law to it's biblical mandate of upholding justice, punishing the evildoer, and protecting the innocent and powerless.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the LORD has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; the LORD our God shall cut them off. -Psalm 94:20-23

Civil governors at all levels seek to legalize every tyranny, perversion, and evil. They promote child sacrifice and the murder of the aged. Not only do they endorse, but many practice, every sexual perversion. They support foreign nations that have outlawed Christianity and persecute Christians. They steal the livelihood and inheritance of the common man, and use it to fatten their own purse or give it to pagan governments overseas. They oppress the few Christians in America who have found the courage to oppose their wicked rule. They give honors to assassins who shoot women with babes at their breast, and to mass murderers who gas men, women and children - and then burn their house down over their heads.

Let these unrighteous judges be aware - God is not mocked! The founders of this Christian nation faced antichrist civil authority in their day, and when political redress of their grievance was not forthcoming, they took arms and drove the devils back across the sea. There is plenty of timber to build the gallows, and rope to fit the neck of the current crop of Satan's civil servants when justice and liberty are restored to America.

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us break their bonds in pieces and cast away their cords from us." He who sits in the heavens shall laugh; The LORD shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: "Yet I have set My King On My holy hill of Zion. I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. -Psalm 2:1-12

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Last update - Sunday, January 26, 1997 - 12:09:31 PM

God & Government - Christ IS King !

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. -Isaiah 9:6-7

The United States of America is doomed! She has been from her birth. Her destiny, like that of all pagan dominions, is ultimate destruction. "What?", you say, "I thought this was a Christian nation. How could God allow the death of the U.S.A.?"

Was the United States ever a Christian nation? It is true that when the Pilgrims settled in the New World they were a covenant people, that they submitted civil authority to the One and Only King. Was this carried forward into all the Colonies and ultimately into the Constitution of the United States? Sadly, no, it was not.

When the Constitution for the United States was first proposed, certain delegates to the convention argued for the inclusion in the Preamble of a statement recognizing Christ as the ultimate head of all government. Antichrist delegates were successful in defeating this proposal.

After this pagan Constitution had been adopted, godly men repeatedly attempted to amend the document to correct this grievous error -

At least nine times since that date a resolution proposing an amendment to the preamble has been introduced into Congress. However, it has never got beyond the committee to which it had been referred. The following is the pioneer resolution as it was introduced by Mr. Frye of Maine:

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of God in all the affairs of men and nations, and grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word, invoke His Guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form, etc."

Nationalism and Religion in America, 1774-1789; p. 479
by Edward Frank Humphrey, Ph.D.; 1924
reprint New York / Russell & Russell, 1965

The United States of America has never been, nor ever shall be, a Covenant Nation. Though having a large population of God fearing people at her inception (and proportionately a lesser one now) the national government has never submitted to the King of Kings and is therefore damned to destruction.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. -Psalm 2

It is long past time that Christians recognize that they cannot support this antichrist government. In fact, it is our Christian duty to oppose.

Excerpted from: **The Original Covenant and Contending Witness** [magazine]

When is Civil Government so Constituted that Christians can Swear Allegiance to It?

We assume that this is a legitimate subject of inquiry, and we are confident that it is, at the present time, one of much practical importance. The time has gone by, we trust forever, for the false and pernicious dogma - that allegiance is due whatever government exists, irrespective of its moral character - to be maintained by intelligent Christians. With them it is scarcely any longer a serious question, in theory at least, whether or not the divine law is above all human laws. The assumptions of infidelity have become so arrogant, and betray so clearly its purpose to make the will of man supreme, that the religious mind has become aroused in some degree to a sense of the practical value of a truth long treated as an abstraction, receiving only a cold and inoperative assent.

We do not propose, in this article, to contest the point with infidelity. It is wiser to endeavor to harmonize the friends of truth, and persuade them to take the only position from which the common foe can be successfully attacked. Those who, few in number, have contended long for the supremacy of the law of God in civil things, while professed Christians generally are either silent or opposing, have a right to be heard, and should speak out, that their weight may be felt in bringing matters to a proper issue in the great moral conflict already commenced. With this view we propose, in a few particulars, to answer the inquiry at the head of this article.

First: Civil government, in order to receive the allegiance of Christians, should recognize the God of the Bible as the source of power. "King of nations," (Jer. 10:7), is one of His titles. Is this an unmeaning title, conferring an empty honor on the object of all true fear and worship? Does it not indicate that nations are His subjects - that he rules over them, and that they are under obligation to acknowledge and submit to His authority. But where should this obedience begin, or what is its first act? It is perfectly clear that there cannot be obedience where there is no recognition of the authority to which it is due. The want of this vitiates all that follows, for it is a practical refusal of subjection - a constructive declaration of independence. The title, "King of nations," and elsewhere, "King of Kings," means more than that God governs nations by His providence as He governs the irrational and inanimate creatures; it asserts his prerogative of ruling them, by his moral law, and it implies the duty on their part of owning Him as their King.

"There is no power but of God: the powers that be, are ordained of God." Rom. 13:1. The true meaning of these propositions is, that God is the author of civil rule. He has instituted it in His word, and He constitutes it according to His word. When it is so constituted it is a power ordained of God; but when it is not so constituted - when the authority of God is not owned - it is not the higher power to which every soul is commanded to be subject. Of such, God himself says, "They have set up kings, but not by me; they have made them princes, and I knew it not." Hos. 8:4.

Can Christians be active participants in the sin of disowning the authority of the "King of nations?" Can they ignore the existence of the source of power? What says an enlightened conscience? We are sure its decision will be, they cannot.

Second: In order that Christians may own allegiance to civil government, it must acknowledge the authority of Messiah. This nations are commanded to do under pain of divine displeasure. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth - kiss the Son, lest he be angry," (Ps. 2:10,12). The Lord Jesus Christ is appointed heir of all things, (Heb. 1:20). All power in heaven and in earth is given to Him, (Matt. 28:18). He is given to be the head over all things to the Church, (Eph. 1:22). One of His official titles is "Prince of the kings of the earth," (Rev. 1:5). We need not multiply proofs of the truth that civil rule is put under the Mediator. It is found everywhere in the Bible, and any view of the system of grace that does not include it, is essentially defective.

But are nations under no corresponding obligation? Are not authority and obedience correlate terms? Who will dare to say that though Christ is King of nations, nations are not bound to own Him as their King? or, to say what is not less impious, that though they are bound to acknowledge Him, they may omit to do so and be sinless? We are slow to believe that any thoughtful Christian would hesitate to say that nations sin in not subjecting themselves to Messiah's authority. Let it be borne in mind that the sin of refusing to submit to the Man of God's right hand is a sin in the nation's constitution, interwoven with its very existence. It must also be remembered that all such national sins are the sins of the people of which the nation is constituted. By becoming incorporated with the nation, they become partakers of its sins. They assume formally, and in a manner most clear, the responsibility of a national refusal to kiss the Son. They give their consent to, and unite in, the nation's treasonable declaration, "We will not have this man to reign over us."

Now we ask in all earnestness, can Christians, true fearers of God, do this? By their profession they declare that they are on Christ's side, that they will at all times own Him, and set His glory above every other consideration. How can they reconcile with this declaration made to Him, to the Church, and to the world, their refusal to testify against national dishonor done to Him by disregarding His authority, and what is still worse, their active participation in the great wrong? We are convinced that Christians have not given this subject the conscientious examination its importance demands, or they would not be found in sworn companionship with Christ's enemies.

Third: A government to which Christians owe allegiance must take the law of God as its rule. This is indeed included in the preceding observations; for in no other way can the authority of God be owned and obeyed. But the importance of the subject demands for it special consideration.

"The Word of God contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy God." To the truth of this proposition none who deserve the name of christian will hesitate to subscribe. It forms a part of the symbols of the faith of all Presbyterian Churches in every land. It is taught to their children [or should be!] among their earliest lessons, and its truth and importance commend themselves to every enlightened conscience.

Can it be admitted for a moment that the civil or political acts of men are exceptions to this rule? If so, it would read that the Bible is the only rule, except in civil things, in which the will of the people is the rule. This, though acted out by multitudes, would secure the assent of but few as a bald abstract proposition. In this instance the creed is better than the practice. But it should be remembered that a sound profession is no apology, still less justification, for wrong doing. If Christians unite with a nation that ignores all divine legislation, their creed, however sound; their declaration, however often repeated, that the Word of God is the only rule to direct men, is the merest trifling, that hardly deserves to be called hypocrisy. But in another aspect it is no light matter. "To him that knoweth to do good and doeth it not, to him it is sin," (James 4:17), is a declaration not without significance and importance to all whose practice contradicts their profession. They at least cannot plead in extenuation of this sin that they did not know that nations are required to obey the divine law, seeing they have placed among the fundamental principles of their faith a proposition that most obviously asserts this truth.

We do not hesitate to say that Christians incorporating with a government that rejects the divine law and places the will of the people or a constitution of their making in its place, practically disown its high claims, and are found in the company of those who deny a great truth clearly taught in the Word of God, and precious to every believer, and which engaging in the service of Christ they have pledged themselves to maintain at all hazard. What saith the Scripture? "The Lord is our Lawgiver, the Lord is our King," (Ps. 33:22). "There is one Lawgiver, who is able to save and to destroy," (James 4:12).

Fourth: A government that can receive the allegiance of Christians must give countenance and support to the Church. Can a Christian as a civilian ignore that spiritual institution with which are connected all his interests for eternity? Will he consent in any relation he sustains to place infidelity or a false or corrupted form of religion on a level with the religion that is "pure and undefiled before God and the Father," to honor "the bride, the Lamb's wife," no more than "the mother of harlots?" This is done by every government that does not recognize the Church as a heavenly institution, and is not to her "a nursing father," (Is. 49:23). And all who swear allegiance to such a government do this under solemnity, and we must add by the perversion, of an oath. What Christian would swear that a nation should not recognize the true Church and distinguish between her and all false systems of religion? From such an oath every pious mind would recoil. And yet how many do not hesitate to do substantially the same thing in a concrete form, by swearing allegiance to a government of which it is a boasted excellence that it makes no distinction between Christianity and infidelity.

I lay down this maxim of divinity [i.e. theology]; Tyranny being a work of Satan, is not from God, because sin either habitual or actual, is not from God; the power that is, must be from God; the Magistrate as Magistrate, is good, in nature of office, and the intrinsical end of his office, Rom 13:4, for he is the Minister of God for thy good; and therefore an ethical, political, or moral, power to oppress, is not from God, and is not a power, but a licentious deviation of a power, and is no more from God, then a license to sin, but [rather] from sinful nature, and the old serpent. -Samuel Rutherford. (*Lex,Rex*, 1644).

Religion is the whole Bible: sects pick out a part of it. But what whole? The LIVING whole, to be sure - not the dead whole: the SPIRIT; not the letter.

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The Truth Men Fear

by Jonathan Allen Cummings

(Gospel Plow thanks Mr. Cummings for permission to reprint this timely essay.)

Few dare to admit when it's time to abandon peaceful discourse at the ballot box in exchange for the cartridge box, even when every other possibility has ostensibly been exhausted. But why?

There are three reasons:

1. Paleoconservatives fervently believe that they have "The Truth" on their side. Therefore, they think it is only a matter of time before their adversaries will see the light and yield the right of way. But in the end, it is not just the truth that defeats tyranny and wins the battles for the heart and soul of a nation; rather, it is the willingness, the determination and the collective strength of a people loyal to a cause, which is based in the truth, that prevails.

Yet, history has been mired with the corpses of countless victims who mistakenly relied on their good intentions to achieve cultural sovereignty without employing the vigorous use of arms. Even when the abuse and suffering has spanned several generations, most have seemed reluctant to accept the fact, that, those who are blinded by sin do not possess the common sense needed to differentiate between right and wrong. It is only when the price of being nobly passive far exceeds the cost of implementing aggressive force when the downtrodden finally consider a call to action. By then, though, it is much more expensive than most would hazard to guess.

Notwithstanding, conservatives have understood what it means to maintain peace through strength. The problem arose when they failed to prevent leftist saboteurs from tampering with the proverbial line drawn in the sand. Instead of standing firm, they have repeatedly given in to the winds of compromise; and with the passage of time, it has become increasingly difficult for even our most astute thinkers to locate the original mark. As a result, conservatives have learned to tolerate the redefinition of terms according to an ungodly majoritarian consensus which is being bolstered by the redistribution of the wealth.

In contrast, the Founding Fathers created the Second Amendment to be an insurance policy against all sorts of tyranny, none of which included delegating the interpretation of a fundamental right to government referees. Unfortunately, the bad guys have beaten the good guys to the punch; and whenever they could pull a fast one, they have gotten away with blaming those they hit below the belt for not getting out of the way. In short, when paleoconservatives cry foul, liberals and their neoconservative cousins just change the rules of the game.

In essence, then, despots and charlatans carry a big stick they have not been afraid to use. This explains, in part, why rampant crime, licentiousness, corruption, infidelity, lusts of the flesh, materialism, same sex marriages, abortion, mandatory charity, feminism, multiculturalism, illegal immigration, progressive taxation and even compulsory education, to name just a few societal afflictions which are blessed by the state, continue to proliferate.

To make matters worse, trendy Christians have been compromising their principles for so long they have lost sight of their religious heritage. Many have also been duped into thinking it is quite reasonable to adopt a secular form of righteousness in exchange for the "antiquated" and "abstract" complexities outlined in the Bible. Little do they know, however, that they have been participating in the glorification of dirt; which is to say, the epitome of rebelliousness towards God and the quickest path to ruin. In fact, the steady erosion of Colonial values has made us accessories to the very evils we are duty-bound to hate. The solution, therefore, lies in one's capacity to accept reality for what it is, rather than what they wish it to be;

2. Although many like to complain bitterly, and go through the motions of instituting changes within the confines of a system which has been transformed into a secular arbiter of laws, being somewhat comfortable and fat causes an apathetic majority to lack the desire to do what needs to be done. Frankly, there is an appalling level of toleration shared by conservatives, even when their most sacred principles have been compromised or violated; and this dreadful situation exists because far too many have actually found contentment within the status quo. To put it succinctly, ordinary selfishness and narrow-mindedness, as old as civilization itself, has had as much of an impact on conservatives as it has to liberals;
3. Coming to grips with the worst case scenario, which involves an armed insurrection, means that there is no turning back once that threshold is crossed. As a result, many fear losing what little freedom they have because they have rationalized that their current pitiful condition is preferable to fighting for what has been lost or is about to be seized. This is besides the fact that genuine liberty comes directly from maintaining God's Law (i.e. the Ten Commandments), not manmade imitations.

So in effect, an alarming number of our Founding Fathers descendants have accepted the faulty notion, that, the government's definition of liberty has a greater value than the legitimate authority traditionally inspired by the Word of God. Thus, each time the establishment takes something away, the morally inept ignore what has been confiscated by staying focused on what they still have, even though what remains is counterfeit, mundane or utterly worthless.

Worse still, cultural saboteurs have managed to convolute the meaning of righteousness into a New Age utilitarian perspective, which is to say, man ultimately decides what is right and wrong, not God. The net effect of this deception, regrettably, has helped constitute a pretentious disposition of endearment among the masses for things which are neither virtuous or honorable. Nevertheless, this explains why it is useless to

pretend that the hearts and souls of a nation can be won over by confronting Goliath with anything less than what God has determined takes to succeed.

Given these circumstances, there is nothing to be gained by tossing what amounts to token gestures at a managerial class which has been commandeered by ignorant swine; neither will we convince the multitudes who have become dependent on the "freedom" to indulge in the immorality the state protects to surrender what they now assume are inalienable rights. Yes, we have to adopt an alternative plan, a plan that every able-bodied patriot knows in his gut is unavoidable.

In all honesty, we are the last remnants of God's people who share the same fiery spirit that guided our forefathers; and like them, we too must find the courage and fortitude to live free or die. Because we alone acknowledge the fact that America was founded by Christians, was nurtured by Christians, and was meant to be the world's last sanctuary for Christians, we must act to take this country back, lest we grovel in the bondage of our own cowardice.

In retrospect, it was never the intention of the Framers to create a safe-haven for heathens, agnostics, or multicultural proselytizers worshipping at the altar of moral relativism. No, it was their intention to create a society reflective of and obedient to, the teachings of Christ Jesus, not the Greek's mythological gods, the god of the Aztecs, or the Moslems.

If you recall, early on Thomas Jefferson declared: "God forbid we should ever be twenty years without such a rebellion." Translated: it was their duty then, just as it is ours today, to use force to insure the preservation of the original culture if and when it has deviated from its prescribed tenets. Unlike the failed governing arrangements devised by countless others, America's architects chose to model a unique constitutional republic, meaning a system built upon the rule of law which affirmed God as sovereign.

In so doing, they constructed a system around a single culture which took into account man's fallen nature, and this led to instituting the checks and balances needed to safeguard against the ever changing moods of popular opinion. Yet, one need only study the steady degenerative progressions of the Soviet Union and China to get a sense of where we're headed; and although our leaders refer to themselves as anything but the arrogant charlatans they really are, we know the utilitarian ethic which guides them is no different than the thinking espoused by Mao Tse Tung and Joseph Stalin. In fact, ideologically speaking, there is no substantive difference. Granted, their methods may vary somewhat, but their objectives are technically one in the same.

So, here we are, 131 years since the wrong side won the Civil War; and alas, our nation has been overrun by sniveling dependents and shrewd carpetbaggers feeding off of each other. Like maggots gnawing away at an apple's core without regard of consuming the seeds, they defile liberty and leave a trail of destruction that makes it impossible to bring forth new fruit.

When George Washington gave his farewell address he offered this observation: "It is substantially true, that virtue or morality is the necessary spring of popular government." Yet, today we are told that things other than social issues matter most; which explains, in part, how the Money Man mentality that presently dominates our culture was able to assert itself above the laws of God. Perhaps Alan Keyes said it best when he warned: "We can no longer follow leaders for whom the moral challenge facing this nation is an afterthought.... Politicians unwilling to confront the killing spirit of our times declare their moral cowardice and forfeit the right to lead."

Another great statesman, Andrew Jackson, wrote: "In a free government he demand for moral qualities should be made superior to that of talents". But try telling that to the Wall Street jackals and their Washington puppets who are elated about redistributing the wealth mostly among themselves. Like cancer in the blood, it's absurd to believe that the disease will somehow cure itself; nor should anyone with even a remote idea about right and wrong be satisfied while waiting endlessly for the unattainable.

Hence, today's patriots must do what needs to be done because they are bonded to a higher set of ideals: one nation under God and one culture over man. Moreover, we cannot afford to close our eyes to the fact that our country has degenerated beyond repair when we are expected to drink poison to quench our thirst for righteousness. No, corrective surgery will not restore a missing arm or a leg; instead, the time has arrived for a complete overhaul beginning with the head.

The question is: how much does freedom mean to you?

Bear in mind, the Book of Mark states that the spirit is willing, but the flesh is weak. So do not think for a moment that genuine freedom comes without paying a price; nor will the temptation to neglect our duties be easy to overcome. We just have to hope that God grants us the wisdom and the courage to purge tyranny from our shores before we drown in disgrace like the people who ignored Noah.

But because most folks prefer not to accept unpleasant realities, regardless of how corrupt the conditions in America have become, the path towards prosperity will be long and arduous. Even so, we have already seen countless examples of failing to get satisfaction by way of either peaceful protest or petitioning of grievances. You must ask yourself: can anyone honestly be a patriot or a defender of freedom while allowing the unborn to be killed? In truth, they can't; but if you are willing to accept the responsibility of upholding the sanctity of life entrusted to us by God, then we really have no other choice but to go on the offensive.

Indeed, Christians are drastically out-numbered, out-financed and out-gunned, but when has God's people ever needed the most of anything in order to defeat the vanguards of sin? Never! So be careful not to make the mistake of embracing the strategy of liars who depend on your pacifism to maintain their stranglehold. Rest assured, though, doing nothing to stop the advance of evil is the same as giving it your blessing.

May we, therefore, find strength in the words of Charles Montesquieu, the one man who influenced our Founding Fathers perhaps more than any other: "When once a republic is corrupted, there is no possibility of remedying any of the growing evils, but by removing the corruption and restoring its lost principles; every other correction is either useless or a new evil." You may not fully understand the significance or the ramifications of applying what is

normally unthinkable, even in a dire situation, but the massacre at Waco should have been a definite wake-up call. If not, you are most likely part of the problem, not the solution.

So get prepared. Those who insist on talking their way out of exercising their responsibility to God and country are helping to destroy everything our Founding Fathers fought to establish. The choice is simple: you either do battle with the enemy on his terms (which most assuredly brings about defeat); or you take advantage of launching an organized assault under the auspices of surprise. Least of which, one must first possess the initiative to cut the cord with the lords of imagery; and that can only happen when we stop running from the truth and face tyranny head on.

This is the truth:

The war of words is over except in the minds of the naive and the spiritually dead.

For the love of God, we must end this romantic attachment to the false spirit of self-righteous pacifism which has taken the place of rational thinking. Like the concubine who eventually learns to love her brutal master, much of the body politic has been conditioned to get satisfaction while being molested. God bless the patriot, for without these men and women, America will be no more.

Jonathan Allen Cummings

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Gospel Plow's Theology Page

Organized Christianity in America is apostate! Sound doctrine and the courage to put it into practice is as scarce in the American church today as it was in Germany fifty years ago. Not only have the non-denominational churches fallen from true doctrine, but the historic Protestant and Catholic denominations have as well.

So called bible believing congregations declare Satan as the ruler of this world, and look for an invisible return of Christ to deliver a select few believers from increasing persecution by secretly removing them to heaven.

Mainline Protestants ordain women and homosexuals as priests, and worship the spirit of the earth. Child sacrifice has been revived in the form of abortion, and is even practiced in hospitals run by the church.

Nearly every church takes a license from the government to preach - [the 501c3 tax exemption](#) - which not only limits their ability to preach the Law and the Gospel, but actually makes the church a creation of government.

It is no wonder that America is about to self-destruct! Neither youth nor elders, politician nor clergy, rich nor poor, powerful nor powerless - fear God and His righteous wrath. Everyone does as he pleases and to hell with the consequences.

Political and economic elitists put into effect plans intended to centralize all power in their hands, and religious leaders conspire with them to insure that their own position of security and ecclesiastical authority is not threatened. The result is that the Christian freeman is threatened with a return to the feudalism of the medieval period. Military and law enforcement organizations, serving as vassals to the lords of this New World Order, are used to remove freemen from the land that Christ has given them as an inheritance. Americans are reduced to working as serfs for the elite, parted from the blessings of liberty that their fathers bled and died to win. In the pulpits from which the Black Robed Regiment preached resistance to tyrants in the 1770's, false shepherds either lull the flock to passivity with fables of a rapture, or focus attention on political action committees lead by men who have pledged fealty to the ruling class.

Yet Christ declared at His Ascension - *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.* -Matthew 28:18-20

One should expect that those who deny Christ would deny these words, such is the nature of all fallen men. But how is it that so many who claim the title of Christian reject the concept that He is *even now* Ruler over all, and that it is the responsibility of Christians to teach all nations to accept this fact and obey Him. The sad fact is that most of the church rejects His authority over their own lives, let alone the life of the unregenerate.

Surely Islam is not reticent in the enforcement of that false religion. Neither are the pagans nor humanists. There is indeed a war under way, waged not only in the spiritual realms but right here on this earth with the standard weapons of warfare - propaganda, bombs, tanks, and guns.

Ask the black Christians of the Sudan who are being starved, raped, enslaved, and slaughtered at the hands of the Islamic occupational government of Khartoum.

photos - Frontline Fellowship



A young Christian starved by Khartoum
Sudanese Christian militiamen aid wounded comrade

Ask the survivors of the multi-racial congregation of St. James Church in South Africa about the Marxist terrorists who fired AK-47's and tossed grenades into their worship service.



photos - Frontline Fellowship

Ask the Presbyterian pastor in San Francisco whose church was attacked by sodomites screaming for the children in the congregation to be turned over to them.

Ask Samuel Adams who faced antichrist and declared war on him at the signing of the Declaration of Independence - "*We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven, and from the rising to the setting of the sun, let His Kingdom come.*"

The purpose of Gospel Plow is to drive home these points, to expose the roots of false doctrine, to sow the seed of the Word, that the King's harvest might increase.

Check it out -

- [The Augsburg Confession, \(1530\) in HTML](#)
- [Dispensationalism; Return to Biblical Theology or Pseudo Christian Cult](#)
- [God & Government; Christ IS King!](#)
- [Great American Sermons](#)
- [The Harlot Church](#)
- [Law and Gospel - Church and State](#)
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Great American Sermons

Sermons from the past, of the sort that today's pulpits are afraid to preach.

Excerpts from historical sermons preached by men who refused to submit to antichrist as revealed in their day.

- [Oration on the Beauties of Liberty.](#)
John Allen; Boston, Dec. 3, 1772
- [Defensive War in a just Cause SINLESS.](#)
D. Jones; Philadelphia, 1775
- [On the Right to Rebel Against Governors](#) 
Samuel West; Boston, May 29, 1776
- [Government corrupted by Vice, and recovered by Righteousness](#)
Samuel Langdon; Watertown, Mass., May 31, 1775
- [The Church's Flight into the Wilderness, an Address on the Times](#)
Samuel Sherwood; January 17, 1776
- [Defensive Arms Vindicated](#)
A Moderate Whig (Stephen Case?), 1779
- [Divine judgements upon tyrants: And compassion to the oppressed.](#)
Jacob Cushing; Lexington, 1778



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Law and Gospel Church and State



Introduction

Those who have perused the Gospel Plow web site can readily see that we have major problems with both the church and the government as they operate in our day. *GP* believes that only when the organized church and the government return to their respective duties as ordained by Christ, can the Christian support either.

As we see it, the problem lies in the misunderstanding of the basic doctrine of Law and Gospel. The Reformers understood this doctrine and it's central role in both civil and ecclesiastical matters. This treatise is an attempt to revive, in the hearts of those who have ears to hear, those simple truths our fathers knew well.

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- [Three Uses of the Law](#)
 - [First Use](#)
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 - [Third Use](#)
- [The Gospel](#)
- [Church & State](#)
 - [The King Speaks in a Parable](#)

Three Uses of the Law

Formula of Concord, Epitome, Article VI

The Law has been given to men for three reasons: 1) to maintain external discipline against unruly and disobedient men, 2) to lead men to a knowledge of their sin, 3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life.

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First Use of the Law

The first use of the Law (meaning the Law of God to which all human laws must conform) is civil in nature - to insure an orderly and just society. To declare that civil society is inhabited by unregenerate men who are not subject to God's Law is to deny that God IS God and that He requires obedience. Scripture is replete with accounts of God's vengeance against societies that institute evil by law - regardless of the "religion" (or lack thereof) practiced. Witness the judgment of pagan Sodom and Gomorrah, the destruction of the Temple and captivity of Israel, and the subsequent destruction of idolatrous Babylon. God is holy, and He excuses neither ignorance nor naiveté.

Civil government is in fact a minister of God, and given the sword to punish evil -

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. -Romans 13:3-4

Samuel West, in his *On the Right to Rebel Against Governors*, which he preached to the legislature of Massachusetts in 1776, [answers those apostates who misuse Romans 13](#) to require obedience to antichrist governors thusly -

For any one from hence to infer that the apostle enjoins in this text unlimited obedience to the worst of tyrants, and that he pronounces damnation upon those that resist the arbitrary measures of such pests of society, is just as good sense as if one should affirm, that because the Scripture enjoins us obedience to the laws of God, therefore we may not oppose the power of darkness; or because we are commanded to submit to the ordinance of God, therefore we may not resist the ministers of Satan. Such wild work must be made with the apostle before he can be brought to speak the language of oppression! It is as plain, I think, as words can make it, that, according to this text, no tyrant can be a ruler; for the apostle's definition of a ruler is, that he is not a terror to good works, but to the evil; and that he is one who is to praise and encourage those that do well. Whenever, then, the ruler encourages them that do evil, and is a terror to those that do well, - i.e., as soon as he becomes a tyrant, - he forfeits his authority to govern, and becomes the minister of Satan, and, as such, ought to be opposed.

Civil government that rejects God's Law is illegitimate, a minister of Satan rather than God, and is not to be obeyed. Lutherans (and others) have often failed in this regard in spite of scripture and our confession's words -

Then Peter and the other apostles answered and said, We ought to obey God rather than men. -Acts 5:29

Augsburg Confession, Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God... it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

We might note here, that if the civil magistrate is to be obeyed in all cases whatsoever, Luther and all the reformers were in error - for the Pope's mandates were in fact enforced by civil law. Wars were fought to establish Christian liberty from such antichrist civil rulers.

We see then, that civil governors are ministers of God, and that their office falls under the first use of the Law - to temporally punish the evildoer.

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Second Use of the Law

The second use of the Law is theological - to reveal the holiness of God and to convict all men of sin.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. -Romans 3:19

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. -1 John 3:4

The primary mistake that men make here is to underestimate the requirements of the Law, as the Jews did, by thinking that we are able to fulfil the Law by external obedience to a selected list of commandments.

...The rest become blind and arrogant, and conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become utterly corrupted; as the Law must tell man that he has no God nor regards God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. **-Smalcald Articles, Pt. 3, Art. 2**

It is this terrified, humble, despondent man who alone has ears for the Gospel. This second use of the Law, bearing the threat of eternal damnation, is a ministry of the church that has been long ignored in favor of more "seeker sensitive" strategies.

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Third Use of the Law

The third use of the Law bears no threat, but rather, serves to encourage good works in the believer. To the regenerate the preaching of the Law serves as a guide, for even though the spirit is willing, the flesh is weak. When the Law is heard by the Christian he should examine himself, recognize that he still falls short, and rejoice that by Christ's blood the curse of the Law has passed over him - just as the Angel of Death passed over the houses of the Hebrews in Egypt.

The common mistakes here are to fall into either licentious antinomianism or pietistic legalism; the former denying the Law altogether, the latter assigning merit to such things as abstinence, monasticism, charity, etc. -forgetting that even our GOOD works are as filthy rags.

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The Gospel

The Gospel is that which releases the believer from the curse of the Law. Christ was incarnated for one, and only one purpose - to bear the sin of the world. To make peace between completely fallen mankind and a righteous and just God.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. -1 Tim 1:15

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: -Gal 3:13

For when we were yet without strength, in due time Christ died for the ungodly. -Romans 5:6

Pure preaching of the Gospel declares that Christ alone justifies the ungodly. There is no merit in the recipient, apart from the merit of Christ that is imputed to him by faith. The saved do not generate from within themselves the faith which grasps this merit - faith is a free gift from God - imparted by Word and Sacrament.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. -Eph 2:8-9

To preach the Law without the Gospel is to condemn all hearers, for without the Gospel the Law kills. To preach the Gospel without the Law is also to condemn the hearer, for Christ did not come to save the (self) righteous but rather the sinner. Only those who recognize their fallen state, and their utter helplessness to improve their situation, have ears for the Gospel.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. -Matthew 9:13

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. -Romans 4:4-5

The true church can be determined by it's faithfulness in preaching the Law and the Gospel, and the right administration of the Sacraments ordained by Christ.

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Church and State

Much discussion of the topic of the distinction between church and state misses the mark completely. Both civil and ecclesiastical authority over the entire world belong to one man - Christ Jesus.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. -Matthew 28:18

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: -Eph 1:20-21

Christ has ordained two distinct and separate offices to serve under Him - civil governors and church leadership. Both are subject to Christ, both are called ministers of God. Their areas of authority are separate, but both serve only to do the will of their King!

(this table may look rather strange if your browser is not HTML 3.0 capable)

 Christ the King 	
 Church 	 State 
preach the Law (2nd and 3rd uses)	enforce the Law (1st use)
preach the pure Gospel	<i>the state has the authority to make and enforce only laws that are not contrary to God's Law</i>
administer the Sacraments	

Of course there are common men, civil rulers, and even so called Christians who reject the King and His authority -

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. -Luke 19:14

Christians today are faced not only with that longtime enemy Islam (which cheerfully submits civil authority to their false god), but with ecclesiastical leaders who reject the Kingship of Christ and who preach another Gospel (which is no gospel), and with civil rulers who institute evil by law.

In this case it becomes the duty of all who are loyal subjects of Christ to seek to establish, by whatever means necessary, civil and ecclesiastical government, each fulfilling it's own mandate as a minister of Christ.

- The Reformers undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.
- The American Colonists undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.

Do Christians in our day have the courage to demand the Crown Rights of our King?

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The King Speaks in a Parable

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. -Luke 19:12-27

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[Augsburg Confession \(1530\) in HTML](#)
[Luther's Smalcald Articles \(1537\)](#)
[God & Government; Christ IS King!](#) **New!**

Last update - Sunday, January 26, 1997 - 12:08:53 PM

Scripture for Our Day

We have noticed that the pulpits of America tend to preach a lot of watered down mush that neither convicts the sinner nor inspires the saint. The righteous and just requirements of the Almighty are ignored, thus making the gospel of no effect.

People who are basically good have no need of a Savior. The message delivered is that God is all love and tolerance, a big effeminate wimp in the sky. Those who hate God have nothing to fear, and those who love Him nothing to have confidence in.

The terrible suffering of Christ at Golgatha is made to be more of a masochistic perversion than the vicarious payment, made by God Incarnate, of a debt *required of us* by His perfect and just Law.

Christ is seen to be sitting in Heaven, benevolently winking at the foibles of man. In fact, He awaits patiently on His Throne, deeply offended by the stench of depravity that rises from this wicked land... Waiting for the cup of iniquity to overflow... At which time He will arise, bearing His swift and terrible Sword to tread yet once more the winepress of His wrath.

A few texts you might recommend for the pastor to preach.

- [Strengthen ye the weak hands, and confirm the feeble knees.](#)
- [There is no peace, sayeth the LORD, unto the wicked.](#)
- [Yea, truth faileth; and he that departeth from evil maketh himself a prey...](#)
- [Behold, ye trust in lying words, that cannot profit.](#)
- [Have ye forgotten the wickedness of your fathers?](#)
- [How is the hammer of the whole earth cut asunder and broken!](#)
- [they have seduced my people, saying, Peace; and there was no peace; **New!**](#)
- [Occupy till I come.](#)
- [See that ye refuse not him that speaketh.](#)
- [For there are certain men crept in unawares...](#)
- [Horsemen of the Apocalypse](#)

Hymns and Spiritual Songs

Songs and singing are a major portion of today's worship services. This is as it should be. Perhaps the church might gain new perspective by looking at some biblical songs that don't get much attention these days.

- [The LORD is a man of war: the LORD is his name.](#)
- [Song of Moses](#)
- [Song of Deborah and Barak](#)
- [Kiss the Son, lest he be angry...](#)
- [Those that wait upon the LORD, they shall inherit the earth.](#)
- [Verily he is a God that judgeth in the earth.](#)
- [O God, thou art terrible out of thy holy places...](#)
- [Let their table become a snare before them...](#)
- [How long, LORD? wilt thou be angry for ever?](#)
- [Let them be confounded and troubled for ever; yea, let them be put to shame, and perish...](#)
- [Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?](#)
- [Do not I hate them, O LORD, that hate thee?](#)
- [And of thy mercy cut off mine enemies...](#)
- [Let the high praises of God be in their mouth, and a twoedged sword in their hand...](#)

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Last update - Sunday, May 12, 1996 - 2:02:59 PM

Sound Alarm !

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. -Ezekiel 33:2-5

Gospel Plow has been blasting the trumpet of warning for several years now. We have witnessed the enemy, both inside and outside the gate, becoming bolder and more aggressive. We have seen traitors and apostates assume positions of civil and ecclesiastical authority to the point that justice, sound doctrine, and courage are as rare as a virtuous woman in a whorehouse.

Are you listening? Do any among the people have ears to hear and eyes to see the rapidly approaching destruction of this once godly and free nation? Are you content to prostitute your wives, and deliver your children as slaves to the infidel?

The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

-Jer 8:9-12

Are you swept up in the siren's song? The false prophets delusion of "[Rapture](#)"? The politico's empty promises? Your blood shall be on your own head!

Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. -Jer 25:27-38

To Christ's chosen, the remnant of Israel, the people of the New Jerusalem -

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. -Ezekiel 18:30-32

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. -Jer 51:6-11

Gospel Plow has blown the trumpet!

The time is short, new legislation is in the wings to restrict your ability to provide for contingencies as Christ has commanded. Stop filling the [offering plate of apostasy](#)! Instead, take heed and action to obey His command -

Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one." -Luke 22:36

Notice that Christ did not command that those without a money bag (most likely to carry gold and silver coin) or knapsack (for foodstuffs) to sell their garment in order to purchase such. Yet, He *did* command that those without a sword (weapon and ammunition) should do without even their garment in order to acquire that necessity!

While Gospel Plow *does* advocate gold and silver coin (not numismatics) for barter, and an emergency supply of food, we hold that the possession of a suitable weapon, accouterments, and the skill to use them are of greater import than either the money bag or knapsack.

You have been warned!

Gospel Plow has done our duty. If you fail to heed the sound of the trumpet - your blood, and that of your house, is on your own head! -



[Christian Guide to Small Arms](#)

- [Gospel Plow Home Page](#)
- [Christian Militia?](#)
- [Frontline Fellowship - Sudanese Christians Aided](#)
 - [Strafed and Bombed in the Nuba Mountains](#)
 - [SPLA Offensive Overwhelms Muslim Forces](#)
- [Slain OUM Chaplain Memorial](#)
- [Small Arms Tactics and Individual Weapon Systems](#)

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Last update - Saturday January 8, anno Domini 2000

About Gospel Plow...



Gospel Plow is the attempt of one confessional Lutheran layman to awaken the remnant church to its heritage and responsibilities. The doctrinal position of Gospel Plow is adherence to the [Augsburg Confession of 1530](#) as we feel this is still the best description of orthodox Christianity. We also find the Book of Concord as a whole to be useful as a source of ecclesiastical agreement.

This is not to say that those of other Christian confessions are not truly Christians. He knows all those who are His, and His elect may be found in any of a number of denominational churches, non-denominational churches, and especially among those who decline to join any organized assembly.

I, Craig Conrad, am the content and site administrator of the Gospel Plow on the web. I was born, baptized, catechized, and confirmed in the Lutheran church. It is to all Lutherans' shame that the synods of today bear little resemblance to either the historical churches of the Augsburg Confession or to the one that I grew up in. Even the "confessional movement" seems to be having little effect in returning the church to sound doctrine.



I, personally, have underwritten all the costs associated with Gospel Plow. This requires me to work a full-time job and administer GP in my "spare" time. After over 5 years of operation, first as a periodical tabloid, and now on the web, donations have amounted to less than 10% of Gospel Plow's expenditures. These costs are excluding the time invested by myself and a couple of volunteers.

The computer on which Gospel Plow pages are written resides in my home - a small rented cabin in the foothills of Colorado. I thank Christ that He has provided this home, work to pay the bills, and the opportunity to publish the Gospel Plow.

by His grace,
Craig



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Last update - Thursday, August 15, 1996 - 2:54:49 PM

Gospel Plow's Links Page

GP finds these links of interest. This does not indicate that GP has any association with, approves or disapproves with the content or authors. We hold that Christian liberty, with guidance from the spirit of Christ, is the best course.

The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance. -Psalm 33:10-12

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. -Gal 4:31-5:1

-
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 - [Government and the New World Order](#)
 - [Second Amendment Topics](#)
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Christianity

[Belle Center, Ohio, Reformed Presbyterian Church](#)
[Bondage of the Will - Martin Luther](#)
[Church of the Lutheran Confession Homepage](#)
[The Eagle and the Cross](#)
[God and Guns: the Bible's Perspective...](#)
[Guide to Early Church Documents](#)
[Hall of Church History](#) (takes forever to load, but worth the wait)
[Life Advocate Magazine](#)
[NRA: National Reform Association](#)
[Project Wittenberg](#)
[The Orthodox Presbyterian Church](#)
[Center for Reformed Theology and Apologetics](#)
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[Wisconsin Evangelical Lutheran Synod](#)

Government and the New World Order

[American Politics](#)
[State of Colorado Home Page](#)
[Committee to Restore the Constitution](#)
[Pete Celano's Extremist Home Page](#)
[Homelands](#)
[Lessons Of The Past](#)
[Library of Congress Home Page](#)
[Official Michael New web site](#)
[Public Land and Other Matters Related Thereto](#)
[Thomas](#)
[UseNet Constitution Discussion](#)
[Official U.S. Taxpayers Party Internet Headquarters](#)

Second Amendment Topics

[AR15.com](#)
[ArmaLite](#)
[Civilian Marksmanship Program](#)
[The Fal Files - FN FAL](#)
[Firearms Archive at cs.umd.edu](#)
[Fulton Armory](#)

[GunHoo: GunPages Central](#) ...The Place to find internet resources related to firearms.

[Gun Owners of America](#)

[Hodgdon Powder](#)

[rec.guns](#) (USENET gun tech discussion)

[rec.guns FAQ](#)

[Rich's Firearms Page](#)

[Sierra Bullets](#)

[Springfield Armory](#)

News from various perspectives

[EAGLESUP.COM - We stand for TRUTH, LIBERTY, The RULE of LAW](#)

[The EndTimes](#)

[The Nando Times](#)

[The St Petersburg Times](#)

Miscellaneous (but interesting) sites

[Carl Klang, Christian Patriot Musician](#)

[Rocky Mountain Survival Group](#)

Do you know of a resource, page, or newsgroup that should be included?

[Submit the URL](#). **Subject: Links**

[Gospel Plow Home Page](#)

Last update - Saturday, April 18, 1998 - 6:26:16 PM

By permission of [Stark County Ohio Unorganized Militia](#)~~Updated~~ [11/4/96](#)

Mike Hill Memorial and Project Sunrise

"We can't expect God to be on our side, we must always choose to be on God's side. We must always make a choice between good and evil, there is no sitting on the fence."

- Mike Hill, 1995



**This Page is dedicated to the memory of Mike Hill.
Never forget his courage and commitment.**



*This Page (and Project Sunrise) are under construction.
Please return soon for more pictures and updated text.*

Mike Hill Story



Mike Hill (1945-1995) was a former Ohio National Guardsman and Canton Police Officer. After a number of years on the police force (1968-1973) he quit because of the daily corruption of law. Mike co-authored a book "I Was There" with Edward J. Grant, on the killings at Kent state. His house was demolished by the City of Canton in 1986. He studied the Constitution, the Bible and law and became very knowledgeable in these areas. He put his knowledge to good use instructing militia members in law and the Bible. His thirst for knowledge never stopped and he was killed on the way home from a Common Law study session.



The Militia Purple Heart and Militia On-line Bronze Star presented to Mike Hill (posthumously) by the 52nd.. Missouri Militia

"Mike Hill, as a man of God, had the courage of a lion and he also had the sensitivity of a lamb." - 2nd. OUM Brigade Commander, 1995



He was driving alone in his car while a car of other members followed behind him. They were passing through Frazeyburg (5 miles below the speed limit in the early morning hours of June 28th, 1995. At 2:15 am Sgt. Matt May (a Frazeyburg police officer) pulled Mike's car over, apparently unaware of the car farther behind him. Mike got out of the car and was told to get back in. He did and resumed travelling. He was pulled over again, a few miles down the road. The witnesses, in the trailing car, saw the officer jump out of his car and take cover behind his open door. Mike again got out of his car, took a few steps forward and was gunned down by four shots from the police officer. The witnesses, fearing for their safety and that of the teenage boy with them, fled the scene to a safe house where they swore out affidavits before witnesses. We received notification from them by 4:30 that morning.

The car Mike was driving



The sheriff was called into the situation to begin damage control. He stated, in an on-air interview (WNIR radio) that there were no witnesses, and implied the officer (who was previously accused of brutality during a traffic stop) was the only witness. A few days later, after learning of the sworn affidavits by the on-scene witnesses, the Sheriff changed his story and claimed an off-duty firefighter was in the patrol car (denied by the actual witnesses). The law enforcement officials (Muskingum county deputy Dresden police officer) who arrived less than ten minutes after the shooting, apparently created false evidence by placing Mike's handgun in his hand (the wrong hand) and shooting him in that hand as he lay dying on the ground (this was confirmed by an independent autopsy). This clumsy fabrication and the non-witness firefighter were used to suggest Mike had drawn a weapon on the officer. The Sheriff of Muskingum county refused to release the names of the supposed (firefighter) witness, the Dresden police officer, or the transcript from local law enforcement dispatches.

The Secret Grand Jury investigation ignored the testimony of on-scene witnesses, the incriminating secrecy of the Sheriff, and the independent autopsy. The secret Grand Jury produced no-charges against the officer who killed Mike Hill. Mike was stopped and killed because the Ohio Highway Patrol was issuing Alerts to all Ohio law enforcement that militia members were armed and extremely dangerous (despite that fact that not one single member has ever been accused of any violence or criminal acts). The small time police officer most likely panicked when he saw Mike's license plate "Ohio Militia, 3-13, Chaplain" and found it necessary to shoot on sight. No warning, no provocation, just shot him when he stepped from his car.

Mike Hill Memorial

7/3/25, 6:21 PM

Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Mikes family, friends, Ohio Unorganized Militia, and patriots from across the country laid Mike to rest on the family ranch in Graysville Ohio June 30th., 1995. The 4-ton (11'x 4'x 3') stone, pictured below, was brought to Mike's grave, from North Carolina, by the North Point team. The North Point team and the OUM together set the stone in place (over four feet deep in the ground). The stone was dedicated to Mike's honor and glory June 30th., 1996 with a memorial service.



Project Sunrise

When a militia member sacrifices everything, we can't forget them and we owe them, to make sure their families can make it through the tough times. It was very tough on Mike's family (God bless his widow Arleen). We new it was up to the OUM to make sure his plans for their future were carried out. Mike had started to build a new kennel for the family dog breeding business (which was needed to provide enough income to live off of and pay the bills). To ensure their livelihood and preserve the ownership of the ranch Mike is buried on, we picked up where Mike left off. We have begun the completion of the kennel.



Special Thanks to Joe, Bill and Phil. It would not have been possible without their skills and unselfish hard work. - Stark County OUM says God Bless You!

Please Help us save the Mike Hill Memorial (Project Sunrise)

We have made great progress so far. We have finished all the structural framing and siding, the roof, most of the electric, the drains and some of the plumbing (including 250 feet of water line to the memorial). A new septic system and leach field are completed as well as the grading. We have installed and filled the heating system (in the floor) and completed the concrete floor. We still must build interior kennels and rooms (kitchen, office, bathroom), pour concrete for exterior portion of the kennels and build the exterior kennels and install doors, gutters and downspouts. ***I really hope we can finish this before the big cold.*** Of course our biggest obstacles are money and manpower.



If Mike's widow can't make a living and pay the mortgage she will be evicted!

When we finish building the dog kennel, she will be able to make the payments. We must finish before winter! However, we have run out of money and we still need the following items:

- **concrete or (cement) -- 50% DONE, THANK YOU**
- **Railroad ties (150 sq. ft.)**
- **Rebar 3/4 or 5/8, 8ft (10 to 15 needed)**
- **Chevy Engine 250 cu. in. Straight 6 -- DONE, THANK YOU**
- **chain-link fence**

If you, or anyone you know, can supply these items or provide them at reduced costs PLEASE HELP! We work every other weekend if you'd like to help with the labor.

[Call or write to the Stark County OUM](#)

If you'd like to send donations:

Chaplain Mike Hill Fund
Golden Nugget Ranch
34265 County Highway 12
Graysville, Ohio 45734



...If you'd like to buy a puppy, call the ranch at (614) 567-3263

Stark OUM Wants Your Opinions and Questions

7/3/25, 6:21 PM

Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Write or E-mail us, ([TALK](#)) if you want more information on a particular subject. We will TRY to answer them here. If you would like to submit a letter, with your opinion or insight, we will consider posting it to a new page for guest correspondence. Title the subject *GUEST* (to have your letter considered for our guest page) or *SUBJECT* (to get us to answer a letter).

Go to [Stark OUM home page](#)

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Gospel Plow resources:

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- [Catagorical List of GP Resources](#)
- [Christian Militia?](#)
- [Sound Alarm!](#)
- [Christian Guide to Small Arms](#)



The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

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Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

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Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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sowing the seed, that the harvest increase!

The United States of America, once the bastion of Liberty and leading proponent of Christian culture, is rapidly devolving into a totalitarian feudalistic state characterized by the following class structure -

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obsessed with lust for power and wealth; deliberately ignorant of the fact that they occupy their office only at the pleasure of the King of Kings and solely to serve His purpose; characterized by arrogance, perversion, greed, and avarice.

The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

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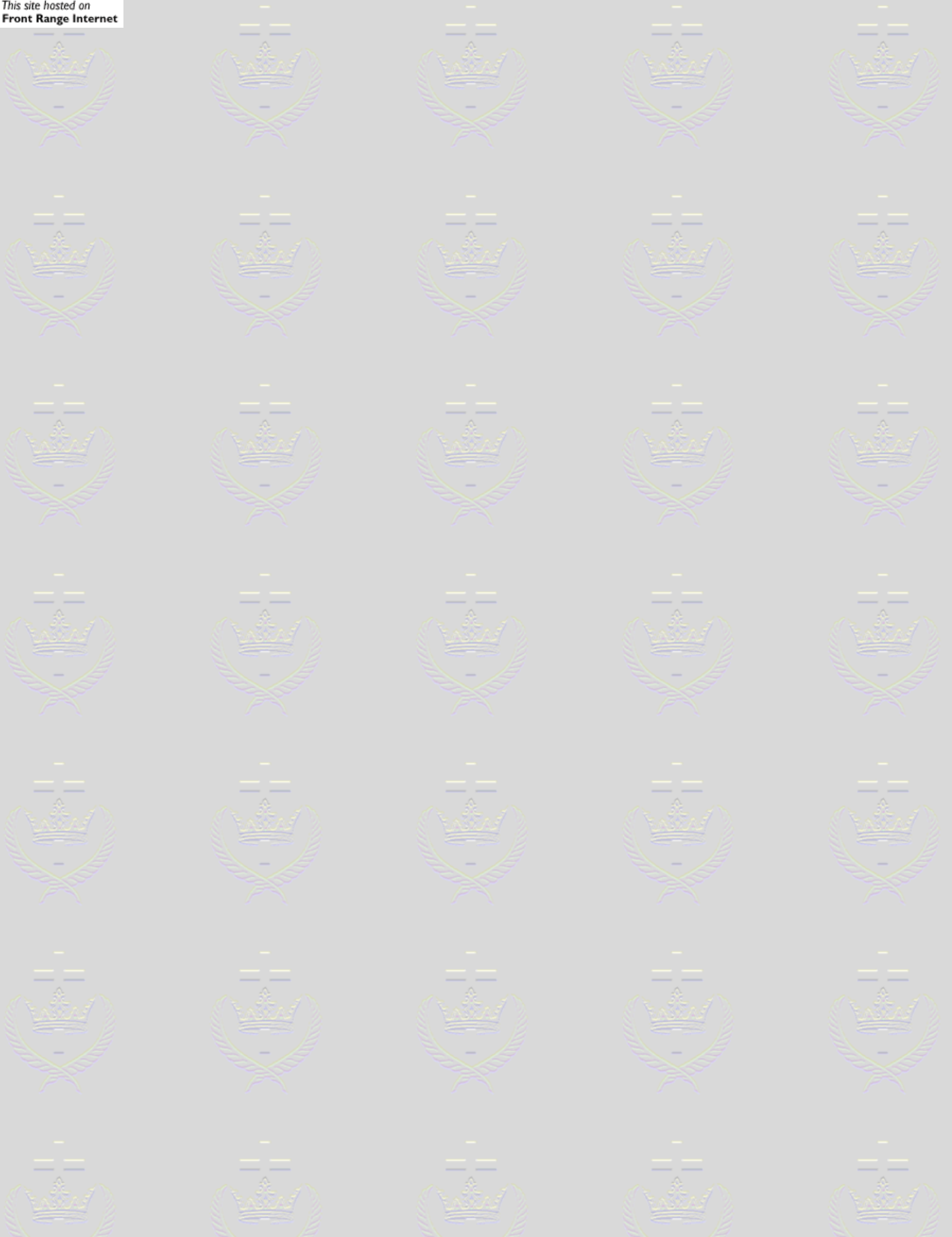
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The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

While the elitists pursue their New World Order, and the libertarians posture and postulate their anarchist delusions, Gospel Plow seeks to reawaken the remnant - the Christian freeman - to his heritage and his responsibilities.

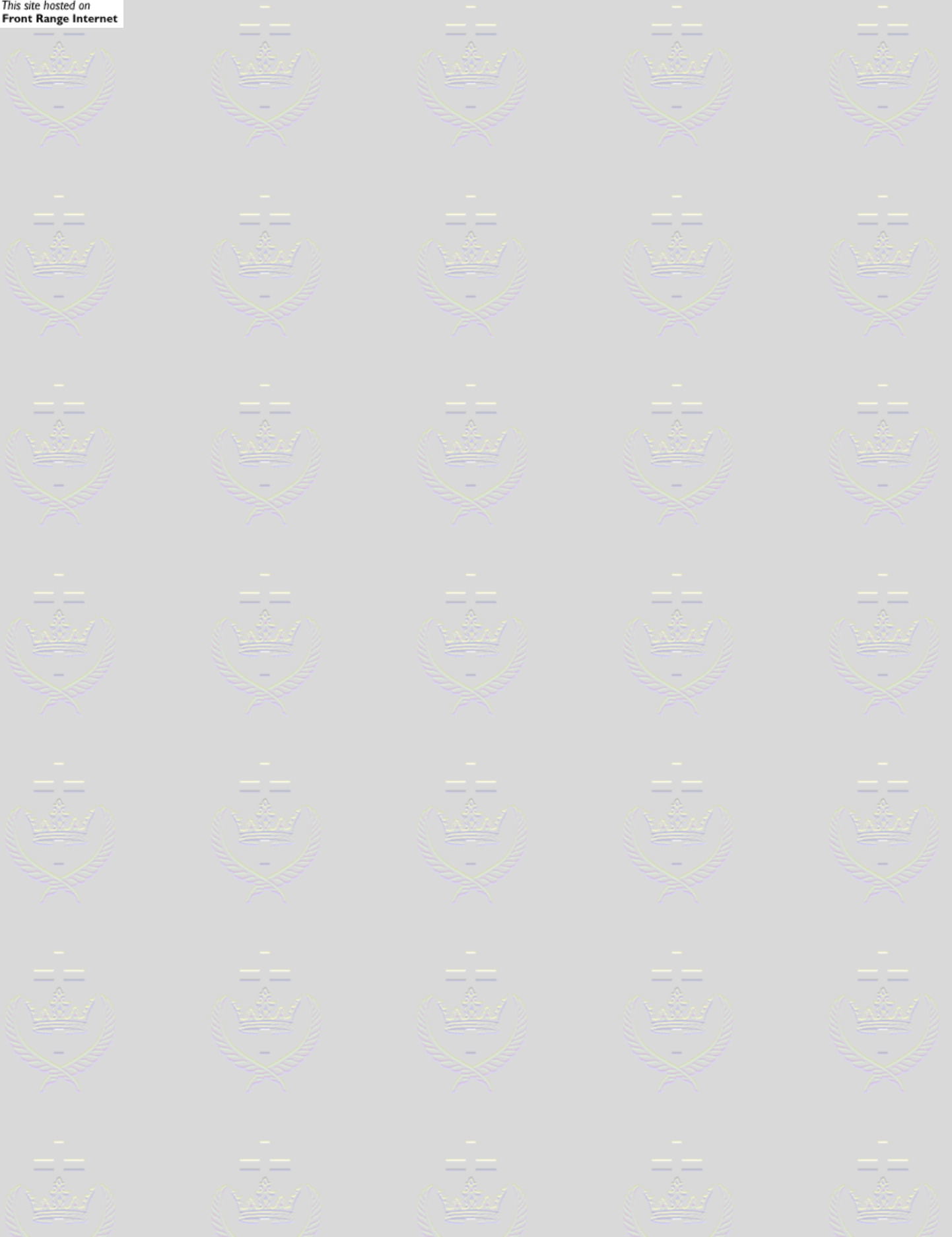
Dedicated to arming and training the remnant in America, we here at Gospel Plow firmly declare along with the founders of this supposedly Christian nation that there is **"No King but Christ!"**

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Last update - Sunday January 9, anno Domini 2000





Gospel Plow's Theology Page

Organized Christianity in America is apostate! Sound doctrine and the courage to put it into practice is as scarce in the American church today as it was in Germany fifty years ago. Not only have the non-denominational churches fallen from true doctrine, but the historic Protestant and Catholic denominations have as well.

So called bible believing congregations declare Satan as the ruler of this world, and look for an invisible return of Christ to deliver a select few believers from increasing persecution by secretly removing them to heaven.

Mainline Protestants ordain women and homosexuals as priests, and worship the spirit of the earth. Child sacrifice has been revived in the form of abortion, and is even practiced in hospitals run by the church.

Nearly every church takes a license from the government to preach - [the 501c3 tax exemption](#) - which not only limits their ability to preach the Law and the Gospel, but actually makes the church a creation of government.

It is no wonder that America is about to self-destruct! Neither youth nor elders, politician nor clergy, rich nor poor, powerful nor powerless - fear God and His righteous wrath. Everyone does as he pleases and to hell with the consequences.

Political and economic elitists put into effect plans intended to centralize all power in their hands, and religious leaders conspire with them to insure that their own position of security and ecclesiastical authority is not threatened. The result is that the Christian freeman is threatened with a return to the feudalism of the medieval period. Military and law enforcement organizations, serving as vassals to the lords of this New World Order, are used to remove freemen from the land that Christ has given them as an inheritance. Americans are reduced to working as serfs for the elite, parted from the blessings of liberty that their fathers bled and died to win. In the pulpits from which the Black Robed Regiment preached resistance to tyrants in the 1770's, false shepherds either lull the flock to passivity with fables of a rapture, or focus attention on political action committees lead by men who have pledged fealty to the ruling class.

Yet Christ declared at His Ascension - *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.* -Matthew 28:18-20

One should expect that those who deny Christ would deny these words, such is the nature of all fallen men. But how is it that so many who claim the title of Christian reject the concept that He is *even now* Ruler over all, and that it is the responsibility of Christians to teach all nations to accept this fact and obey Him. The sad fact is that most of the church rejects His authority over their own lives, let alone the life of the unregenerate.

Surely Islam is not reticent in the enforcement of that false religion. Neither are the pagans nor humanists. There is indeed a war under way, waged not only in the spiritual realms but right here on this earth with the standard weapons of warfare - propaganda, bombs, tanks, and guns.

Ask the black Christians of the Sudan who are being starved, raped, enslaved, and slaughtered at the hands of the Islamic occupational government of Khartoum.

photos - Frontline Fellowship



A young Christian starved by Khartoum
Sudanese Christian militiamen aid wounded comrade

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Y2K or anno Domini 2000?

The new year has arrived, and despite dire predictions from various sources, here in the Rampart range the sun still rises, the snow still falls, and the electricity is still on.

Over the last year we have received many requests for our opinion on the Y2K "bug". We replied consistently that we expected minor glitches in some systems, but that the real danger was presented by those who would take advantage of the situation to advance their own agenda. We thought it prudent to have a reasonable stock of basic necessities on hand, as is standard practice in well run rural households.

We are of the same opinion today.

There are several reasons Gospel Plow's position was, and still is, cautious. We did not jump on the "end of the world as we know it" bandwagon, nor did we accept the concept that all is well. The truth is the world is constantly in turmoil, and only some things are well.



A few thoughts...

On the secular side, most of the promoters of the Y2K as catastrophe theory had something to sell. They sold a lot of it! Fear is a tremendous motivator of even the procrastinator. In this area of the country canned goods, camping supplies, and fuel moved briskly... particularly near the end of December.

The "Christians" who were most adamantly voicing the cataclysm scenario were those of the dispensationalist sects. One would think that those who hold the concept of a pretribulational rapture so dear as to disregard it's soteriological implications would be in the "don't worry" camp. Some were, but most were not. We presume they over imbibed on the currently popular "Left Behind" series.

The Antichrist Occupational Government played up the danger of terrorism from "millennial cults". To date, the only evidence of terrorism near the turn of the century has come from Earth worshippers and those advocating a Moslem state. No matter, all are useful fools to the tyrant.

Our predictions seem to have rung true.

- Merchants have reaped an obscene profit from fear.
- Rapture cultists have used fear to capture a few more fools who will readily forget that the latest prediction of the end of the world has proven false.
- And the Antichrist Occupational Government has utilized fear to heighten the hue and cry for yet another round of assaults on the rights of free men.

Gospel Plow also promotes fear.

The fear of the LORD is the beginning of wisdom...-Psalm 111:10

It is troubling that most often this Psalm is truncated to this single phrase. So much is missed in quoting only these few words. Psalm 111 is really more a message of great hope. This hope is based on a covenant with the God who has historically done great works for His elect. The God who is full of righteousness, graciousness, and mercy...

Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. -Psalm 111:1-10

He has promised us an inheritance. He has provided us a Redeemer. We, who are His people, who fear Him alone, are full of hope because we understand this...

January 1 was the first day of

anno Domini 2000 - The Year of Our Lord 2000

This is the beginning of the third millennium of the Christian Era! Our great King has not failed to uphold His covenant in the millennia gone by, nor will He fail His subjects in this day.

It is we who have failed. We have neglected to advance His Kingdom. He alone holds Dominion, in spite of His citizens who have declared "we will not have this Man to rule over us", and in spite of His ministers who have committed treason by declaring Satan the ruler of this world. We have allowed antichrist ecclesiastical and civil ministers to deny His authority over every aspect of this and every age.

Oh, Lord God... Oh, Christ our King... we and our fathers have sinned!

We must repent! We must pray that He will create in us the spirit and the means to make this next 1000 years the most Christian millennium yet to be seen.

- It is our duty to provide a Christian home and a Christian culture for our children, and grandchildren, and for generations yet unseen.
- It is our duty to bring all peoples, nations, and tongues to confess that Jesus Christ is Lord.
- It is our duty to resist all forms of antichrist activity, especially those claiming ecclesiastical or civil authority.
- It is our duty to incessantly work and hope for that glorious day when Christ Himself will return to put a final end to the rebellion against His authority and judge both the quick and the dead.

Yes, we have hope. We have hope because in spite of all the turmoil of this day and of the days to come...



Christ is King!

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: -Eph 1:15-21

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The 501c3 Tax Exemption

Taking a License to Preach

Is your church government licensed and approved? The incorporation of the local Christian assembly and application for the 501c3 tax exemption is indeed the proof of such apostasy.

The Ecclesia vs the Corporation

ecclesia

L. *ecclesia*, Gr. *ekklesia* 1577, ek-klay-see'-ah; from a comp. of Grk 1537 and a der. of Grk 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation (Jewish synagogue, or Chr. community of members on earth or saints in heaven or both):-assembly, church.
Strong's Greek Dictionary of the Bible

The word the bible uses to describe the church is the *ecclesia* (assembly) of believers. This assembly has existed since Adam, and will continue until our lord Christ returns to judge the quick and the dead. The *ecclesia* is created by Christ alone...

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. -Romans 8:29-30

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Christ alone is the head of the church...

...which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. -Eph 1:20-23

The organized (visible) church has not, however, always been synonymous with this assembly. Religious leadership, seeking to retain or increase their ecclesiastical authority, has throughout the ages often subjected the organized church to the whims of political entities. Each time this has happened it has been necessary for the assembly of believers to separate from the established church.

Incorporated Churches?

A corporation is the creation of government, and subject to any and all decrees which it's creator ordains.

corporation

An artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity.
Blacks Law Dictionary, 6th Ed.

When a church incorporates it submits a charter to the state, which the state has the power to approve or deny. The corporate church becomes subject to the state and the state now assumes authority to review the actions of the church and all corporate officers. Does your church designate the pastor as the president of the corporation? Is there a Board of Directors? Do you hold Business Meetings to discuss corporate finances?

Since the state is the creator of your corporate church, to whom are these corporate officers legally responsible?

The officers of a charitable organization are accountable to the court and subject to removal by the court, or by the state board of charities. They are bound by the ordinary strict rules concerning the authority of a fiduciary; and persons dealing with them must at their peril, take notice of the powers granted the corporation by it's articles of incorporation. [11 C.J. **Charities s103**]

Increasingly the properties of corporate churches are being seized by government agents, and the officers of corporate churches are being prosecuted, simply because they have taken politically incorrect (but biblically consistent) stands.

Can a Christian serve two masters? Are the privileges offered by the state to the corporate church worth the price?

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. -Luke 16:13

Government Restrictions on the Corporate Church

TITLE 26--INTERNAL REVENUE CODE

Sec. 501. Exemption from tax on corporations, certain trusts, etc.
 (c) List of exempt organizations

(3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

By law, the 501c3 church may not:

- preach politically incorrect sermons (propaganda)
- influence legislation
- participate in political action
- endorse candidates
- oppose candidates
- publish or distribute political positions

Perhaps this is why the organized church today is silent concerning the actions of our current Antichrist Occupational Government. Perhaps if we had a real church, and real preachers like those who took to the pulpits of the American colonies to preach the Law to the oppressor and Liberty to the people in the 1700's, thirty-five million innocent babies would not have been sacrificed in the last 20 years.

The judgment of the Almighty has already begun on the Harlot Church and the Beast she serves. Who then, will YOU serve?

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities." -Rev 18:1-5

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Millions Disappear!

NWO News Service

ROME - Last night, on the eve of the coronation of the first Holy Roman Emperor since the middle ages and the institution of His Benevolent reign over the United World, millions belonging to a cultic religious sect disappeared off the face of the earth. Witnesses report that automobiles careened over the highways of various countries after their drivers vaporized. Numerous airplane crashes are suspected to have been caused by the mysterious disintegration of pilots. Thousands, perhaps millions of innocent citizens were injured or killed in the chaotic result.

In contradiction to old wives tales of a whisking away of zealots to heaven official sources disclosed that the fanatic religionists implemented a worldwide suicide pact utilizing an illegal drug, code named *RAPTURE*, that actually dissolves the molecular bonds that hold tissue together. The Emperor regrets that the cult's mass suicide caused so much destruction, but states that the United World is better off without such anti-government rebels.

Peace Enforcers are sweeping known cult hangouts in search of survivors. Any religionist who refuses to swear allegiance to His Benevolence is to be reported to authorities.

The major portion of Christians in America actually expect such a news story to be reported in the near future. They believe that they will be instantly transported to heaven to escape a future evil tyrant. With the *true* church gone he will then be able to consolidate his power. They refuse to take appropriate action to oppose tyranny worldwide because they believe that it is foreordained... and that *they* are exempt! What is the source of such nonsense?

The *PRETRIBULATIONAL RAPTURE* is one of the central doctrines of a system of theology known as *DISPENSATIONALISM*. Although few recognize the appellation, many Christians have accepted these doctrines as gospel. Dispensationalism has been opposed by orthodox Christianity since the system was first expounded by J.N. Darby in 1832. A number of fine works by evangelical theologians have exposed faults in Darby's doctrine.

Gospel Plow offers a discourse that we believe shows dispensationalism to be not only in error, but in fact a pseudo Christian cult that denies the everlasting gospel of Christ Jesus.

[*Dispensationalism: A Return to Biblical Theology, or Pseudo Christian Cult*](#)

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Last update - Tuesday, April 09, 1996 - 9:16:15 PM

Dispensationalism

A Return to Biblical Theology

or

Pseudo Christian Cult

"What is indisputably, absolutely, and uncompromisingly essential to the Christian religion is its doctrine of salvation... If Dispensationalism has actually departed from the only way of salvation which the Christian religion teaches, then we must say it has departed from Christianity. No matter how many other important truths it proclaims, it cannot be called Christian if it empties Christianity of its essential message. We define a cult as a religion which claims to be Christian while emptying Christianity of that which is essential to it. If Dispensationalism does this, then Dispensationalism is a cult and not a branch of the Christian church. It is as serious as that. It is impossible to exaggerate the gravity of the situation."

John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 150.

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 2. [What is Dispensationalism?](#)
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-

1. Why Argue about Doctrine?

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. -Romans 16:17-18 KJV

Why do so many who call themselves Christian continually argue among themselves and with others about doctrine? Are not all who name Christ united by the Holy Spirit into Christ's body? Doesn't every church teach the same basic doctrine? If this were so there would have been no need for Paul to admonish young pastor Timothy "*Take heed unto thyself, and unto the doctrine...*", for the Councils of the early church to define the creeds and oppose false teachings, for Martin Luther's 95 Theses, the Augsburg Confession, nor in fact for the Reformation as a whole.

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing Him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point. -Martin Luther

Since Christian doctrine was first defined there have been continuous assaults, both overt and insidious, to lead astray those whose faith is not firmly grounded in Christ and sound doctrine. The church has attempted to deal with this fact by defining creeds and confessions, teaching catechisms, and requiring pastors to be trained by orthodox institutions.

Unfortunately, most of the American church has been caught up in a form of revivalism that replaces creeds with "testimonies", catechisms with "Youth Group Pizza Nite", and theological training of pastors with church growth seminars. Most laymen, and many preachers, have a difficult time putting into words exactly what they believe, and of the few who can make a statement of doctrine fewer still can cite the scriptural basis, history, or make a logical defense of said doctrine. Such is the curse of a theology based upon feelings and experience rather than Word and Sacrament.

Paul, the apostle, was adamant on the subject of doctrine. His admonition quoted from the Epistle to the Romans was not to avoid the issue of doctrine, but rather to mark those who teach doctrine contrary to that which was *once for all* delivered to the saints. Jude agrees that Christian doctrine was settled at the time of the writing of his Epistle, but that heresy was creeping into the church.

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ." -Jude 1:3-4

Are we, as Christians, to divide over any and all issues? The ever increasing number of denominations and sects has been caused primarily by disputes over what was considered by those involved to be doctrinal issues. Many will argue over food or drink, or regarding a festival or a new moon or Sabbaths, and while such issues may have legitimacy in regard to physical health or preferences in forms, the dividing line should be drawn over much more substantial criteria.

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2. What is Dispensationalism?

Dispensationalism is a form of premillennialism originating among the Plymouth Brethren in the early 1830's. The father of dispensationalism, John Nelson Darby, educated as a lawyer and ordained Anglican priest, was one of the chief founders of the Plymouth Brethren movement, which arose in reaction against the perceived empty formalism of the Church of England. To the Brethren the true "invisible" church was to come out of the apostate "visible" Church, rejecting such forms as priesthood and sacraments.

Dispensational theology centers upon the concept of God's dealings with mankind being divided into (usually) seven distinct economies or "dispensations", in which man is tested as to his obedience to the will of God as revealed under each dispensation.

Dispensationalists see God as pursuing two distinct purposes throughout history, one related to an earthly goal and an earthly people (the Jews), the other to heavenly goals and a heavenly people (the church).¹

Dispensationalists believe that in the Old Testament God promised the Jewish people an earthly kingdom ruled by Messiah ben David, and that when Christ came He offered this prophesied kingdom to the Jews. When the Jews of the time rejected Christ and the earthly kingdom, the promise was postponed, and the "mystery form" of the kingdom - the church - was established.

The church, according to dispensational doctrine, was unforeseen in the Old Testament and constitutes a "parenthesis" in God's plan for Israel. In the future, the distinction between Jew and Gentile will be reestablished and will continue throughout all eternity. The "parenthesis", or church age, will end at the rapture when Christ comes invisibly to take all believers (excepting OT saints) to heaven to celebrate the "marriage feast of the Lamb" with Christ for a period of seven years.²

God's program for the Jews then resumes with the tribulation, Antichrist, bowls of wrath, 144,000 Jews preaching the Gospel of the Kingdom, and Armageddon. Then, the Second (third, if you count the preTrib rapture) Coming, the instantaneous conversion of the entire nation of Israel, the resurrection of the Tribulation and Old Testament saints, and the "sheep and goats" judgment. The "goats" will be cast into hell, the "sheep" and the believing Jews will enter the millennium in natural human bodies, marrying, reproducing, and dying. The "mystery church" and the resurrected Tribulation and Old Testament saints will live in the heavenly Jerusalem suspended above the earthly city. This millennium will be a time of great peace and prosperity, with Christ ruling on David's throne. After 1,000 yrs. Satan will be released from the chain with which he had been bound at the beginning of the millennium and many of the children born to the "sheep" and the Israelites will follow him in revolt against Christ. The King will again destroy His enemies, followed by another resurrection of the righteous, another resurrection of the unrighteous, a final judgment, and at last the New Heavens and the New Earth.

Although premillennial thought has been recorded in the early church, dispensational theology and its pursuant eschatology are new, as even the father of the system admitted -

"I think we ought to have something more of direct testimony as to the lord's coming, and its bearing also on the state of the church: ordinarily, it would not be well to have it so clear, as it frightens people. We must pursue it steadily; it works like leaven, and its fruit is by no means seen yet; I do not mean leaven as ill, but the thoughts are new, and people's minds work on them, and all the old habits are against their feelings - all the gain of situation, and every worldly motive; we must not be surprised at its effect being slow on the mass, the ordinary instruments of acting upon others having been trained in most opposite habits." - *LETTERS OF J.N.D.*, vol.1 pg.25-26

The new doctrine was widely accepted in America, due to popular prophetic meetings such as the Niagara Bible Conferences. C.I. Scofield promulgated dispensational thought in his Scofield Reference Bible. Dispensational Bible institutes by the hundreds have sprung up across the continent - notably Moody Bible Institute and Dallas Theological Seminary. Media evangelists such as Jerry Fallwell, Pat Robertson, Jack Van Impe, and Hal Lindsey popularize dispensational eschatology today. Most likely you have heard these doctrines taught over Christian radio programs, and yes, from your own church's pulpit, though probably no one defined the theological system as dispensationalism nor the origination as Darby circa 1832.

Dispensationalists view the teaching as a return to Biblical theology, after nearly 1,800 years of darkness. But, since the day Darby began to preach the doctrine, Godly men have opposed. Many books have been published exposing the flaws in the intricate system. Most hack away at the branches, arguing peripheral issues. We intend to lay the axe to the root of the tree.

"My brother, I am a constant reader of my Bible, and I soon found that what I was taught to believe (by Darby's doctrine) did not always agree with what my Bible said. I came to see that I must either part company with John Darby, or my precious Bible, and I chose to cling to my Bible and part from Mr. Darby." - George Müeller, a contemporary and one time supporter of Darby quoted by Robert Cameron in his book *SCRIPTURAL TRUTH ABOUT THE LORD'S RETURN*, pp.146-7

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3. Is Dispensational Premillennialism Different from Historic Premillennialism?

Please understand that Dispensational Premillennialism and classic Historic Premillennialism are two very different systems of eschatology:

- Older premillennialism taught that the church was in the forevision of the Old Testament prophecy; Dispensationalism teaches that the church is hardly, if at all, in the Old Testament prophets.
- Older premillennialism taught that the great burden of Old Testament prophecy was the coming of Christ to die (at the First Advent) and the kingdom age (at the Second Advent). Dispensationalism says that the great burden of Old Testament prophecy is the kingdom of the Jews.
- Older premillennialism taught that the First Advent was the specific time for Christ to die for man's sin; Dispensationalism teaches that the kingdom (earthly) should have been set up at the First Advent for that was the predicted time of its coming.
- Older premillennialism taught that the present age of grace was designed by God and predicted in the Old Testament; Dispensationalism holds that the present age was unforeseen in the Old Testament and thus is a "great parenthesis" introduced because the Jews rejected the kingdom.
- Older premillennialism taught that one may divide time in any way desirable so long as one allows for a millennium after the Second Advent; Dispensationalism maintains that the only allowable way to divide time is in seven dispensations. The present age is the sixth such dispensation; the last one will be the millennial age after the Second Advent. It is from this division of time that Dispensationalism gets its name.
- Older premillennialism taught that the Second Advent was to be one event; Dispensationalism holds that the Second Advent will be in two sections - "the Rapture" and "the Revelation." Between these two events they put the (to them) unfulfilled seventieth week (seven years) of Daniel 9:23-27, which they call "the Great Tribulation."
- Older premillennialism taught that certain signs must precede the Second Advent; Dispensationalism teaches that no sign precedes the "rapture-stage" of the Second Advent, which may occur "at any moment." However, there are signs that precede the "revelation-stage" of the Second Advent. The "Rapture" could occur "at any moment," but the "Revelation" must take place after the seven years of the Great Tribulation. The first stage is undated and unannounced; the second stage is dated and announced.
- Older premillennialism had two resurrections-the righteous before the Millennium; the unrighteous after the Millennium. Dispensationalism has introduced a third resurrection - "tribulation-saints" at the "revelation-stage" of the Second Advent.
- Older premillennialism usually held what is called the "historical symbolic" view of the book of Revelation. This view makes Revelation a picture in symbolic form of the main events in the present age. Dispensationalism holds generally to the "futurist" view of the book of Revelation, which view makes almost the whole book (especially chapters 4 to 19) a literal description of events to take place during "the Great Tribulation" or Daniel's seventieth week, which Dispensationalism considers as yet unfulfilled.
- The general attitude of older premillennialism was on the whole mild and reverent in its approach to Scripture. There have been some outstanding scholars who have been persuaded that the premillennial is the correct view. In contrast, Dispensationalism has assumed a far more dogmatic attitude. It has introduced a number of novelties in prophetic interpretation that the church never heard of until about a century ago.

Historic Premillennialism is considered to be an orthodox Christian millennial system. Arguments posited against this older form of chiliasm will be in the nature of a disagreement among brethren about non-essentials. The dispensational system, however, differs from orthodox Christian doctrine in many areas. Most of these aberrations will, if seriously considered, end in the denial of the everlasting gospel.

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4. How Does Dispensationalism Deny the Gospel?

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. -Gal 1:6-10

Dispensationalists have long been accused of teaching multiple methods of salvation. Dispensational leaders (excepting the Bullingerite or Consistent sects) have long denied these charges. Denial without refutation is, however, meaningless. Let us examine some of the evidence.

The Scofield Problem

C.I. Scofield (1843-1921) pastor of the First Congregational Church in Dallas, Texas, and then of Moody Church, Northfield, Massachusetts, discussed with Arno C. Gaebelein his plan to write an annotated version of the Bible in 1901 :

"One night, about the middle of that week, Dr. Scofield suggested, after the evening service, that we take a stroll along the shore. It was a beautiful night. Our walk along the shore of the sound lasted until midnight. For the first time he mentioned the plan of producing a reference Bible, and outlined the method he had in mind. He said he had thought of it for many years and had spoken to others about it, but had not received much encouragement. The scheme came to him in the early days of his ministry in Dallas, and later, during the balmy days of the Niagara Conferences he had submitted his desire to a number of brethren, who all approved of it, but nothing came of it. He expressed the hope that the new beginning and this new testimony in Sea Cliff might open the way to bring about the publication of such a Bible with references and copious footnotes." -*Moody Monthly* 43 (1943) : 278.

The end result of this discussion was the Scofield Reference Bible of 1909, combining an attractive format, notes, and cross references which became perhaps the most influential tome of dispensational theology to date. "The teachings of dispensational premillennialism on prophecy have spread widely in Canada and the United States, due especially to the influence of the 1909 Scofield Reference Bible and its subsequent editions."³ The theology presented by Scofield in his Reference Bible is normative dispensational doctrine, thus the significance of the quote here:

"As a dispensation, grace begins with the death and resurrection of Christ....The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation"⁴

Scofield here states that salvific grace is a New Testament phenomenon, unavailable in previous dispensations. Notice that Scofield explains that legal obedience was the condition of salvation in the previous dispensation, but that now faith in Christ is the condition that must be met. This is consistent

A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.⁵

If, indeed, man is tested in respect to obedience to the will of God in each of these "dispensations", what is the reward - or punishment? If the reward is salvation, as obviously Scofield taught concerning the dispensation of Law, that salvation is not of grace but of works! The dispensationalist, misunderstanding the concept of Law and Gospel, offers salvation to those who meet the condition of the "dispensation" in which they are tested, thus even in the dispensation of Grace, faith becomes a work which entitles us to Christ. If one can only muster from the depths of one's heart enough "faith", one can meet the condition of this dispensation and be rewarded with salvation.⁶

Orthodox Christian doctrine, on the other hand, adamantly teaches that man is dead in trespasses and sin, cannot improve his condition in the slightest, and that it is Christ *alone* who justifies the ungodly. Faith is the gift of God, through the new birth, a work of the Holy Spirit by Word and Sacrament.

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.⁷

In answer to the "Scofield problem" dispensationalism began to redefine the term "dispensation". The New Scofield Reference Bible of 1967 repeats Scofield's terminology, but the modern commentators elaborate on 1909 version indicating that the definition implies three concepts: a new divine revelation, the nature of man's stewardship with respect to it, and a certain time period for it. These implied concepts are then qualified to such an extent as to make the delineations meaningless. Significantly, this new definition of dispensations brings into question whether the term means anything at all.

The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and he has failed in this present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith.⁸

Revisionist dispensationalism now states that the purpose of the dispensations are not salvific. What, then, is the purpose of the testing in regards to the "specific rule of conduct"? What is the significance of man's failure in the various dispensations? It seems that while Scofield might have been too frank in his elucidation, his successors have so qualified the term "dispensation" as to remove from it any semblance of meaning. Note also, that "available to him by God's grace through faith" still leaves it unclear as to whether "faith" is an innate ability of fallen man, or is a product of the new birth.

The central question here is whether dispensational theology recognizes, as does orthodox Christianity, that regeneration is the *source* of faith. Dispensational theology sees the sequence of dispensations as opportunities for fallen man to attain to God. Though in past dispensations none passed the test, the opportunity was there - "*Do this and live*". During the current dispensation of Grace, the bar has been lowered - all that is required is "faith". If a man will avail himself of his "chance", and exercise his own moral ability to believe, he will be entitled to the grace of God in Christ.

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The Chafer Problem

Lewis Sperry Chafer (1871-1952), a student of Scofield, established Dallas Theological Seminary in 1924, and led dispensationalism's flagship school for its first thirty years. Chafer also produced the first definitive systematic theology of dispensationalism. Lewis Sperry Chafer, *Systematic Theology*, 8 vols., (Dallas: Dallas Seminary Press, 1948) is a standard articulation of Scofieldian dispensational thought. Chafer, always faithful to his mentor, stated - "*It goes on record that the Dallas Theological Seminary uses, recommends, and defends the Scofield Bible.*"⁹

That the founder of the school known as the "Jerusalem of Dispensationalism", and the author of her *Systematic Theology* might make statements such as the following comes as no surprise to those who understand the grievous error of the dispensational system.

"With the call of Abraham and the giving of the Law... there are two widely different standardized, divine provisions whereby man, who is utterly fallen, might come into the favor of God."¹⁰

Chafer's *Systematic Theology* makes the point that in the Old Testament men were justified by the Law, while in the New Testament faith was without works.¹¹ Again, in his *Dispensationalism*, p. 430, Chafer makes plain his misunderstanding of grace -

As before stated, whatever God does for sinful men on any terms whatsoever [being made possible through the death of Christ] is to that extent, an act of divine grace; for whatever God does on the ground of Christ's death is gracious in character, and all will agree that a divine covenant which is void of all human elements is more gracious in character than one which is otherwise. These distinctions apply only to the divine side of the covenant. On the human side... there is no exercise of grace in any case; but the human requirements which the divine covenant imposes may be either absolutely lacking, or some so drastically imposed as to determine the destiny of the individual.

Chafer, in keeping with the standard definition of a dispensation, sees the Atonement as making grace possible throughout the various ages, which allows salvation to be viewed as gracious regardless of the added requirements of that specific dispensation. So, under Grace (...*the human requirements which the divine covenant imposes may be either absolutely lacking...*) if one can generate the necessary faith one might receive grace. Under the dispensation of Law (...*or some so drastically imposed as to determine the destiny of the individual.*), one might be required to keep the Law.

In either case, the salvation obtained is gracious (according to Chafer), while in fact it is salvation by grace in neither. Modern dispensationalists may argue that what Scofield and Chafer had meant has not been properly discerned from what they have said. To that we say, look to the Consistent (or Bullingerite) Dispensationalist who has done nothing other than carry dispensationalism consistently to it's logical conclusions.

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The Kingdom Offer

Dispensationalism believes that the purpose of the first advent of Jesus Christ was to offer an earthly Kingdom to the Jews. This Kingdom would reinstate the Old Testament legal system and it's expansion to the entire world under the Messiah. When the Jews rejected Jesus Christ and His Kingdom offer, plan B went into effect and Christ went to the cross to initiate the dispensation of Grace and the "mystery church". Had Israel received her King there would have been no cross - and no Gospel!

When Jesus came, He made a bona fide offer of the Kingdom and power to the people of Israel.^{[12](#)}

What then, if the Jews had done their duty and accepted this offer, of the salvation of mankind? What of the cross - **"without shedding of blood there is no remission"**? What of the prophecies pointing to the cross? How could Christ offer a Kingdom that He could not permit to be established lest there be no salvation of man by His shed Blood? Dispensationalists attempt to absolve themselves from the concept of making God a liar by claiming He knew no one would call His bluff.

He knew before He came that they would refuse it - knew from all eternity; hence, there are prophets which speak of His coming to die for us.^{[13](#)}

Still, the problem stands. Even if Christ made an earthly Kingdom offer knowing that the Jews would refuse, the offer could not have been redeemed. An offer that is impossible to honor is not a sincere offer but a fraud. Our God makes no insincere offers. Besides, if Christ came to establish an earthly Kingdom for the Jews surely He had opportunity, and the support of the masses -

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone. -John 6:15

No, Christ came at the set time to die on the cross, to redeem fallen mankind. All true sons of Abraham recognized Him. It is at the Ascension that He received His Kingdom, and He is seated now on His Throne!

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. -Eph 1:15-21

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The Dispensational Distinction Between Israel and the Church

Comparing, then, what is said in Scripture concerning Israel and the Church, we find that in origin, calling, promises, worship, principles of conduct and future destiny all is contrast.^{[14](#)}

Perhaps the central doctrine of dispensationalism is the distinction between Israel and the church. Dispensationalism sees Israel as an earthly people with earthly promises, and the church as a heavenly people with heavenly promises. Membership in Israel is by natural birth.^{[15](#)} One enters the church by supernatural birth. Dispensationalists view Israel and the church as having distinct eternal destinies. Israel will receive an eternal earthly Kingdom, and the church an eternal heavenly Kingdom.

Darby, the father of dispensationalism, stated the distinction in the clearest of terms *"The Jewish nation is never to enter the church."*^{[16](#)} Ryrie considers this the most important dispensational distinction, and approves the statement that the *"basic promise of Dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity."*^{[17](#)}

In contrast, Christian theology has always maintained the essential continuity of Israel and the church. The elect of all the ages are seen as one people, with one Savior, one destiny. This continuity can be shown by examining a few Old Testament prophecies with their fulfillment. Dispensationalists admit that if the church can be shown to be fulfilling promises made to Israel their system is doomed.

If the church is fulfilling Israel's promises as contained in the new covenant or anywhere in the Scriptures, then [dispensational] premillennialism is condemned.^{[18](#)}

Promise to Israel -

"Yet the number of the children of Israel shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.' -Hosea 1:10

Fulfillment in the church -

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God." -Romans :22-26

Promise to Israel -

Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'" -Hosea 2:23

Fulfillment in the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Promise to Israel -

"On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; -Amos 9:11

Fulfillment in the church -

"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. "And with this the words of the prophets agree, just as it is written: 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.' "Known to God from eternity are all His works. -Acts 15:14-18

In the same manner there are many Old Testament passages referring to Israel that are in the New Testament applied directly to the church.

Spoken to Israel -

"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. -Joel 2:28-32

Applied to the church -

When the Day of Pentecost had fully come, they were all with one accord in one place..."But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved.' -Acts 2:1,16-21

Spoken to Israel -

'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." -Exodus 19:6

Applied to the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; -1 Peter 2:9

Spoken to Israel -

"My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. -Ezekiel 37:27

Applied to the church -

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." -2 Cor 6:16

Spoken to Israel -

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy. -Lev 19:2

Applied to the church -

but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." -1 Peter 1:15-16

Spoken to Israel -

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- -Jer 31:31

Applied to the church -

Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. -Luke 22:20

The New Covenant is particularly problematic for the dispensationalist, as Jeremiah 31 is undeniably addressed to Israel. The New Covenant is the very heart of the Gospel, yet if the church is fulfilling the promise given to Israel under the New Covenant, dispensationalism is dead. Ryrie, in his early writings, makes this significant statement:

If the church does not have a new covenant, then she is fulfilling Israel's promises, for it has been clearly shown that the Old Testament teaching on the new covenant is that it is for Israel. If the church is fulfilling Israel's promises as contained in the new covenant or anywhere else in the Scriptures, then [dispensational] premillennialism is condemned. One might well ask why there are not two aspects to the one new covenant. This is the position held by many premillennialists, but we agree that the amillennialist has every right to say of this view that it is a practical admission that the new covenant is fulfilled in and to the church.¹⁹

Dispensationalism has used various arguments to get around this insurmountable problem. Perhaps the boldest was the concept of two New Covenants. Chafer appears to be the originator of the idea:

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants -- one for Israel and one for the Church -- are the same is to assume that there is a latitude of common interest between God's purpose for Israel and His purpose for the Church.²⁰

Consistent Dispensationalists have long recognized the problem. E.W. Bullinger noted that the cup of the Lord's Supper was indeed the New Covenant of Jeremiah 31:31-33, directed to Israel and not the church, and for that very reason the "mystery" church should not administer it. Moderate (inconsistent) dispensationalists, not understanding the Sacrament, but still desiring to preserve their "memorial" sought to maneuver out of this predicament. John F. Walvoord, who became the president of Dallas Theological Seminary, and who appears to be the leading contemporary champion of the second new covenant, writes:

The point of view that holds to two covenants in the present age has certain advantages. It provides a sensible reason for establishing the Lord's supper for believers in this age in commemoration of the blood of the new covenant. The language of I Corinthians 11:25 seems to require it: "This cup is the new covenant in my blood: this do as often as ye drink it in remembrance of me." It hardly seems reasonable to expect Christians to distinguish between the cup and the new covenant when these appear to be identified in this passage. In 2 Corinthians 3:6, Paul speaking of himself states: "Our sufficiency is of God: who also made us sufficient as ministers of a new covenant." It would be difficult to adjust the ministry of Paul as a minister of the new covenant if, in fact, there is no new covenant for the present age.²¹

Walvoord, discussing the Epistle to the Hebrews, contrasts the Mosaic (old) Covenant, the New Covenant, and his novel "Better" Covenant. The identification of the New Covenant which replaces the Old Covenant would seem to be certain by the lengthy quotation from Jeremiah 31 which the Epistle contains, and thus it is with some astonishment that one reads Walvoord's denial:

The Epistle to the Hebrews by its title is addressed to the Jewish people. The epistle is planned to show that Christ and Christian doctrine supersedes Moses and the Mosaic covenant. The argument in Hebrews eight proceeds on the revelation that Christ is mediator of a better covenant than Moses, established on better promises. At this point, the writer shows that the Mosaic covenant was never intended to be eternal (in contrast to other Jewish covenants) and that the Old Testament itself anticipated the day of its passing. To prove this point, the passage from Jeremiah on the new covenant is quoted (Heb. 8:8-12)...There is no appeal at all to the content of the new covenant with Israel as being identical with the better covenant of which Hebrews speaks. The very absence of such an appeal is as strong as any argument from silence can be.²²

Dispensationalists, determined to cling to their false distinction between Israel and the church are forced to abandon the New Covenant's application in any real sense to the church. Albertus Pieters, however, representing non-dispensational commentators in general, explains:

This is entirely correct [that Israel is meant in Jeremiah 31], and it is to the house of Israel that the fulfillment came. The objection arises from a failure to perceive that the Christian church in its origin was an Israelitish body, full qualified to claim the promises made to Israel.... The Christian church once having been established many Gentiles came into it, but that did not make it a "church from among the Gentiles", any more than the naturalization of many Italians in our country makes it a nation from among the Italians.... they were all Israelite members of the Old Covenant people of God, to whom the promise had been made. Strictly in line with the promise and with the prevailing principle of the covenant history, to them, the believing remnant, the promise of the New Covenant was fulfilled. That promise was, "To the House of Israel and the House of Judah," and to the designated parties the fulfillment came; to all who were, in the sight of God and according to a just interpretation of history, still worthy of the name: "Israel and Judah.".... In all this, are we spiritualizing the prophecy as some allege? Not at all. We are stating a historical fact, clearly contained in the sacred records, that in or about the spring of the year 30 A.D., the mass of those who then called themselves Israelites ceased to be such for prophetic and covenant purpose, having forfeited their citizenship in the commonwealth of Israel by refusing to accept the Messiah, and that after this event all the privileges of the Abrahamic Covenant and all the promises of God belonged to the believing remnant, and to them only; which remnant was therefore and thereafter the true Israel and Judah, the Seed of Abraham, the Christian church. Thus the promise was fulfilled strictly and definitely to the designated parties.²³

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5. How the Pretribulational Rapture Denies the Gospel

We have discussed the fact that the dispensationalist's understanding of "dispensation" invalidates the reality of grace in any age, how the dispensational "Kingdom Offer" impugns the honesty of God and makes the gospel nothing more than an afterthought, and how presumed distinctions between Israel and the church deny the New Covenant to either. We will now examine how the peculiarly dispensational doctrine of the Pretribulational Rapture of the Church makes manifest these errors.

The novel doctrine of the pretribulational rapture is central to dispensational teaching. The removal of the church to heaven preceding the Tribulation period, when the stopped prophetic clock begins ticking for Israel again with the "Seventieth Week of Daniel", was Darby's innovation.

Darby broke not only from previous millenarian teaching but from all of church history by asserting that Christ's second coming would occur in two stages. The first, an invisible "secret rapture" of true believers could happen at any moment, ending the great "parenthesis" or church age which began when the Jews rejected Christ. ²⁴

Scofield also taught this doctrine along with Chafer, Ryrie, Walvoord, etc. At dispensational schools, failure to hold steadfastly to the doctrine of the pretribulational rapture may have dire consequences.

...the doctrine of a pretribulational rapture of the church seems to be a litmus test of orthodoxy. To "outsiders," including classic premillennialists, this doctrine is not crucial, if it is believed at all. But not only is it vigorously maintained in Dallas Dispensationalism, but deviation from it causes a person to be suspect and institutions to shake and sometimes split. ²⁵

It is unfortunate that "outsiders" - historic premillennialists, postmillennialists, and amillennialists - have not taken this distinctively dispensational doctrine more seriously, for it is here that dispensational theology stands or falls. It is the doctrine of the pretribulational rapture that proves conclusively that Dispensationalism is not, as dispensationalists claim, a return to Biblical theology - but a pseudo Christian cult.

Most arguments against pretribulationism have focused upon showing that the doctrine is a new development in theology and can not be found in the scriptures. Various orthodox commentators and theologians, from the ranks of each of the millennial views ²⁶, have presented this case with considerable skill. We will therefore take a different tack, and show that the doctrine is in direct opposition to the everlasting Gospel of Christ Jesus.

Most earlier dispensational theologians allowed that the Old Testament saints would be resurrected along with the church in the pretribulational rapture. Alexander Reese, a classic premillennialist, utterly destroyed this position with convincing scriptural arguments locating the resurrection of the Old Testament saints at the Day of the Lord at the end of the Tribulation. ²⁷

"At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. -Daniel 12:1-2

Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." -Daniel 12:8-13

No dispensationalist would argue that the "time of trouble such as never was since there was a nation", the "abomination of desolation", and the taking away of the daily sacrifice is not a reference to the time of the Tribulation. Yet, Daniel is told that the resurrection follows these events.

Dispensationalists then, for the most part, amended their position to separate the resurrection of the Old Testament saints from the rapture.

... many careful students of premillennial truth have come to the conclusion that the opinion that Israel's resurrection occurred at the time of the rapture was a hasty one and without proper Scriptural foundation. It seems far more preferable to regard the resurrection of Daniel 12:2 as a literal one following the tribulation, but not to be identified with the pretribulational rapture of the church... The church will be raised at the time of the rapture before the tribulation, and the Old Testament saints, including Israel, at the beginning of the millennial reign of Christ. ²⁸

On this point the dispensationalist has jumped from the frying pan into the fire. In order to preserve the precious doctrine of the pretribulational rapture of the church, they raise the Old Testament saints apart from the saints of the church age. We note that this is consistent with the dispensational understanding of "dispensations" and with their distinction between Israel and the church. It also reveals that the longstanding charge made by orthodox Christianity that dispensationalism teaches multiple methods of salvation is absolutely true. Let us look at some of the texts concerning the resurrection of the saints -

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" -1 Cor 15:50-55

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. -1 Thes 4:15-17

In these classic dispensational proof texts of the pretribulational rapture, we see that the righteous dead are raised first, and then those who are alive and remain are translated into incorruptible bodies and gathered to Christ. How, then, can the dispensationalist justify the concept of the Old Testament saints being raised at some later point in time?

Some people are startled by the thought that the Old Testament saints will not be resurrected until the end of the Tribulation. But keep in mind that the rapture is a promise to the Church, and the Church only. ²⁹

We see that the dispensationally imposed distinction between Israel and the church is at the root of this argument. The Old Testament saints are not "in Christ" and therefore will not arise to everlasting life at the same time as the church saints.

According to dispensationalists, the Old Testament people are not the heirs of the Holy Spirit, are not regenerated by Him, and are not grafted by Him into Christ in the same way that the New Testament people are.³⁰

...the verse simply says that the dead in Christ will precede the living in Christ in the rapture. If you are saying that Daniel would be included in "the dead", then you have to show that Daniel is "in Christ". If you will study the NT you will see that "in Christ" refers to the baptism in the Holy Spirit. "For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink"...There is no way that Daniel was part of the body of Christ. This verse in 1 Thess 4:16 simply does not apply to him. The Holy Spirit did not permanently indwell believers in the OT. It is not really people or time period that delineates the church--it is the Holy Spirit. Personal faith in Jesus Christ--which is what the passage is referring to--was not an option for OT saints. They are not in view in this passage. It is referring to people who do have the option of this personal faith in Jesus...OT saints are "in Christ" in that sense that the death of Jesus is the basis for the salvation of anyone--past, present, future. However, they were not part of the body of Christ, in the sense of being permanently indwelt by the Holy Spirit.³¹

The technical term for the Church is those who are "in Christ." 1 Thess. speaks of those who have died "in Christ" being resurrected at the time of His coming IN THE AIR. The context has ONLY the Church in mind.³²

This dispensational distinction between the OT & NT saints, the church & Israel, is in fact what denies dispensationalism any claim to Christianity at all, for in that very distinction dispensationalism teaches multiple methods of salvation. By excluding the OT saint from the ekklesia (church) the dispensationalist is required to produce some means, other than partaking of the New Covenant in Christ, for one or the other of the groups to be granted eternal life. The teaching of the church for the last 2,000 yrs precludes this, as does our Lord.

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." - John 6:53-56³³

Notice these points which contradict Dispensational doctrine -

- *No one has life who does not partake of the New Covenant in Christ's Blood.* The OT saint must partake, as does the NT & tribulation saint, in order to have life.
- *ALL who partake are raised at the LAST DAY.* That day is the "end of the days" prophesied to Daniel -

"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."- Daniel 12:13

- *ALL who partake are "in Christ" and He in them.*
- *ALL THE SAINTS are promised the same resurrection, by the same Blood, at the same time!*

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. -Hebrews 9:15

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. -Hebrews 11:9-10

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth...But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. -Hebrews 11:13,16

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. -Hebrews 11:39-40

The dispensationalist, ignoring the clear teaching of scripture and the historic church, denies the existence of the general assembly, and falls back to perdition by advocating shadows as the means of salvation for the OT & Tribulation saint, all in order to preserve the delusion of the pretribulation rapture!

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. -Hebrews 12:22-29

The dispensational argument that proclaims that the OT saint is somehow saved because of Christ - rather than being "in Christ" by partaking of the New Covenant in His Blood - is opposed to orthodox Christian soteriology.

The truth will inevitably manifest itself. It has in dispensational soteriology. The truth is that another way of salvation which is somehow connected with Christ but not resting on Christ is a DIFFERENT way. The dispensationalist at this point is, unconsciously perhaps, consistent with himself. He does not regard the Old Testament people of God as second, third, or fourth class citizens of the Kingdom of God. They simply are not citizens at all. While dispensationalists roundly assert that Old Testament people were saved by Christ, there is NO WAY IN THEIR THEOLOGICAL SYSTEM they could be.³⁴

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6. Questions for Dispensationalists

If the dispensationalist will simply answer these honestly presented queries, we will be able to discern whether the accusations against dispensationalism are true -

1. Has the OT saint partaken of the blood of Christ shed for sins?

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." -John 6:53-54

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins." -Matthew 26:26-28

2. Does the Spirit of Christ dwell in the OT saint?

"He who eats My flesh and drinks My blood abides in Me, and I in him." -John 6:56

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. - Romans 8:9

3. Are ALL the saints of ALL the ages ONE BODY, drinking of the SAME Spirit?

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. -1 Cor 10:16-17

For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit. -1 Cor 12:13

If one answers in the affirmative the above queries, one has abandoned Dispensationalism. Congratulations, brother, welcome to orthodox Christianity! If one answers any of the above in the negative, then the accusations against dispensationalism are true, and we would ask that person to produce the means of the OT saints salvation!

Soli Deo Gloria !

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Footnotes -

1. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 41-45
2. Darby introduced into discussion at Powerscourt (1833) the ideas of a secret rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth weeks of Daniel. These two concepts constituted the basic tenets of the system of theology since referred to as dispensationalism... E.R. Sandeen, *The Roots of Fundamentalism 1800-1930* (Chicago: University of Chicago Press, 1970)
3. *The End Times: A Study on Eschatology and Millennialism*, A Report of the Commission on Theology and Church Relations LCMS, Sept. 1989, p.3
4. C.I. Scofield, *Scofield Reference Bible*, 1909,1917(notes on John 1:17 sec.2) p.1115
5. Ibid., p.5
6. Though claiming Calvinist roots, on this point the dispensationalist apparently agrees with Zwingli and Pelagius rather than Calvin or Luther
7. The Augsburg Confession, Article II [Original Sin]
8. *New Scofield Reference Bible*, p.3
9. Quoted in Jon Zens, *Dispensationalism*, p.12
10. L.S. Chafer, "Dispensationalism," *Bibliotheca Sacra* 93 (1936):93
11. L.S. Chafer, *Systematic Theology*, 7:219
12. D.G. Barnhouse, *He Came Unto His Own* (New York: Revell, 1933), p.17
13. Ibid.
14. Scofield, "Scofield Bible Correspondence Course", pp. 23-25, cited in Zens, *Dispensationalism*, p.17
15. Ryrie, *Dispensationalism Today*, pp.137-140
16. J.N. Darby, *The Hopes of the Church of God* (London: G. Morrish, n.d.), p.106
17. Ryrie, *Dispensationalism Today*, pp.44-45
18. Ryrie, THE RELATIONSHIP OF THE NEW COVENANT TO PREMILLENNIALISM (unpublished Master's thesis, Dallas Theological Seminary 1947), p. 31
19. Ibid.
20. Lewis Sperry Chafer, *Systematic Theology*, VII, 98.
21. Walvoord, *The Millennial Kingdom*, p. 218.
22. John F. Walvoord, "The New Covenant With Israel," *Bibliotheca Sacra*, 103:24, 25, January, 1946.
23. Albertus Pieters, *The Seed of Abraham*, p. 71-76
24. W.A. Hoffecker, *Evangelical Dictionary of Theology*, "Darby, John Nelson," pp. 292-3.
25. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood, TN: Wolgemuth & Hyatt, 1991), 47.
26. Alexander Reese (premill.), O.T. Allis (amill.), W.E. Cox (amill.), Greg Bahnsen & Kenneth Gentry (postmill.) are notable among others
27. Alexander Reese, *The Approaching Advent of Christ* (Marshall, Morgan and Scott, London, 1937; reprint, Grand Rapids MI: Grand Rapids International Publications, 1975), 328 p.
28. John F. Walvoord, *Israel in Prophecy* (1962; reprint, Grand Rapids MI: Zondervan, 1977), 116, 118.
29. David R. Reagan, *The Master Plan: Making Sense of the Controversies Surrounding Bible Prophecy Today* (Eugene OR: Harvest House, 1993), 123.
30. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN:Wolgemuth & Hyatt, 1991), 206.
31. "Resurrection Apart from Christ?" Bill Barton, Armageddon, FamilyNet, 10/21/93.
32. "Rapture," Gary Nystrom, Armageddon, FamilyNet, 5/28/94.
33. Here we also note the grievous error of many Christians in viewing the Lord's Supper as a memorial rather than the Sacrament that it is.

34. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 169.

35. E.W. Bullinger, *Foundations of Dispensational Truth* (London: Eyre and Spottiswood, 1931), 34.

36. *Ibid.*, p.219.

37. Harry Ironside, *Wrongly Dividing the Word of Truth* (New York: Loizeaux, n.d.), 11.

38. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 204-5.

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Hyper Dispensationalism

The distinctive doctrines of dispensationalism have been most consistently taught by a movement variously identified as Hyperdispensationalism, Ultradispensationalism, Consistent dispensationalism or Bullingerism. The movement had its origin in the teaching of Ethelbert W. Bullinger. Bullinger was a descendant of Heinrich Bullinger, the successor of Zwingli. Bullinger's teaching separated Israel and the church even more radically than Darby or Scofield, placing the beginning of the church with the imprisonment of Paul in Rome.

There was no beginning of a church on that day of Pentecost. ^{[35](#)}

This positive statement that Paul was not only confirming the word which "began to be spoken by the Lord"; but that, like the Lord's own ministry, Paul's was based entirely on the Old Testament prophetic Scriptures, "Moses and the Prophets." From this it is conclusive that there can be no Dispensation of the Church in Acts of the Apostles, and certainly no revelation of the mystery (or Secret) as subsequently made known in the later epistles written from his prison in Rome. ^{[36](#)}

This doctrine does amazing things with the application of Scripture to the church. Matthew, Mark, Luke, and John describe the preaching of the "gospel of the Kingdom" and have no direct application to the church. The period between the cross of Christ and the end of the Acts of the Apostles is the realm of the Hebrew Church, as distinguished from the "mystery" church to which Paul's prison epistles are addressed.

During this transitional period the "gospel of the Kingdom" which Christ had offered to the Jews was still in effect. Peter, James, Jude, Hebrews, and the epistles of John are all addressed to this Hebrew Church, which is not the "body of Christ" but a church "built on Christ". This Jewish Church, built on Kingdom promises, will be reestablished during the millennium, and will worship at the rebuilt Temple with atoning sacrifices.

The "mystery" church has only the prison epistles of Paul for doctrine. The sacraments of Holy Baptism and the Lord's Supper, having been instituted before the revelation of the "mystery" church are relegated to the old dispensation, although they may have application to the tribulation saints. The "mystery" church needs no "mediator of the New Covenant" as it is the "body" - it IS Christ. Some Bullingerites have taken up heresies such as soul sleep and annihilationism, and others proclaim a brand of universalism that grants salvation even to Satan himself. The extent to which the Hyperdispensationalist has gone with Darby's doctrine has shocked even the dispensational faithful. Harry Ironside, one of dispensationalism's stalwarts, states -

Having had most intimate acquaintance with Bullingerism as taught by many for the last forty years, I have no hesitancy in saying that its fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands; it has divided Christians and wrecked churches and assemblies without number; it has lifted up its votaries in intellectual and spiritual pride to an appalling extent, so that they look with supreme contempt upon Christians who do not accept their peculiar views; and in most instances where it has been long tolerated, it has absolutely throttled Gospel effort at home and sown discord on missionary fields abroad. So true are these things of this system that I have no hesitancy in saying it is an absolutely Satanic perversion of the truth. ^{[37](#)}

Bullinger's schemes show the weaknesses in traditional dispensational interpretation, and set out to solve them with consistent dispensational application. Bullinger was one of the first to admit that the Old Testament saints were to arise at the end of the tribulation, and came up with a program of multiple resurrections. Most dispensationalists see the gospel of Matthew as a Jewish book with the Jews in mind in the apocalyptic chapters 24 & 25, yet wish to preserve the Great Commission as applicable to the church. Consistent dispensationalists assign the Commission to a future Jewish remnant church.

Thus we see that the ultradispensationalists go to the end of the dispensational line while the more moderate dispensationalists, at the cost of consistency, try to get off at midpoint. Both varieties of dispensationalists believe that there is a qualitative difference between Israel and the church...The moral of all this for the Scofieldian dispensationalist is that if he will not build on the covenantal continuity of the earlier dispensations, there is simply no way by which he can make room for the church at a later stage. The ultradispensationalist has been pointing this out for a century. Covenant theologians have been showing it for millennia. ^{[38](#)}

The Bullingerite stands with arms outstretched to welcome the moderate dispensationalist. All that is required is to apply the dispensational system consistently.

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GLOSSARY

Amillennialism

The view that there will be no (a) 1000 (*mille*) year visible earthly kingdom or "millennium." This view is better termed "realized millennialism" since it teaches that the symbolically understood 1000 years of Revelation 20 began at Christ's first advent.

Antichrist

The apostle John is the only Biblical writer who uses the expression "antichrist" and applies the term in a general sense to many who oppose or seek to replace Christ. Martin Luther referred to the Pope and various unbiblical doctrines of the Roman Church as antichrist in this sense. The concept of one individual, who epitomizes evil and in the end times persecutes the people of God, is found throughout the apocalyptic writings

Armageddon

Derived from Hebrew *har megiddo*, "the hill of Megiddo," in Palestine, Armageddon refers to the battle mentioned in Rev. 16:16.

Bullingerites

Followers of Ethelbert W. Bullinger who carry dispensational theology consistently to its logical conclusions. Also called "Hyper", "Ultra", or "Consistent" Dispensationalists.

Chiliasm

See "millennialism"

Dispensationalism

Also called dispensational premillennialism, this is a system of theology which divides history into distinct dispensations or periods of time in which God gives a specific revelation and man is tested with respect to his obedience of it. All dispensationalists are premillennialists, but not all premillennialists are dispensationalists.

Eschatology

Derived from the Greek word *eschaton*, "end," eschatology is the study of the end times. Eschatological means "pertaining to the end."

Millennialism

Derived from the Latin words *mille*, "a thousand," and *annus*, "a year" (Revelation 20), millennialism teaches that there will be a 1000-year, possible kingdom of God on earth. It is also called chiliasm from the Greek word *chilia*, "a thousand."

New Covenant

The covenant of Jeremiah 31:31-34, which Christ sealed with His Blood at Calvary. (Heb. 8:6-13, Heb. 9:11-15, St. Luke 22:19-20) Some dispensationalists distinguish between an earthly new covenant pertaining only to Jews, and a spiritual "better" covenant pertaining only to saints of the church age (Walvoord). Other dispensationalists (Bullingerites) deny any application of the New Covenant to the church.

Orthodox

Conforming to the Christian faith as formulated in the early ecumenical creeds and confessions.

Postmillennialism

This is the view that Christ's second advent will occur after (post) the "millennium," understood as a golden age on earth but not necessarily lasting 1000 years.

Premillennialism

This is the view that Christ's second advent will occur before (pre) the "millennium," understood as a 1000-year rule of Christ on earth.

Rapture

This refers to the event described in 1 Thess. 4: 14-17 when believers will be "raptured" or "caught up" (Latin: *rapiemur*) in the clouds to meet Christ in the air. The "pre-tribulational rapture" view holds that the rapture will occur before a seven-year tribulation; the "mid-tribulational rapture" view places the rapture in the middle of a seven-year tribulation; the "post-tribulational" view holds that the rapture will occur after the tribulation.

Soteriology

In theology, the doctrine of salvation.

Systematic Theology

A constructive method of theology which aims at a complete, philosophic, and systematic statement of the entire sum of theological knowledge.

Theology

[from the Gr. *theologia*; *theos*, god, and *logos*, discourse] The study of God and the relations between God and the universe; the study of religious doctrines and matters of divinity.

Tribulation

This refers to the intensified persecution against God's people preceding Christ's second advent. Dispensationalists understand it as a seven-year persecution against the Jewish nation, while amillennialists see it as a persecution of unknown duration against the church.

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Last update - Tuesday, April 09, 1996 - 9:56:51 PM

Scripture for Our Day

We have noticed that the pulpits of America tend to preach a lot of watered down mush that neither convicts the sinner nor inspires the saint. The righteous and just requirements of the Almighty are ignored, thus making the gospel of no effect.

People who are basically good have no need of a Savior. The message delivered is that God is all love and tolerance, a big effeminate wimp in the sky. Those who hate God have nothing to fear, and those who love Him nothing to have confidence in.

The terrible suffering of Christ at Golgatha is made to be more of a masochistic perversion than the vicarious payment, made by God Incarnate, of a debt *required of us* by His perfect and just Law.

Christ is seen to be sitting in Heaven, benevolently winking at the foibles of man. In fact, He awaits patiently on His Throne, deeply offended by the stench of depravity that rises from this wicked land... Waiting for the cup of iniquity to overflow... At which time He will arise, bearing His swift and terrible Sword to tread yet once more the winepress of His wrath.

A few texts you might recommend for the pastor to preach.

- [Strengthen ye the weak hands, and confirm the feeble knees.](#)
- [There is no peace, sayeth the LORD, unto the wicked.](#)
- [Yea, truth faileth; and he that departeth from evil maketh himself a prey...](#)
- [Behold, ye trust in lying words, that cannot profit.](#)
- [Have ye forgotten the wickedness of your fathers?](#)
- [How is the hammer of the whole earth cut asunder and broken!](#)
- [they have seduced my people, saying, Peace; and there was no peace; **New!**](#)
- [Occupy till I come.](#)
- [See that ye refuse not him that speaketh.](#)
- [For there are certain men crept in unawares...](#)
- [Horsemen of the Apocalypse](#)

Hymns and Spiritual Songs

Songs and singing are a major portion of today's worship services. This is as it should be. Perhaps the church might gain new perspective by looking at some biblical songs that don't get much attention these days.

- [The LORD is a man of war: the LORD is his name.](#)
- [Song of Moses](#)
- [Song of Deborah and Barak](#)
- [Kiss the Son, lest he be angry...](#)
- [Those that wait upon the LORD, they shall inherit the earth.](#)
- [Verily he is a God that judgeth in the earth.](#)
- [O God, thou art terrible out of thy holy places...](#)
- [Let their table become a snare before them...](#)
- [How long, LORD? wilt thou be angry for ever?](#)
- [Let them be confounded and troubled for ever; yea, let them be put to shame, and perish...](#)
- [Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?](#)
- [Do not I hate them, O LORD, that hate thee?](#)
- [And of thy mercy cut off mine enemies...](#)
- [Let the high praises of God be in their mouth, and a twoedged sword in their hand...](#)

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Last update - Sunday, May 12, 1996 - 2:02:59 PM

Great American Sermons

Sermons from the past, of the sort that today's pulpits are afraid to preach.

Excerpts from historical sermons preached by men who refused to submit to antichrist as revealed in their day.

- [Oration on the Beauties of Liberty.](#)
John Allen; Boston, Dec. 3, 1772
- [Defensive War in a just Cause SINLESS.](#)
D. Jones; Philadelphia, 1775
- [On the Right to Rebel Against Governors](#) 
Samuel West; Boston, May 29, 1776
- [Government corrupted by Vice, and recovered by Righteousness](#)
Samuel Langdon; Watertown, Mass., May 31, 1775
- [The Church's Flight into the Wilderness, an Address on the Times](#)
Samuel Sherwood; January 17, 1776
- [Defensive Arms Vindicated](#)
A Moderate Whig (Stephen Case?), 1779
- [Divine judgements upon tyrants: And compassion to the oppressed.](#)
Jacob Cushing; Lexington, 1778



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Last update - Monday, August 19, 1996 - 7:58:34 PM



The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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The Smalcald Articles

Articles of Christian doctrine which were to have been presented by our party at the council in Mantua, or wherever else the council was to have been convened, and which were to indicate what we could or could not accept or yield. Written by Dr. Martin Luther in the year 1537.

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Preface of Dr. Martin Luther.

Since Pope Paul III convoked a Council last year, to assemble at Mantua about Whitsuntide, and afterwards transferred it from Mantua, so that it is not yet known where he will or can fix it, and we on our part either had to expect that we would be summoned also to the Council or [to fear that we would] be condemned unsummoned, I was directed to compile and collect the articles of our doctrine [in order that it might be plain] in case of deliberation as to what and how far we would be both willing and able to yield to the Papists, and in what points we intended to persevere and abide to the end.

I have accordingly compiled these articles and presented them to our side. They have also been accepted and unanimously confessed by our side, and it has been resolved that, in case the Pope with his adherents should ever be so bold as seriously and in good faith, without lying and cheating, to hold a truly free [legitimate] Christian Council (as, indeed, he would be in duty bound to do), they be publicly delivered in order to set forth the Confession of our Faith.

But though the Romish court is so dreadfully afraid of a free Christian Council, and shuns the light so shamefully, that it has [entirely] removed, even from those who are on its side, the hope that it will ever permit a free Council, much less that it will itself hold one, whereat, as is just, they [many Papists] are greatly offended and have no little trouble on that account [are disgusted with this negligence of the Pope], since they notice thereby that the Pope would rather see all Christendom perish and all souls damned than suffer either himself or his adherents to be reformed even a little, and his [their] tyranny to be limited, nevertheless I have determined meanwhile to publish these articles in plain print, so that, should I die before there would be a Council (as I fully expect and hope, because the knaves who flee the light and shun the day take such wretched pains to delay and hinder the Council), those who live and remain after me may have my testimony and confession to produce, in addition to the Confession which I have issued previously, whereby up to this time I have abided, and, by God's grace, will abide.

For what shall I say? How shall I complain? I am still living, writing, preaching, and lecturing daily; [and] yet there are found such spiteful men, not only among the adversaries, but also false brethren that profess to be on our side, as dare to cite my writings and doctrine directly against myself, and let me look on and listen, although they know well that I teach otherwise, and as wish to adorn their venom with my labor, and under my name to [deceive and] mislead the poor people. [Good God!] Alas! what first will happen when I am dead?

Indeed, I ought to reply to everything while I am still living. But, again, how can I alone stop all the mouths of the devil? especially of those (as they all are poisoned) who will not hear or notice what we write, but solely exercise themselves with all diligence how they may most shamefully pervert and corrupt our word in every letter. These I let the devil answer, or at last Gods wrath, as they deserve. I often think of the good Gerson who doubts whether anything good should be [written and] published. If it is not done, many souls are neglected who could be delivered: but if it is done, the devil is there with malignant, villainous tongues without number which envenom and pervert everything, so that nevertheless the fruit [the usefulness of the writings] is prevented. Yet what they gain thereby is manifest. For while they have lied so shamefully against us and by means of lies wished to retain the people, God has constantly advanced His work, and been making their following ever smaller and ours greater, and by their lies has caused and still causes them to be brought to shame.

I must tell a story. There was a doctor sent here to Wittenberg from France, who said publicly before us that his king was sure and more than sure, that among us there is no church, no magistrate, no married life, but all live promiscuously as cattle, and each one does as he pleases. Imagine now, how will those who by their writings have instilled such gross lies into the king and other countries as the pure truth, look at us on that day before the judgment-seat of Christ? Christ, the Lord and Judge of us all, knows well that they lie and have [always] lied, His sentence they in turn, must hear; that I know certainly. God convert to repentance those who can be converted! Regarding the rest it will be said, Woe, and, alas! eternally.

But to return to the subject. I verily desire to see a truly Christian Council [assembled some time], in order that many matters and persons might be helped. Not that we need It, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and right use of the Sacraments, with knowledge of the various callings and of right works, that we on our part ask for no Council, and on such points have nothing better to hope or expect from a Council. But we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep. This causes me to shudder and fear that at some time He may send a council of angels upon Germany utterly destroying us, like Sodom and Gomorrah, because we so wantonly mock Him with the Council.

Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters of great importance to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood, and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony, gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten Councils and twenty Diets. If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the Council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the mean time be forgotten. If we first had performed God's command and order in the spiritual and secular estate we would find time enough to reform food, clothing, tonsures, and surplices. But if we want to swallow such camels, and, instead, strain at gnats, let the beams stand and judge the motes, we also might indeed be satisfied with the Council.

Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the Council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent, and, besides, wish to defend every abomination.

O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, who sigh to Thee, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost who liveth and reigneth with Thee and the Father, blessed forever. Amen.

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THE FIRST PART

Treats of the Sublime Articles Concerning the Divine Majesty, as:

1. That Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.
2. That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.
3. That not the Father nor the Holy Ghost but the Son became man.
4. That the Son became man in this manner, that He was conceived, without the cooperation of man, by the Holy Ghost, and was born of the pure, holy [and always] Virgin Mary. Afterwards He suffered, died, was buried, descended to hell, rose from the dead, ascended to heaven, sits at the right hand of God, will come to judge the quick and the dead, etc. as the Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.

Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them.

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THE SECOND PART

Treats of the Articles which Refer to the Office and Work of Jesus Christ, or Our Redemption.

[Article I: Christ and Faith]

The first and chief article is this, That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4, 25. And He alone is the Lamb of God which taketh away the sins of the world, John 1, 29; and God has laid upon Him the iniquities of us all, Is. 53, 6. Likewise: All have sinned and are justified without merit [freely, and without their own works or merits] by His grace, through the redemption that is in Christ Jesus, in His blood, Rom. 3, 23 f.

Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us as St. Paul says, Rom. 3, 28: For we conclude that a man is justified by faith, without the deeds of the Law. Likewise v. 26: That He might be just, and the Justifier of him which believeth in Christ.

Of this article nothing can be yielded or surrendered [nor can anything be granted or permitted contrary to the same], even though heaven and earth, and whatever will not abide, should sink to ruin. For there is none other name under heaven, given among men whereby we must be saved, says Peter, Acts 4, 12. And with His stripes we are healed, Is. 53, 5. And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the [whole] world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.

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Article II: Of the Mass.

That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked [and abandoned] scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article does not allow it.

If, perchance, there were reasonable Papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but a pure invention of men, and has not been commanded by God; and every invention of man we may [safely] discard, as Christ declares, Matt. 15, 9: In vain do they worship Me, teaching for doctrines the commandments of men.

Secondly. It is an unnecessary thing, which can be omitted without sin and danger.

Thirdly. The Sacrament can be received in a better and more blessed way [more acceptable to God], (yea, the only blessed way), according to the institution of Christ. Why, then, do they drive the world to woe and [extreme] misery on account of a fictitious, unnecessary matter, which can be well obtained in another and more blessed way?

Let [care be taken that] it be publicly preached to the people that the Mass as men's twaddle [commentitious affair or human figment] can be omitted without sin, and that no one will be condemned who does not observe it, but that he can be saved in a better way without the Mass. I wager [Thus it will come to pass] that the Mass will then collapse of itself, not only among the insane [rude] common people, but also among all pious, Christian, reasonable, God-fearing hearts; and that the more, when they would hear that the Mass is a [very] dangerous thing, fabricated and invented without the will and Word of God.

Fourthly. Since such innumerable and unspeakable abuses have arisen in the whole world from the buying and selling of masses, the Mass should by right be relinquished, if for no other purpose than to prevent abuses, even though in itself it had something advantageous and good. How much more ought we to relinquish it, so as to prevent [escape] forever these horrible abuses, since it is altogether unnecessary, useless, and dangerous, and we can obtain everything by a more necessary, profitable, and certain way without the Mass.

Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins.

But if any one should advance the pretext that as an act of devotion he wishes to administer the Sacrament, or Communion, to himself, he is not in earnest [he would commit a great mistake, and would not be speaking seriously and sincerely]. For if he wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention. So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of [belonging to] the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

This article concerning the Mass will be the whole business of the Council. [The Council will perspire most over, and be occupied with this article concerning the Mass.] For if it were [although it would be] possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

In addition to all this, this dragon's tail, [I mean] the Mass, has begotten a numerous vermin-brood of manifold idolatries.

First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.

Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.

Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering.

Thirdly. [Hence arose] the pilgrimages. Here, too, masses, the remission of sins and the grace of God were sought, for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things [the soul can be cared for] in a better way, and can omit these pilgrimages without any sin and danger. Why therefore do they leave at home [desert] their own parish [their called ministers, their parishes], the Word of God, wives, children, etc., who are ordained and [attention to whom is necessary and has been] commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil [and errors]? Unless the devil was riding [made insane] the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides harmful. Hence here, too, there can be no yielding or surrendering [to yield or concede anything here is not lawful], etc. And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them. [For thus they will perish of their own accord.]

Fourthly. Fraternities [or societies], in which cloisters, chapters, vicars have assigned and communicated (by a legal contract and sale) all masses and good works, etc., both for the living and the dead. This is not only altogether a human bauble, without the Word of God, entirely unnecessary and not commanded, but also contrary to the chief article, Of Redemption. Therefore it is in no way to be tolerated.

Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses, that even the devil has laughed at such rascalities, ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing. But the worst is that [they have imagined that] these relics had to work indulgence and the forgiveness of sins [and have revered them] as a good work and service of God, like the Mass, etc.

Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable [sacrilegious and accursed] Judas, or Pope, has sold the merit of Christ, together with the superfluous merits of all saints and of the entire Church, etc. All these things [and every single one of them] are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is [apprehended and] obtained not by our works or pence, but from grace through faith, without money and merit; and is offered [and presented] not through the power of the Pope, but through the preaching of God's Word.

Of the Invocation of Saints.

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example [or testimony] in Scripture, and even though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints]

And although the angels in heaven pray for us (as Christ Himself also does), as also do the saints on earth, and perhaps also in heaven, yet it does not follow thence that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them, and regard them as helpers in need [as patrons and intercessors], and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do. For this is idolatry, and such honor belongs alone to God. For as a Christian and saint upon earth you can pray for me, not only in one, but in many necessities. But for this reason I am not obliged to adore and invoke you, and celebrate festivals, fast, make oblations, hold masses for your honor [and worship], and put my faith in you for my salvation. I can in other ways indeed honor, love, and thank you in Christ. If now such idolatrous honor were withdrawn from angels and departed saints, the remaining honor would be without harm and would quickly be forgotten. For when advantage and assistance, both bodily and

spiritual, are no more to be expected, the saints will not be troubled [the worship of the saints will soon vanish], neither in their graves nor in heaven. For without a reward or out of pure love no one will much remember, or esteem, or honor them [bestow on them divine honor].

In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith.

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Article III: Of Chapters and Cloisters.

That chapters and cloisters [colleges of canons and communistic dwellings], which were formerly founded with the good intention [of our forefathers] to educate learned men and chaste [and modest] women, ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had, and likewise other necessary persons [fitted] for [the political administration of] the secular government [or for the commonwealth] in cities and countries, and well-educated, maidens for mothers and housekeepers, etc.

If they will not serve this purpose, it is better that they be abandoned or razed, rather than [continued and], with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings ordained by God. For all this also is contrary to the first chief article concerning the redemption made through Jesus Christ. Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides, afford occasion for dangerous and vain labor [dangerous annoyances and fruitless worship], such services as the prophets call Aven, i.e., pain and labor.

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Article IV: Of the Papacy.

That the Pope is not, according to divine law or according to the Word of God the head of all Christendom (for this [name] belongs to One only, whose name is Jesus Christ), but is only the bishop and pastor of the Church at Rome, and of those who voluntarily or through a human creature (that is, a political magistrate) have attached themselves to him, to be Christians, not under him as a lord, but with him as brethren [colleagues] and comrades, as the ancient councils and the age of St. Cyprian show.

But to-day none of the bishops dare to address the Pope as brother as was done at that time [in the age of Cyprian]; but they must call him most gracious lord, even though they be kings or emperors. This [Such arrogance] we will not, cannot, must not take upon our conscience [with a good conscience approve]. Let him, however, who will do it, do so without us [at his own risk].

Hence it follows that all things which the Pope, from a power so false, mischievous, blasphemous, and arrogant, has done and undertaken. have been and still are purely diabolical affairs and transactions (with the exception of such things as pertain to the secular government, where God often permits much good to be effected for a people, even through a tyrant and [faithless] scoundrel) for the ruin of the entire holy [catholic or] Christian Church (so far as it is in his power) and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.

For all his bulls and books are extant, in which he roars like a lion (as the angel in Rev. 12 depicts him, [crying out] that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, and that he does. All of which amounts to nothing less than saying: Although you believe in Christ, and have in Him [alone] everything that is necessary to salvation, yet it is nothing and all in vain unless you regard [have and worship] me as your god, and be subject and obedient to me. And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the Greeks and of many other languages neither have been nor are yet under the Pope. Besides, as often remarked, it is a human figment which is not commanded, and is unnecessary and useless; for the holy Christian [or catholic] Church can exist very well without such a head, and it would certainly have remained better [purer, and its career would have been more prosperous] if such a head had not been raised up by the devil. And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and to exist without the Pope.

And supposing that the Pope would yield this point, so as not to be supreme by divine right or from Gods command, but that we must have [there must be elected] a [certain] head, to whom all the rest adhere [as their support] in order that the [concord and] unity of Christians may be preserved against sects and heretics, and that such a head were chosen by men, and that it were placed within the choice and power of men to change or remove this head, just as the Council of Constance adopted nearly this course with reference to the Popes, deposing three and electing a fourth; supposing, I say, that the Pope and See at Rome would yield and accept this (which, nevertheless, is impossible; for thus he would have to suffer his entire realm and estate to be overthrown and destroyed, with all his rights and books, a thing which, to speak in few words, he cannot do), nevertheless, even in this way Christianity would not be helped, but many more sects would arise than before.

For since men would have to be subject to this head, not from God's command, but from their personal good pleasure, it would easily and in a short time be despised, and at last retain no member; neither would it have to be forever confined to Rome or any other place, but it might be wherever and in whatever church God would grant a man fit for the [taking upon him such a great] office. Oh, the complicated and confused state of affairs [perplexity] that would result!

Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc., as St. Jerome writes that the priests at Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom, until the Pope raised his head above all.

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking to exalt himself above all that is called God as Paul says, 2 Thess. 2, 4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders and tortures all Christians who do not exalt and honor these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

In these four articles they will have enough to condemn in the Council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be certain, and animate ourselves with [be forewarned and made firm in] the hope that Christ, our Lord, has attacked His adversary, and he will press the attack home [pursue and destroy him] both by His Spirit and coming. Amen.

For in the Council we will stand not before the Emperor or the political magistrate, as at Augsburg (where the Emperor published a most gracious edict, and caused matters to be heard kindly [and dispassionately]), but [we will appear] before the Pope and devil himself, who intends to listen to nothing, but merely [when the case has been publicly announced] to condemn, to murder and to force us to idolatry. Therefore we ought not here to kiss his feet, or to say: Thou art my gracious lord, but as the angel in Zechariah 3, 2 said to Satan: The Lord rebuke thee, O Satan.

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THE THIRD PART OF THE ARTICLES.

Concerning the following articles we may [will be able to] treat with learned and reasonable men, or among ourselves. The Pope and his [the Papal] government do not care much about these. For with them conscience is nothing, but money, [glory] honors, power are [to them] everything.

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I. Of Sin.

Here we must confess, as Paul says in Rom. 5, 11, that sin originated [and entered the world] from one man Adam, by whose disobedience all men were made sinners, [and] subject to death and the devil. This is called original or capital sin.

The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as [distrust] unbelief, false faith, idolatry, to be without the fear of God, presumption [recklessness], despair, blindness [or complete loss of sight], and, in short not to know or regard God; furthermore to lie, to swear by [to abuse] God's name [to swear falsely], not to pray, not to call upon God, not to regard [to despise or neglect] God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

This hereditary sin is so deep and [horrible] a corruption of nature that no reason can understand it, but it must be [learned and] believed from the revelation of Scriptures, Ps. 51, 5; Rom. 6, 12 ff.; Ex. 33, 3; Gen. 3, 7 ff. Hence, it is nothing but error and blindness in regard to this article what the scholastic doctors have taught, namely:

That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.

Again that man has a free will to do good and omit evil, and, conversely, to omit good and do evil. Again, that man by his natural powers can observe and keep [do] all the commands of God. Again, that, by his natural powers, man can love God above all things and his neighbor as himself. Again, if a man does as much as is in him, God certainly grants him His grace. Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament. [Again,] that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.

Such and many similar things have arisen from want of understanding and ignorance as regards both this sin and Christ, our Savior and they are truly heathen dogmas, which we cannot endure. For if this teaching were right [approved], then Christ has died in vain, since there is in man no defect nor sin for which he should have died; or He would have died only for the body, not for the soul, inasmuch as the soul is [entirely] sound, and the body only is subject to death.

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II. Of the Law

Here we hold that the Law was given by God, first, to restrain sin by threats and the dread of punishment, and by the promise and offer of grace and benefit. But all this miscarried on account of the wickedness which sin has wrought in man. For thereby a part [some] were rendered worse, those, namely, who are hostile to [hate] the Law, because it forbids what they like to do, and enjoins what they do not like to do. Therefore, wherever they can escape [if they were not restrained by] punishment, they [would] do more against the Law than before. These, then, are the rude and wicked [unbridled and secure] men, who do evil wherever they [notice that they] have the opportunity.

The rest become blind and arrogant [are smitten with arrogance and blindness], and [insolently] conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and [self-righteous or] false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. [The Law entered that the offense might abound.]

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III. Of Repentance.

This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1, 18 does, saying: The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Again, 3, 19: All the world is guilty before God. No man is righteous before Him. And Christ says, John 16, 8: The Holy Ghost will reprove the world of sin.

This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but drives them all together to terror and despair. This is the hammer, as Jeremiah says, 23, 29: Is not My Word like a hammer that breaketh the rock in pieces? This is not activa contritio or manufactured repentance, but passiva contritio [torture of conscience], true sorrow of heart, suffering and sensation of death.

This, then, is what it means to begin true repentance; and here man must hear such a sentence as this: You are all of no account, whether you be manifest sinners or saints [in your own opinion]; you all must become different and do otherwise than you now are and are doing [no matter what sort of people you are], whether you are as great, wise, powerful, and holy as you may. Here no one is [righteous, holy], godly, etc.

But to this office the New Testament immediately adds the consolatory promise of grace through the Gospel, which must be believed, as Christ declares, Mark 1,15: Repent and believe the Gospel, i.e., become different and do otherwise, and believe My promise. And John, preceding Him, is called a preacher of repentance, however, for the remission of sins, i.e., John was to accuse all, and convict them of being sinners, that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace, and to expect and accept from Him the remission of sins. Thus also Christ Himself says, Luke 24, 47: Repentance and remission of sins must be preached in My name among all nations.

But whenever the Law alone, without the Gospel being added exercises this its office there is [nothing else than] death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7, 10, says: Through sin the Law killeth. On the other hand, the Gospel brings consolation and remission not only in one way, but through the word and Sacraments, and the like, as we shall hear afterward in order that [thus] there is with the Lord plenteous redemption, as Ps. 130, 7 says against the dreadful captivity of sin.

However, we must now contrast the false repentance of the sophists with true repentance, in order that both may be the better understood.

Of the False Repentance of the Papists.

It was impossible that they should teach correctly concerning repentance, since they did not [rightly] know the real sins [the real sin]. For, as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained [entirely] unimpaired and incorrupt; that reason can teach aright, and the will can in accordance therewith do aright [perform those things which are taught], that God certainly bestows His grace when a man does as much as is in him, according to his free will.

It had to follow thence [from this dogma] that they did [must do] penance only for actual sins such as wicked thoughts to which a person yields (for wicked emotion [concupiscence, vicious feelings, and inclinations], lust and improper dispositions [according to them] are not sins), and for wicked words and wicked deeds, which free will could readily have omitted.

And of such repentance they fix three parts contrition, confession, and satisfaction, with this [magnificent] consolation and promise added: If man truly repent, [feel remorse,] confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God [atoned for his sins and obtained a plenary redemption]. Thus in repentance they instructed men to repose confidence in their own works. Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: Prolong O God, my life, until I shall make satisfaction for my sins and amend my life.

There was here [profound silence and] no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin.

As to contrition, this is the way it was done: Since no one could remember all his sins (especially as committed through an entire year), they inserted this provision, namely, that if an unknown sin should be remembered later [if the remembrance of a concealed sin should perhaps return], this also must be repented of and confessed etc. Meanwhile they were [the person was] commended to the grace of God.

Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition or the beginning of contrition, for they have themselves understood neither of these terms nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.

And when it happened that any one said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.), they asked whether he did not wish or desire to have contrition [lament]. When one would reply Yes (for who, save the devil himself, would here say No?), they accepted this as contrition, and forgave him his sins on account of this good work of his [which they adorned with the name of contrition]. Here they cited the example of St. Bernard, etc.

Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, seeks for consolation in its own works, and cannot think of [entirely forgets] Christ and faith. But if it be [clearly] viewed in the light, this contrition is a manufactured and fictitious thought [or imagination], derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes [perhaps] have laughed rather than wept [either laughed or wept, rather than to think of something else], except such as either had been truly struck by [the lightning of] the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise [with the exception of these persons] such contrition was certainly mere hypocrisy, and did not mortify the lust for sins [flames of sin]; for they had to grieve, while they would rather have continued to sin, if it had been free to them.

As regards confession, the procedure was this: Every one had [was enjoined] to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten [But if any one had forgotten some sins] he would be absolved on the condition that, if they would occur to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession [perfectly and correctly], or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.

Here, too, there was no faith nor Christ, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation. What torture, rascality, and idolatry such confession has produced is more than can be related.

As to satisfaction, this is by far the most involved [perplexing] part of all. For no man could know how much to render for a single sin, not to say how much for all. Here they have resorted to the device of imposing a small satisfaction, which could indeed be rendered, as five Paternosters, a day's fast, etc.; for the rest [that was lacking] of the [in their] repentance they were directed to purgatory.

Here, too, there was nothing but anguish and [extreme] misery. [For] some thought that they would never get out of purgatory, because, according to the old canons seven years' repentance is required for a single mortal sin. Nevertheless, confidence was placed upon our work of satisfaction, and if the satisfaction could have been perfect, confidence would have been placed in it entirely, and neither faith nor Christ would have been of use. But this confidence was impossible. For although any one had done penance in that way for a hundred years, he would still not have known whether he had finished his penance. That meant forever to do penance and never to come to repentance.

Here now the Holy See at Rome, coming to the aid of the poor Church, invented indulgences, whereby it forgave and remitted [expiation or] satisfaction, first, for a single instance, for seven years, for a hundred years and distributed them among the cardinals and bishops, so that one could grant indulgence for a hundred years and another for a hundred days. But he reserved to himself alone the power to remit the entire satisfaction.

Now, since this began to yield money, and the traffic in bulls became profitable he devised the golden jubilee year [a truly goldbearing year], and fixed it at Rome. He called this the remission of all punishment and guilt. Then the people came running, because every one would fain have been freed from this grievous, unbearable burden. This meant to find [dig up] and raise the treasures of the earth. Immediately the Pope pressed still further, and multiplied the golden years one upon another. But the more he devoured money, the wider grew his maw.

Later, therefore, he issued them [those golden years of his] by his legates [everywhere] to the countries, until all churches and houses were full of the Golden Year. At last he also made an inroad into purgatory among the dead, first, by founding masses and vigils, afterwards, by indulgences and the Golden Year, and finally souls became so cheap that he released one for a farthing.

But all this, too, was of no avail. For although the Pope taught men to depend upon, and trust in, these indulgences [for salvation], yet he rendered the [whole] matter again uncertain. For in his bulls he declares: Whoever would share in the indulgences or a Golden Year must be contrite, and have confessed, and pay money. Now, we have heard above that this contrition and confession are with them uncertain and hypocrisy. Likewise, also no one knew what soul was in purgatory, and if some were therein, no one knew which had properly repented and confessed. Thus he took the precious money [the Pope snatched up the holy pence], and comforted them meanwhile with [led them to confidence in] his power and indulgence, and [then again led them away from that and] directed them again to their uncertain work.

If, now [although], there were some who did not believe [acknowledge] themselves guilty of such actual sins in [committed by] thoughts, words, and works, -- as I, and such as I, in monasteries and chapters [fraternities or colleges of priests], wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against [strove to resist] evil thoughts, and in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it is wont to do (as also St. Augustine and Jerome among others confess), -- still each one held the other in esteem, so that some, according to our teaching, were regarded as holy, without sin and full of good works, so much so that with this mind we would communicate and sell our good works to others, as being superfluous to us for heaven. This is indeed true, and seals, letters, and instances [that this happened] are at hand.

[When there were such, I say] These did not need repentance. For of what would they repent, since they had not indulged wicked thoughts? What would they confess [concerning words not uttered], since they had avoided words? For what should they render satisfaction, since they were so guiltless of any deed that they could even sell their superfluous righteousness to other poor sinners? Such saints were also the Pharisees and scribes in the time of Christ.

Here comes the fiery angel, St. John [Rev. 10], the true preacher of [true] repentance, and with one [thunderclap and] bolt hurls both [those selling and those buying works] on one heap, and says: Repent! Matt. 3, 2. Now, the former [the poor wretches] imagine: Why, we have repented! The latter [the rest] say: We need no repentance. John says: Repent ye, both of you, for ye are false penitents; so are these [the rest] false saints [or hypocrites], and all of you on either side need the forgiveness of sins, because neither of you know what true sin is not to say anything about your duty to repent of it and shun it. For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present of whose fullness have all we received, and grace for grace, John 1, 16, and without Him no man can be just before God. Therefore, if you wish to repent, repent aright—your penance will not accomplish anything [is nothing]. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3, 7; Luke 3, 7.

In the same way Paul also preaches, Rom. 3, 10-12: There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one; they are all gone out of the way; they are together become unprofitable. And Acts 17, 30: God now commandeth all men everywhere to repent. "All men," he says; no one excepted who is a man. This repentance teaches us to discern sin, namely, that we are altogether lost, and that there is nothing good in us from head to foot [both within and without], and that we must absolutely become new and other men.

This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, nor is it uncertain like that. For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? For this reason, too, this contrition is not [doubtful or] uncertain. For there is nothing left with which we can think of any good thing to pay for sin, but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

In like manner confession, too, cannot be false, uncertain, or piecemeal [mutilated or fragmentary]. For he who confesses that all in him is nothing but sin comprehends all sins excludes none, forgets none. Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the [spotless and] innocent Lamb of God who taketh away the sin of the world.

Of this repentance John preaches, and afterwards Christ in the Gospel, and we also. By this [preaching of] repentance we dash to the ground the Pope and everything that is built upon our good works. For all is built upon a rotten and vain foundation, which is called a good work or law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7, 19, says), but all transgress it. Therefore the building [that is raised upon it] is nothing but falsehood and hypocrisy, even [in the part] where it is most holy and beautiful.

And in Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh, as Paul, Rom. 7, 14-25, [shows] testifies that he wars with the law in his members, etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

The Pope, the theologians, the jurists, and every other man know nothing of this [from their own reason], but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints [or hypocrites].

On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection [of the peasants] came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them, and [hence] crying thus: "Do whatever you please; if you believe, it all amounts to nothing; faith blots out all sins," etc. -- they say, besides, that if any one sins after he has received faith and the Spirit, he never truly had the Spirit and faith: I have had before me [seen and heard] many such insane men, and I fear that in some such a devil is still remaining [hiding and dwelling].

It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are [certainly] not present. For St. John says, 1 Ep. 3, 9: Whosoever is born of God doth not commit sin,... and he cannot sin. And yet it is also the truth when the same St. John says, 1 Ep. 1, 8: If we say that we have no sin, we deceive ourselves and the truth is not in us.

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IV. Of the Gospel.

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich [and liberal] in His grace [and goodness]. First, through the spoken Word by which the forgiveness of sins is preached [He commands to be preached] in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of brethren, Matt. 18, 20: Where two or three are gathered together, etc.

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V. Of Baptism.

Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, a washing in the Word; as also Augustine says: Let the Word come to the element, and it becomes a Sacrament. And for this reason we do not hold with Thomas and the monastic preachers [or Dominicans] who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sin. Nor [do we agree] with Scotus and the Barefooted monks [Minorites or Franciscan monks], who teach that, by the assistance of the divine will, Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water. Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them.

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VI. Of the Sacrament of the Altar.

Of the Sacrament of the Altar we hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked Christians.

And that not only one form is to be given. [For] we do not need that high art [specious wisdom] which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach. For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution [made] ordained and commanded by Christ. And we especially condemn and in God's name execrate those who not only omit both forms but also quite autocratically [tyrannically] prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God [opposing and placing themselves ahead of Christ], etc.

As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10, 16: The bread which we break. And 1 Cor. 11, 28: Let him so eat of that bread.

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VII. Of the Keys.

The keys are an office and power given by Christ to the Church for binding and loosing sin, not only the gross and well-known sins, but also the subtle, hidden, which are known only to God, as it is written in Ps. 19, 13: Who can understand his errors? And in Rom. 7, 25 St. Paul himself complains that with the flesh he serves the law of sin. For it is not in our power, but belongs to God alone, to judge which, how great, and how many the sins are, as it is written in Ps. 143, 2: Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. And Paul, 1 Cor. 4, 4, says: For I know nothing by myself; yet am I not hereby justified.

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VIII. Of Confession.

Since Absolution or the Power of the Keys is also an aid and consolation against sin and a bad conscience, ordained by Christ [Himself] in the Gospel, Confession or Absolution ought by no means to be abolished in the Church, especially on account of [tender and] timid consciences and on account of the untrained [and capricious] young people, in order that they may be examined, and instructed in the Christian doctrine.

But the enumeration of sins ought to be free to every one, as to what he wishes to enumerate or not to enumerate. For as long as we are in the flesh, we shall not lie when we say: "I am a poor man [I acknowledge that I am a miserable sinner], full of sin." Rom. 7, 23: I see another law in my members, etc. For since private absolution originates in the Office of the Keys, it should not be despised [neglected], but greatly and highly esteemed [of the greatest worth], as [also] all other offices of the Christian Church.

And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.

All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures? But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.

For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word, as the adults, who have come to reason, must first have heard: He that believeth and is baptized shall be saved, even though they are at first unbelieving, and receive the Spirit and Baptism ten years afterwards. Cornelius, Acts 10, 1 ff., had heard long before among the Jews of the coming Messiah, through whom he was righteous before God, and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such

preceding Word and hearing could not have believed or been righteous. But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah hold him captive among the hardened and unbelieving Jews, but know that he was now to be saved by the present Messiah, and must not, with the [rabble of the] Jews deny nor persecute Him.

In a word, enthusiasm inheres in Adam and his children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments. For God wished to appear even to Moses through the burning bush and spoken Word; and no prophet neither Elijah nor Elisha, received the Spirit without the Ten Commandments [or spoken Word]. Neither was John the Baptist conceived without the preceding word of Gabriel, nor did he leap in his mother's womb without the voice of Mary. And Peter says, 2. Ep. 1, 21: The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy [or profane]; for they were holy, says he, since the Holy Ghost spake through them.

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IX. Of Excommunication.

The greater excommunication, as the Pope calls it, we regard only as a civil penalty, and it does not concern us ministers of the Church. But the lesser, that is, the true Christian excommunication, consists in this, that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin. And ministers ought not to mingle secular punishments with this ecclesiastical punishment, or excommunication.

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X. Of Ordination and the Call.

If the bishops would be true bishops [would rightly discharge their office], and would devote themselves to the Church and the Gospel, it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers; omitting, however, all comedies and spectacular display [deceptions, absurdities, and appearances] of unchristian [heathenish] parade and pomp. But because they neither are, nor wish to be, true bishops, but worldly lords and princes, who will neither preach, nor teach, nor baptize, nor administer the Lord's Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who discharge these functions, having been called to do so, the Church ought not on their account to remain without ministers [to be forsaken by or deprived of ministers].

Therefore, as the ancient examples of the Church and the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office; and, even according to their own laws, they have not the right to forbid or prevent us. For their laws say that those ordained even by heretics should be declared [truly] ordained and stay ordained [and that such ordination must not be changed], as St. Jerome writes of the Church at Alexandria, that at first it was governed in common by priests and preachers, without bishops.

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XI. Of the Marriage of Priests.

To prohibit marriage, and to burden the divine order of priests with perpetual celibacy, they have had neither authority nor right [they have done out of malice, without any honest reason], but have acted like antichristian, tyrannical, desperate scoundrels [have performed the work of antichrist, of tyrants and the worst knaves], and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity [depraved lusts], in which they still wallow. Now, as little as we or they have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to [sunder and] separate such creatures of God, or to forbid them from living [and cohabiting] honestly in marriage with one another. Therefore we are unwilling to assent to their abominable celibacy, nor will we [even] tolerate it, but we wish to have marriage free as God has instituted [and ordained] it, and we wish neither to rescind nor hinder His work; for Paul says, 1 Tim. 4, 1 ff., that this [prohibition of marriage] is a doctrine of devils.

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XII. Of the Church.

We do not concede to them that they are the Church, and [in truth] they are not [the Church]; nor will we listen to those things which, under the name of Church, they enjoin or forbid. For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray thus: I believe in one holy [catholic or] Christian Church. This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith.

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XIII. How One is Justified before God, and of Good Works.

What I have hitherto and constantly taught concerning this I know not how to change in the least, namely, that by faith, as St. Peter says, we acquire a new and clean heart, and God will and does account us entirely righteous and holy for the sake of Christ, our Mediator. And although sin in the flesh has not yet been altogether removed or become dead, yet He will not punish or remember it.

And such faith, renewal, and forgiveness of sins is followed by good works. And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even [and that, too] for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us [unfolded] and spread over us in Christ. Therefore we cannot boast of many merits and works, if they are viewed apart from grace and mercy, but as it is written, 1 Cor. 1, 31: He that glorieth, let him glory in the Lord, namely, that he has a gracious God. For thus all is well. We say, besides, that if good works do not follow, faith is false and not true.

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XIV. Of Monastic Vows.

As monastic vows directly conflict with the first chief article, they must be absolutely abolished. For it is of them that Christ says, Matt. 24, 5. 23 ff.: I am Christ, etc. For he who makes a vow to live as a monk believes that he will enter upon a mode of life holier than ordinary Christians lead, and wishes to earn heaven by his own works not only for himself, but also for others; this is to deny Christ. And they boast from their St. Thomas that a monastic vow is equal to Baptism. This is blasphemy [against God].

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XV. Of Human Traditions.

The declaration of the Papists that human traditions serve for the remission of sins, or merit salvation, is [altogether] unchristian and condemned, as Christ says Matt. 15, 9: In vain they do worship Me, teaching for doctrines the commandments of men. Again, Titus 1, 14: That turn from the truth. Again, when they declare that it is a mortal sin if one breaks these ordinances [does not keep these statutes], this, too, is not right.

These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience.

Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to these rites, who would make donations towards them. Such baptizing is a reproach and mockery of Holy Baptism, hence should not be tolerated. Furthermore, concerning the consecration of wax-tapers, palm-branches, cakes, oats, [herbs,] spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. And such deceptions there are without number, which we commend for adoration to their god and to themselves, until they weary of it. We will [ought to] have nothing to do with them.

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Subscriptions

Dr. Martin Luther subscribed.

Dr. Justus Jonas, Rector, subscribed with his own hand.

Dr. John Bugenhagen, Pomeranus, subscribed.

Dr. Caspar Creutziger subscribed.

Nicholas Amsdorf of Magdeburg subscribed.

George Spalatin of Altenburg subscribed.

I, Philip Melancthon, also regard [approve] the above articles as right and Christian.

But regarding the Pope I hold that, if he would allow the Gospel, his superiority over the bishops which he has otherwise, is conceded to him by human right also by us, for the sake of the peace and general unity of those Christians who are also under him, and may be under him hereafter.

John Agricola of Eisleben subscribed.

Gabriel Didymus subscribed.

I, Dr. Urban Rhegius, Superintendent of the churches in the Duchy of Lueneburg, subscribe in my own name and in the name of my brethren, and of the Church of Hanover.

I, Stephen Agricola, Minister at Hof, subscribe.

Also I, John Draconites, Professor and Minister at Marburg, subscribe.

I, Conrad Figenbotz, for the glory of God subscribe that I have thus believed, and am still preaching and firmly believing as above.

I, Andrew Osiander of Nuernberg, subscribe.

I, Magister Veit Dieterich, Minister at Nuernberg, subscribe.

I, Erhard Schnepf, Preacher at Stuttgart, subscribe.

Conrad Oettinger, Preacher of Duke Ulrich at Pforzheim.

Simon Schneeweiss, Pastor of the Church at Crailsheim.

I, John Schlagenhaufen, Pastor of the Church at Koethen, subscribe.

The Reverend Magister George Helt of Forchheim.

The Reverend Magister Adam of Fulda, Preacher in Hesse.

The Reverend Magister Anthony Corvinus, Preacher in Hesse.

I, Doctor John Bugenhagen, Pomeranus, again subscribe in the name of Magister

John Brentz, as on departing from Smalcald he directed me orally and by a letter, which I have shown to these brethren who have subscribed.
I, Dionysius Melander, subscribe to the Confession, the Apology, and the
Concordia on the subject of the Eucharist.
Paul Rhodius, Superintendent of Stettin.
Gerard Oemcken, Superintendent of the Church at Minden.
I, Brixius Northanus, Minister of the Church of Christ which is at Soest, subscribe
to the Articles of the Reverend Father Martin Luther, and confess that hitherto I have thus believed and taught, and by the Spirit of Christ I shall
continue thus to believe and teach.
Michael Caelius, Preacher at Mansfeld, subscribed.
The Reverend Magister Peter Geltner Preacher at Frankfort, subscribed.
Wendal Faber, Pastor of Seeburg in Mansfeld.
I, John Aepinus, subscribe.
Likewise, I, John Amsterdam of Bremen.
I, Frederick Myconius, Pastor of the Church at Gotha in Thuringia, subscribe in
my own name and in that of Justus Menius of Eisenach.
I, Doctor John Lang, Preacher of the Church at Erfurt, subscribe with my own
hand in my own name, and in that of my other coworkers in the Gospel, namely:
The Reverend Licentiate Ludwig Platz of Melsungen.
The Reverend Magister Sigismund Kirchner,
The Reverend Wolfgang Kiswetter,
The Reverend Melchior Weitmann
The Reverend John Thall.
The Reverend John Kilian.
The Reverend Nicholas Faber.
The Reverend Andrew Menser.
And I, Egidius Mechler, have subscribed with my own hand.

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Last update - Wednesday, August 21, 1996 - 3:22:35 PM

Law and Gospel Church and State



Introduction

Those who have perused the Gospel Plow web site can readily see that we have major problems with both the church and the government as they operate in our day. *GP* believes that only when the organized church and the government return to their respective duties as ordained by Christ, can the Christian support either.

As we see it, the problem lies in the misunderstanding of the basic doctrine of Law and Gospel. The Reformers understood this doctrine and it's central role in both civil and ecclesiastical matters. This treatise is an attempt to revive, in the hearts of those who have ears to hear, those simple truths our fathers knew well.

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Three Uses of the Law

Formula of Concord, Epitome, Article VI

The Law has been given to men for three reasons: 1) to maintain external discipline against unruly and disobedient men, 2) to lead men to a knowledge of their sin, 3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life.

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First Use of the Law

The first use of the Law (meaning the Law of God to which all human laws must conform) is civil in nature - to insure an orderly and just society. To declare that civil society is inhabited by unregenerate men who are not subject to God's Law is to deny that God IS God and that He requires obedience. Scripture is replete with accounts of God's vengeance against societies that institute evil by law - regardless of the "religion" (or lack thereof) practiced. Witness the judgment of pagan Sodom and Gomorrah, the destruction of the Temple and captivity of Israel, and the subsequent destruction of idolatrous Babylon. God is holy, and He excuses neither ignorance nor naiveté.

Civil government is in fact a minister of God, and given the sword to punish evil -

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. -Romans 13:3-4

Samuel West, in his *On the Right to Rebel Against Governors*, which he preached to the legislature of Massachusetts in 1776, [answers those apostates who misuse Romans 13](#) to require obedience to antichrist governors thusly -

For any one from hence to infer that the apostle enjoins in this text unlimited obedience to the worst of tyrants, and that he pronounces damnation upon those that resist the arbitrary measures of such pests of society, is just as good sense as if one should affirm, that because the Scripture enjoins us obedience to the laws of God, therefore we may not oppose the power of darkness; or because we are commanded to submit to the ordinance of God, therefore we may not resist the ministers of Satan. Such wild work must be made with the apostle before he can be brought to speak the language of oppression! It is as plain, I think, as words can make it, that, according to this text, no tyrant can be a ruler; for the apostle's definition of a ruler is, that he is not a terror to good works, but to the evil; and that he is one who is to praise and encourage those that do well. Whenever, then, the ruler encourages them that do evil, and is a terror to those that do well, - i.e., as soon as he becomes a tyrant, - he forfeits his authority to govern, and becomes the minister of Satan, and, as such, ought to be opposed.

Civil government that rejects God's Law is illegitimate, a minister of Satan rather than God, and is not to be obeyed. Lutherans (and others) have often failed in this regard in spite of scripture and our confession's words -

Then Peter and the other apostles answered and said, We ought to obey God rather than men. -Acts 5:29

Augsburg Confession, Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God... it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

We might note here, that if the civil magistrate is to be obeyed in all cases whatsoever, Luther and all the reformers were in error - for the Pope's mandates were in fact enforced by civil law. Wars were fought to establish Christian liberty from such antichrist civil rulers.

We see then, that civil governors are ministers of God, and that their office falls under the first use of the Law - to temporally punish the evildoer.

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Second Use of the Law

The second use of the Law is theological - to reveal the holiness of God and to convict all men of sin.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. -Romans 3:19

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. -1 John 3:4

The primary mistake that men make here is to underestimate the requirements of the Law, as the Jews did, by thinking that we are able to fulfil the Law by external obedience to a selected list of commandments.

...The rest become blind and arrogant, and conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become utterly corrupted; as the Law must tell man that he has no God nor regards God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. **-Smalcald Articles, Pt. 3, Art. 2**

It is this terrified, humble, despondent man who alone has ears for the Gospel. This second use of the Law, bearing the threat of eternal damnation, is a ministry of the church that has been long ignored in favor of more "seeker sensitive" strategies.

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Third Use of the Law

The third use of the Law bears no threat, but rather, serves to encourage good works in the believer. To the regenerate the preaching of the Law serves as a guide, for even though the spirit is willing, the flesh is weak. When the Law is heard by the Christian he should examine himself, recognize that he still falls short, and rejoice that by Christ's blood the curse of the Law has passed over him - just as the Angel of Death passed over the houses of the Hebrews in Egypt.

The common mistakes here are to fall into either licentious antinomianism or pietistic legalism; the former denying the Law altogether, the latter assigning merit to such things as abstinence, monasticism, charity, etc. -forgetting that even our GOOD works are as filthy rags.

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The Gospel

The Gospel is that which releases the believer from the curse of the Law. Christ was incarnated for one, and only one purpose - to bear the sin of the world. To make peace between completely fallen mankind and a righteous and just God.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. -1 Tim 1:15

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: -Gal 3:13

For when we were yet without strength, in due time Christ died for the ungodly. -Romans 5:6

Pure preaching of the Gospel declares that Christ alone justifies the ungodly. There is no merit in the recipient, apart from the merit of Christ that is imputed to him by faith. The saved do not generate from within themselves the faith which grasps this merit - faith is a free gift from God - imparted by Word and Sacrament.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. -Eph 2:8-9

To preach the Law without the Gospel is to condemn all hearers, for without the Gospel the Law kills. To preach the Gospel without the Law is also to condemn the hearer, for Christ did not come to save the (self) righteous but rather the sinner. Only those who recognize their fallen state, and their utter helplessness to improve their situation, have ears for the Gospel.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. -Matthew 9:13

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. -Romans 4:4-5

The true church can be determined by it's faithfulness in preaching the Law and the Gospel, and the right administration of the Sacraments ordained by Christ.

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Church and State

Much discussion of the topic of the distinction between church and state misses the mark completely. Both civil and ecclesiastical authority over the entire world belong to one man - Christ Jesus.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. -Matthew 28:18

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: -Eph 1:20-21

Christ has ordained two distinct and separate offices to serve under Him - civil governors and church leadership. Both are subject to Christ, both are called ministers of God. Their areas of authority are separate, but both serve only to do the will of their King!

(this table may look rather strange if your browser is not HTML 3.0 capable)

 Christ the King 	
 Church 	 State 
preach the Law (2nd and 3rd uses)	enforce the Law (1st use)
preach the pure Gospel	<i>the state has the authority to make and enforce only laws that are not contrary to God's Law</i>
administer the Sacraments	

Of course there are common men, civil rulers, and even so called Christians who reject the King and His authority -

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. -Luke 19:14

Christians today are faced not only with that longtime enemy Islam (which cheerfully submits civil authority to their false god), but with ecclesiastical leaders who reject the Kingship of Christ and who preach another Gospel (which is no gospel), and with civil rulers who institute evil by law.

In this case it becomes the duty of all who are loyal subjects of Christ to seek to establish, by whatever means necessary, civil and ecclesiastical government, each fulfilling it's own mandate as a minister of Christ.

- The Reformers undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.
- The American Colonists undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.

Do Christians in our day have the courage to demand the Crown Rights of our King?

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The King Speaks in a Parable

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. -Luke 19:12-27

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Last update - Sunday, January 26, 1997 - 12:08:53 PM

Sound Alarm !

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. -Ezekiel 33:2-5

Gospel Plow has been blasting the trumpet of warning for several years now. We have witnessed the enemy, both inside and outside the gate, becoming bolder and more aggressive. We have seen traitors and apostates assume positions of civil and ecclesiastical authority to the point that justice, sound doctrine, and courage are as rare as a virtuous woman in a whorehouse.

Are you listening? Do any among the people have ears to hear and eyes to see the rapidly approaching destruction of this once godly and free nation? Are you content to prostitute your wives, and deliver your children as slaves to the infidel?

The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

-Jer 8:9-12

Are you swept up in the siren's song? The false prophets delusion of "[Rapture](#)"? The politico's empty promises? Your blood shall be on your own head!

Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. -Jer 25:27-38

To Christ's chosen, the remnant of Israel, the people of the New Jerusalem -

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. -Ezekiel 18:30-32

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. -Jer 51:6-11

Gospel Plow has blown the trumpet!

The time is short, new legislation is in the wings to restrict your ability to provide for contingencies as Christ has commanded. Stop filling the [offering plate of apostasy](#)! Instead, take heed and action to obey His command -

Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one." -Luke 22:36

Notice that Christ did not command that those without a money bag (most likely to carry gold and silver coin) or knapsack (for foodstuffs) to sell their garment in order to purchase such. Yet, He *did* command that those without a sword (weapon and ammunition) should do without even their garment in order to acquire that necessity!

While Gospel Plow *does* advocate gold and silver coin (not numismatics) for barter, and an emergency supply of food, we hold that the possession of a suitable weapon, accouterments, and the skill to use them are of greater import than either the money bag or knapsack.

You have been warned!

Gospel Plow has done our duty. If you fail to heed the sound of the trumpet - your blood, and that of your house, is on your own head! -



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Last update - Saturday January 8, anno Domini 2000

Wake up, Christians!

There is no hope for political redress in America!

The two major parties have expended great energy to exclude any candidate that might actually change the direction of the government from that of instituting evil by law to it's biblical mandate of upholding justice, punishing the evildoer, and protecting the innocent and powerless.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the LORD has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; the LORD our God shall cut them off. -Psalm 94:20-23

Civil governors at all levels seek to legalize every tyranny, perversion, and evil. They promote child sacrifice and the murder of the aged. Not only do they endorse, but many practice, every sexual perversion. They support foreign nations that have outlawed Christianity and persecute Christians. They steal the livelihood and inheritance of the common man, and use it to fatten their own purse or give it to pagan governments overseas. They oppress the few Christians in America who have found the courage to oppose their wicked rule. They give honors to assassins who shoot women with babes at their breast, and to mass murderers who gas men, women and children - and then burn their house down over their heads.

Let these unrighteous judges be aware - God is not mocked! The founders of this Christian nation faced antichrist civil authority in their day, and when political redress of their grievance was not forthcoming, they took arms and drove the devils back across the sea. There is plenty of timber to build the gallows, and rope to fit the neck of the current crop of Satan's civil servants when justice and liberty are restored to America.

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us break their bonds in pieces and cast away their cords from us." He who sits in the heavens shall laugh; The LORD shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: "Yet I have set My King On My holy hill of Zion. I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. -Psalm 2:1-12

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Admiralty Courts in Colorado?

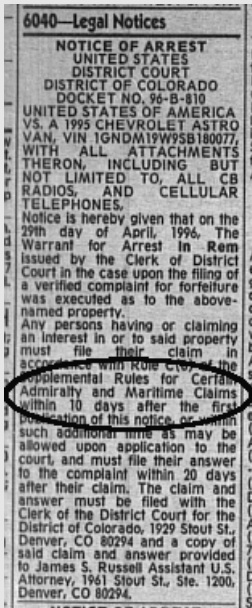
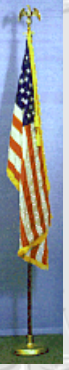
Patriots are subjected to much ridicule when they object to the flag that appears in every government office and courtroom in the land. That flag is the United States flag... with one seemingly minor cosmetic difference - a knotted golden fringe on three sides.

Government officials and judges adamantly refuse requests to remove the gold fringed flag and replace it with the constitutional flag of the United States as defined in 4 U.S.C. Section 1,2, and 3 - which has NO fringe.

Why should anyone be concerned about this apparently innocent decorative feature? What difference does it make?

The difference is that the flag that is displayed is legal notice, to all who enter, of the type of law that holds jurisdiction. The constitutional United States flag signifies common law jurisdiction. The gold fringed United States flag is the Admiralty or War flag which denotes Admiralty or martial law.

Hogwash, you say? Is there no Admiralty Court claiming jurisdiction in America except in matters that occur on the high seas? Think again! Just as the founders of this country railed against the King for extending Admiralty law to the lands of the Colonies, so are those few patriots who have paid attention to the corruption of our legal system, raising a hue and a cry over the current usurpers of jurisprudence.



Rocky Mountain News

Wed. May 22, 1996

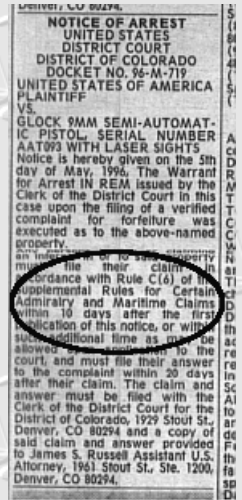
Legal Notices Section

The legal notices here displayed concern property seized by Federal agents as booty under Admiralty law. Notice is required so that anyone who might have an interest in the property seized has opportunity to seek to protect his interest.

One would not be wise to attempt this, though. Most likely, any excuse will be used to allege that the party claiming interest in the property was a party to the alleged offense that resulted in the original seizure.

The allegation is enough to justify the taking of property - under Admiralty law guilt is presumed. The claimant might well lose other property not yet in the hands of these landgoing pirates, even though no actual conviction of any offense is ever entered. Check your local paper's legal notices. Look into the cases cited and see if any conviction occurs - or if any charges were even filed - against the persons whose property was seized.

Colorado is a long ways from the ocean. Admiralty law is farther still from the common law recognized under Federal and State constitutions.



You decide... are these patriots kooks? Or have we been blind to the tyranny that is even now upon us?

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The Columbine Massacre - Why?

Media has been devoting major coverage to the Columbine High School massacre. As usual, they have purposely covered up the real story in order to use this tragedy to promote their antichrist agenda. What is the deeper truth concerning the incident in Littleton? What is the popular media trying to hide?

Perpetrators

Eric Harris and Dylan Klebold walked into Columbine High with a specific agenda. They executed this plan with great determination and effect. Their agenda was to do the will of their father - SATAN !

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. -John 8:44

These two murderous bastards had long ago chosen to be servants of their dark lord. They were open participants in the demonic Goth movement, worshipping death and perversion in every form. They were sodomites, and some of their internet supporters have declared the Columbine High incident "the Gay Alamo". Their preferred music was the satanic dissonance of Marilyn Manson.

Major media has downplayed these facts, facts that were prominently attested to by the web site of the very perpetrators. That site was promptly removed, by order of antichrist agents, so that the true nature of the crime might be covered up while the masters of disinformation promote their Hegelian answers to the question of how and why this could have happened

Victims

Antichrist media has stated that the primary targets of these heathen terrorists were athletes and racial minorities. One of the score of victims was indeed a young black man whose family had fled to Littleton to escape the demonic chaos of the inner city. We all grieve for the family of this young man, and the terrible irony they have been subjected to. The politically correct, meanwhile, are quick to play the "race card" in order to promote their agenda of division.

The Pagan Warriors who committed this act of terror had a broader agenda, however.

"I saw them shoot a girl because she was praying to God,"

It is known as fact that at least three of those targeted for death were devout Christians. Though the number of the faithful shot at Columbine is likely higher, those listed here have been openly acknowledged by the media.



At one point in this orgy of murder, the terrorists asked a roomful of trapped and panicked teens if there were any Christians present. One brave young woman stood and declared her King. The murderous reprobate smiled, asked "Why", and Cassie Bernall, 17, promptly became a current day Martyr of the Faith. The killer asked "Why?" but surely knows the answer now. Cassie is in peace and glory with Christ. Her murderer burns in hell.

John Tomlin, 16, moved to Littleton with his family four years ago from Wisconsin. They attended church together every Sunday. Last year, he and his father traveled to a small town in Mexico as part of a church ministry. They helped build a house for a poor family who had been living in a shack. Christ has now welcomed John to the mansion He Himself has prepared.



Rachel Scott, 17. She thought about graduating early to travel with a Christian drama team and become a missionary or work with troubled youths. "When she came into my class, she was going through some difficult family times. But you wouldn't know that at all," said Vlinda Childs, who supervised the Christian scouting program that Rachel joined in sixth grade. "Because she shined. She shined for God at all times." Rachel now basks in the reflected glory of her King.



The Beast and the False Prophet

Exactly as the force of an antichrist alliance and the major media propaganda machine have been wielded against the primarily Christian Serbs (who are simply defending their sovereign territory from invading Islamic terrorists), so the satanic coalition is working in America to advance the kingdom of darkness.

The Antichrist Occupational Government is mouthing words of false sympathy, and offering disingenuous solutions. Officially outlawed school prayer has been uttered by public officials, with every false god being recognized, of course.

A plethora of new legislation is being proposed, none of which addresses the real problem - public and magisterial acceptance of pagan culture and religion.

The established, politically accepted, and apostate "church" is parroting every humanistic, psychological, and heathen utterance of her AOG master.

Fight or Flee?

Wake up, Christian freemen, our gates are occupied by the Enemy and we are in grave danger of being overrun and our people slaughtered. Our civil and ecclesiastical governors have become whores for antichrist. The war of words is over. Christians have but two options left to pursue. We can either make war on antichrist, driving the pagan influence from America; or we can flee to a place where we can establish a Christian homeland. Even the latter will require Christian warriors to fight. The AOG will not be willing to allow the establishment of a Christian nation within it's borders.

But for the Christian freeman, whether we live or die, we can accept **NO KING BUT CHRIST!**

TO HELL WITH ANTICHRIST GOVERNORS!

TO HELL WITH ANTICHRIST PROPHETS!

TO HELL WITH ANTICHRIST JUDGES!

TO HELL WITH ANTICHRIST WARRIORS!

DEATH TO THE NEW WORLD ORDER!

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God & Government - Christ IS King !

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. -Isaiah 9:6-7

The United States of America is doomed! She has been from her birth. Her destiny, like that of all pagan dominions, is ultimate destruction. "What?", you say, "I thought this was a Christian nation. How could God allow the death of the U.S.A.?"

Was the United States ever a Christian nation? It is true that when the Pilgrims settled in the New World they were a covenant people, that they submitted civil authority to the One and Only King. Was this carried forward into all the Colonies and ultimately into the Constitution of the United States? Sadly, no, it was not.

When the Constitution for the United States was first proposed, certain delegates to the convention argued for the inclusion in the Preamble of a statement recognizing Christ as the ultimate head of all government. Antichrist delegates were successful in defeating this proposal.

After this pagan Constitution had been adopted, godly men repeatedly attempted to amend the document to correct this grievous error -

At least nine times since that date a resolution proposing an amendment to the preamble has been introduced into Congress. However, it has never got beyond the committee to which it had been referred. The following is the pioneer resolution as it was introduced by Mr. Frye of Maine:

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of God in all the affairs of men and nations, and grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word, invoke His Guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form, etc."

Nationalism and Religion in America, 1774-1789; p. 479
by Edward Frank Humphrey, Ph.D.; 1924
reprint New York / Russell & Russell, 1965

The United States of America has never been, nor ever shall be, a Covenant Nation. Though having a large population of God fearing people at her inception (and proportionately a lesser one now) the national government has never submitted to the King of Kings and is therefore damned to destruction.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. -Psalm 2

It is long past time that Christians recognize that they cannot support this antichrist government. In fact, it is our Christian duty to oppose.

Excerpted from: **The Original Covenanter and Contending Witness** [magazine]

When is Civil Government so Constituted that Christians can Swear Allegiance to It?

We assume that this is a legitimate subject of inquiry, and we are confident that it is, at the present time, one of much practical importance. The time has gone by, we trust forever, for the false and pernicious dogma - that allegiance is due whatever government exists, irrespective of its moral character - to be maintained by intelligent Christians. With them it is scarcely any longer a serious question, in theory at least, whether or not the divine law is above all human laws. The assumptions of infidelity have become so arrogant, and betray so clearly its purpose to make the will of man supreme, that the religious mind has become aroused in some degree to a sense of the practical value of a truth long treated as an abstraction, receiving only a cold and inoperative assent.

We do not propose, in this article, to contest the point with infidelity. It is wiser to endeavor to harmonize the friends of truth, and persuade them to take the only position from which the common foe can be successfully attacked. Those who, few in number, have contended long for the supremacy of the law of God in civil things, while professed Christians generally are either silent or opposing, have a right to be heard, and should speak out, that their weight may be felt in bringing matters to a proper issue in the great moral conflict already commenced. With this view we propose, in a few particulars, to answer the inquiry at the head of this article.

First: Civil government, in order to receive the allegiance of Christians, should recognize the God of the Bible as the source of power. "King of nations," (Jer. 10:7), is one of His titles. Is this an unmeaning title, conferring an empty honor on the object of all true fear and worship? Does it not indicate that nations are His subjects - that he rules over them, and that they are under obligation to acknowledge and submit to His authority. But where should this obedience begin, or what is its first act? It is perfectly clear that there cannot be obedience where there is no recognition of the authority to which it is due. The want of this vitiates all that follows, for it is a practical refusal of subjection - a constructive declaration of independence. The title, "King of nations," and elsewhere, "King of Kings," means more than that God governs nations by His providence as He governs the irrational and inanimate creatures; it asserts his prerogative of ruling them, by his moral law, and it implies the duty on their part of owning Him as their King.

"There is no power but of God: the powers that be, are ordained of God." Rom. 13:1. The true meaning of these propositions is, that God is the author of civil rule. He has instituted it in His word, and He constitutes it according to His word. When it is so constituted it is a power ordained of God; but when it is not so constituted - when the authority of God is not owned - it is not the higher power to which every soul is commanded to be subject. Of such, God himself says, "They have set up kings, but not by me; they have made them princes, and I knew it not." Hos. 8:4.

Can Christians be active participants in the sin of disowning the authority of the "King of nations?" Can they ignore the existence of the source of power? What says an enlightened conscience? We are sure its decision will be, they cannot.

Second: In order that Christians may own allegiance to civil government, it must acknowledge the authority of Messiah. This nations are commanded to do under pain of divine displeasure. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth - kiss the Son, lest he be angry," (Ps. 2:10,12). The Lord Jesus Christ is appointed heir of all things, (Heb. 1:20). All power in heaven and in earth is given to Him, (Matt. 28:18). He is given to be the head over all things to the Church, (Eph. 1:22). One of His official titles is "Prince of the kings of the earth," (Rev. 1:5). We need not multiply proofs of the truth that civil rule is put under the Mediator. It is found everywhere in the Bible, and any view of the system of grace that does not include it, is essentially defective.

But are nations under no corresponding obligation? Are not authority and obedience correlate terms? Who will dare to say that though Christ is King of nations, nations are not bound to own Him as their King? or, to say what is not less impious, that though they are bound to acknowledge Him, they may omit to do so and be sinless? We are slow to believe that any thoughtful Christian would hesitate to say that nations sin in not subjecting themselves to Messiah's authority. Let it be borne in mind that the sin of refusing to submit to the Man of God's right hand is a sin in the nation's constitution, interwoven with its very existence. It must also be remembered that all such national sins are the sins of the people of which the nation is constituted. By becoming incorporated with the nation, they become partakers of its sins. They assume formally, and in a manner most clear, the responsibility of a national refusal to kiss the Son. They give their consent to, and unite in, the nation's treasonable declaration, "We will not have this man to reign over us."

Now we ask in all earnestness, can Christians, true fearers of God, do this? By their profession they declare that they are on Christ's side, that they will at all times own Him, and set His glory above every other consideration. How can they reconcile with this declaration made to Him, to the Church, and to the world, their refusal to testify against national dishonor done to Him by disregarding His authority, and what is still worse, their active participation in the great wrong? We are convinced that Christians have not given this subject the conscientious examination its importance demands, or they would not be found in sworn companionship with Christ's enemies.

Third: A government to which Christians owe allegiance must take the law of God as its rule. This is indeed included in the preceding observations; for in no other way can the authority of God be owned and obeyed. But the importance of the subject demands for it special consideration.

"The Word of God contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy God." To the truth of this proposition none who deserve the name of christian will hesitate to subscribe. It forms a part of the symbols of the faith of all Presbyterian Churches in every land. It is taught to their children [or should be!] among their earliest lessons, and its truth and importance commend themselves to every enlightened conscience.

Can it be admitted for a moment that the civil or political acts of men are exceptions to this rule? If so, it would read that the Bible is the only rule, except in civil things, in which the will of the people is the rule. This, though acted out by multitudes, would secure the assent of but few as a bald abstract proposition. In this instance the creed is better than the practice. But it should be remembered that a sound profession is no apology, still less justification, for wrong doing. If Christians unite with a nation that ignores all divine legislation, their creed, however sound; their declaration, however often repeated, that the Word of God is the only rule to direct men, is the merest trifling, that hardly deserves to be called hypocrisy. But in another aspect it is no light matter. "To him that knoweth to do good and doeth it not, to him it is sin," (James 4:17), is a declaration not without significance and importance to all whose practice contradicts their profession. They at least cannot plead in extenuation of this sin that they did not know that nations are required to obey the divine law, seeing they have placed among the fundamental principles of their faith a proposition that most obviously asserts this truth.

We do not hesitate to say that Christians incorporating with a government that rejects the divine law and places the will of the people or a constitution of their making in its place, practically disown its high claims, and are found in the company of those who deny a great truth clearly taught in the Word of God, and precious to every believer, and which engaging in the service of Christ they have pledged themselves to maintain at all hazard. What saith the Scripture? "The Lord is our Lawgiver, the Lord is our King," (Ps. 33:22). "There is one Lawgiver, who is able to save and to destroy," (James 4:12).

Fourth: A government that can receive the allegiance of Christians must give countenance and support to the Church. Can a Christian as a civilian ignore that spiritual institution with which are connected all his interests for eternity? Will he consent in any relation he sustains to place infidelity or a false or corrupted form of religion on a level with the religion that is "pure and undefiled before God and the Father," to honor "the bride, the Lamb's wife," no more than "the mother of harlots?" This is done by every government that does not recognize the Church as a heavenly institution, and is not to her "a nursing father," (Is. 49:23). And all who swear allegiance to such a government do this under solemnity, and we must add by the perversion, of an oath. What Christian would swear that a nation should not recognize the true Church and distinguish between her and all false systems of religion? From such an oath every pious mind would recoil. And yet how many do not hesitate to do substantially the same thing in a concrete form, by swearing allegiance to a government of which it is a boasted excellence that it makes no distinction between Christianity and infidelity.

I lay down this maxim of divinity [i.e. theology]; Tyranny being a work of Satan, is not from God, because sin either habitual or actual, is not from God; the power that is, must be from God; the Magistrate as Magistrate, is good, in nature of office, and the intrinsical end of his office, Rom 13:4, for he is the Minister of God for thy good; and therefore an ethical, political, or moral, power to oppress, is not from God, and is not a power, but a licentious deviation of a power, and is no more from God, then a license to sin, but [rather] from sinful nature, and the old serpent. -Samuel Rutherford. (*Lex,Rex*, 1644).

Religion is the whole Bible: sects pick out a part of it. But what whole? The LIVING whole, to be sure - not the dead whole: the SPIRIT; not the letter.

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The Missing 13th Amendment

David Dodge, Researcher

Alfred Adask, Editor

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"TITLES OF NOBILITY" AND "HONOR"

In the winter of 1983, archival research expert David Dodge, and former Baltimore police investigator Tom Dunn, were searching for evidence of government corruption in public records stored in the Belfast Library on the coast of Maine.

By chance, they discovered the library's oldest authentic copy of the Constitution of the United States (printed in 1825). Both men were stunned to see this document included a 13th Amendment that no longer appears on current copies of the Constitution. Moreover, after studying the Amendment's language and historical context, they realized the principle intent of this "missing" 13th Amendment was to prohibit lawyers from serving in government.

So began a seven year, nationwide search for the truth surrounding the most bizarre Constitutional puzzle in American history -- the unlawful removal of a ratified Amendment from the Constitution of the United States. Since 1983, Dodge and Dunn have uncovered additional copies of the Constitution with the "missing" 13th Amendment printed in at least eighteen separate publications by ten different states and territories over four decades from 1822 to 1860.

In June of this year (1991), Dodge uncovered the evidence that this missing 13th Amendment had indeed been lawfully ratified by the state of Virginia and was therefore an authentic Amendment to the American Constitution. If the evidence is correct and no logical errors have been made, a 13th Amendment restricting lawyers from serving in government was ratified in 1819 and removed from our Constitution during the tumult of the Civil War. Since the Amendment was never lawfully repealed, it is still the Law today. The implications are enormous.

The story of this "missing" Amendment is complex and at times confusing because the political issues and vocabulary of the American Revolution were different from our own. However, there are essentially two issues:

- What does the Amendment mean?
- Was the Amendment ratified?

Before we consider the issue of ratification, we should first understand the Amendment's meaning and consequent current relevance.

MEANING of the 13th Amendment

The "missing" 13th Amendment to the Constitution of the United States reads as follows:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honour, or shall without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

At the first reading, the meaning of this 13th Amendment (also called the "title of nobility" Amendment) seems obscure, unimportant. The references to "nobility", "honour", "emperor", "king", and "prince" lead us to dismiss this amendment as a petty post-revolution act of spite directed against the British monarchy. But in our modern world of Lady Di and Prince Charles, anti-royalist sentiments seem so archaic and quaint, that the Amendment can be ignored. Not so. Consider some evidence of its historical significance:

- First, "titles of nobility" were prohibited in both Article VI of the Articles of Confederation (1777) and in Article I, Sections 9 and 10 of the Constitution of the United States (1787);
- Second, although already prohibited by the Constitution, an additional "title of nobility" amendment was proposed in 1789, again in 1810, and according to Dodge, finally ratified in 1819.

Clearly, the founding fathers saw such a serious threat in "titles of nobility" and "honors" that anyone receiving them would forfeit their citizenship. Since the government prohibited "titles of nobility" several times over four decades, and went through the amending process (even though "titles of nobility" were already prohibited by the Constitution), it's obvious that the Amendment carried much more significance for our founding fathers than is readily apparent today.

HISTORICAL CONTEXT

To understand the meaning of this "missing" 13th Amendment, we must understand its historical context -- the era surrounding the American Revolution. We tend to regard the notion of "Democracy" as benign, harmless, and politically unremarkable. But at the time of the American Revolution, King George III and the other monarchies of Europe saw Democracy as an unnatural, ungodly ideological threat, ¹ every bit as dangerously radical as Communism was once regarded by modern Western nations. Just as the 1917 Communist Revolution in Russia spawned other revolutions around the world, the American Revolution provided an example and incentive for people all over the world to overthrow their European monarchies.

Even though the Treaty of Paris ended the Revolutionary War in 1783, the simple fact of our existence threatened the monarchies. The United States stood as a heroic role model for other nations, that inspired them to also struggle against oppressive monarchies. The French Revolution (1789-1799) and the Polish national uprising (1794) were in part encouraged by the American Revolution. Though we stood like a beacon of hope for most of the world, the monarchies regarded the United States as a political typhoid Mary, the principle source of radical democracy that was destroying monarchies around the world. The monarchies must have realized that if the principle source of that infection could be destroyed, the rest of the world might avoid the contagion and the monarchies would be saved.

Their survival at stake, the monarchies sought to destroy or subvert the American system of government. Knowing they couldn't destroy us militarily, they resorted to more covert methods of political subversion, employing spies and secret agents skilled in bribery and legal deception -- it was, perhaps, the first "cold war". Since governments run on money, politicians run for money, and money is the usual enticement to commit treason, much of the monarchy's counter- revolutionary efforts emanated from English banks.

DON'T BANK ON IT (Modern Banking System)

The essence of banking was once explained by Sir Josiah Stamp, a former president of the Bank of England:

"The modern banking system manufactures money out of nothing. The process is perhaps the most astounding piece of sleight of hand that was ever invented. Banking was conceived in inequity and born in sin... Bankers own the earth. Take it away from them but leave them the power to create money, and, with a flick of a pen, they will create enough money to buy it back again... Take this great power away from them, or if you want to continue to be the slaves of bankers and pay the cost of your own slavery, then let bankers continue to create money and control credit."

The last great abuse of our banking system caused the depression of the 1930's. Today's abuses may cause another. Current S&L and bank scandals illustrate the on-going relationships between banks, lawyers, politicians, and government agencies (look at the current BCCI bank scandal, involving lawyer Clark Clifford, politician Jimmy Carter, the Federal Reserve, the FDIC, and even the CIA). These scandals are the direct result of years of law-breaking by an alliance of bankers and lawyers using their influence and money to corrupt the political process and rob the public. (Think you're not being robbed? Guess who's going to pay the bill for the excesses of the S&L's, taxpayer? You are.)

The systematic robbery of productive individuals by parasitic bankers and lawyers is not a recent phenomenon. This abuse is a human tradition that predates the Bible and spread from Europe to America despite early colonial prohibitions.

When the first United States Bank was chartered by Congress in 1790, there were only three state banks in existence. At one time, banks were prohibited by law in most states because many of the early settlers were all too familiar with the practices of the European goldsmith banks.

Goldsmith banks were safe-houses used to store client's gold. In exchange for the deposited gold, customers were issued notes (paper money) which were redeemable in gold. The goldsmith bankers quickly succumbed to the temptation to issue "extra" notes, (unbacked by gold). Why? Because the "extra" notes enriched the bankers by allowing them to buy property with notes for gold that they did not own, gold that did not even exist.

Colonists knew that bankers occasionally printed too much paper money, found themselves over-leveraged, and caused a "run on the bank". If the bankers lacked sufficient gold to meet the demand, the paper money became worthless and common citizens left holding the paper were ruined. Although over-leveraged bankers were sometimes hung, the bankers continued printing extra money to increase their fortunes at the expense of the productive members of society. (The practice continues to this day, and offers "sweetheart" loans to bank insiders, and even provides the foundation for deficit spending and our federal government's unbridled growth.)

PAPER MONEY

If the colonists forgot the lessons of goldsmith bankers, the American Revolution refreshed their memories. To finance the war, Congress authorized the printing of continental bills of credit in an amount not to exceed \$200,000,000. The States issued another \$200,000,000 in paper notes. Ultimately, the value of the paper money fell so low that they were soon traded on speculation from 5000 to 1000 paper bills for one coin.

It's often suggested that our Constitution's prohibition against a paper economy -- "*No State shall... make any Thing but gold and silver Coin a tender in Payment of Debts*" -- was a tool of the wealthy to be worked to the disadvantage of all others. But only in a "paper" economy can money reproduce itself and increase the claims of the wealthy at the expense of the productive.

"Paper money," said Pelatiah Webster, "*polluted the equity of our laws, turned them into engines of oppression, corrupted the justice of our public administration, destroyed the fortunes of thousands who had confidence in it, enervated the trade, husbandry, and manufactures of our country, and went far to destroy the morality of our people.*"

CONSPIRACIES

A few examples of the attempts by the monarchies and banks that almost succeeded in destroying the United States:

According to the Tennessee Laws (1715-1820, vol. II, p. 774), in the 1794 Jay Treaty, the United States agreed to pay 600,000 pounds sterling to King George III, as reparations for the American revolution. The Senate ratified the treaty in secret session and ordered that it not be published. When Benjamin Franklin's grandson published it anyway, the exposure and resulting public uproar so angered the Congress that it passed the Alien and Sedition Acts (1798) so federal judges could prosecute editors and publishers for reporting the truth about the government.

Since we had won the Revolutionary War, why would our Senators agree to pay reparations to the loser? And why would they agree to pay 600,000 pounds sterling, eleven years after the war ended? It doesn't make sense, especially in light of Senate's secrecy and later fury over being exposed, unless we assume our Senators had been bribed to serve the British monarchy and betray the American people. That's subversion.

The United States Bank had been opposed by the Jeffersonians from the beginning, but the Federalists (the pro-monarchy party) won out in its establishment. The initial capitalization was \$10,000,000 -- 80% of which would be owned by foreign bankers. Since the bank was authorized to lend up to \$20,000,000 (double its paid in capital), it was a profitable deal for both the government and the bankers since they could lend, and collect interest on, \$10,000,000 that didn't exist.

However, the European bankers outfoxed the government and by 1796, the government owed the bank \$6,200,000 and was forced to sell its shares. (By 1802, our government owned no stock in the United States Bank.)

The sheer power of the banks and their ability to influence representative government by economic manipulation and outright bribery was exposed in 1811, when the people discovered that European banking interests owned 80% of the bank. Congress therefore refused to renew the bank's charter. This led to the withdrawal of \$7,000,000 in specie by European investors, which in turn, precipitated an economic recession, and the War of 1812. That's destruction.

There are undoubtedly other examples of the monarchy's efforts to subvert or destroy the United States; some are common knowledge, others remain to be disclosed to the public. For example, David Dodge discovered a book called "2 VA LAW" in the Library of Congress Law Library. According to Dodge, *"This is an un-catalogued book in the rare book section that reveals a plan to overthrow the constitutional government by secret agreements engineered by the lawyers. That is one of the reasons why this amendment was ratified by Virginia and the notification was lost in the mail. There is no public record that this book exists."*

That may sound surprising, but according to The Gazette (5/10/91), *"the Library of Congress has 349,402 un-catalogued rare books and 13.9 million un-catalogued rare manuscripts."* There may be secrets buried in that mass of documents even more astonishing than a missing Constitutional Amendment.

TITLES OF NOBILITY

In seeking to rule the world and destroy the United States, bankers committed many crimes. Foremost among these crimes were fraud, conversion, and plain old theft. To escape prosecution for their crimes, the bankers did the same thing any career criminal does. They hired and formed alliances with the best lawyers and judges money could buy. These alliances, originally forged in Europe (particularly in Great Britain), spread to the colonies, and later into the newly formed United States of America.

Despite their criminal foundation, these alliances generated wealth, and ultimately, respectability. Like any modern member of organized crime, English bankers and lawyers wanted to be admired as "legitimate businessmen". As their criminal fortunes grew so did their usefulness, so the British monarchy legitimized these thieves by granting them "titles of nobility".

Historically, the British peerage system referred to knights as "Squires" and to those who bore the knight's shields as "Esquires". As lances, shields, and physical violence gave way to the more civilized means of theft, the pen grew mightier (and more profitable) than the sword, and the clever wielders of those pens (bankers and lawyers) came to hold titles of nobility. The most common title was "Esquire" (used, even today, by some lawyers).

INTERNATIONAL BAR ASSOCIATION

In Colonial America, attorneys trained attorneys but most held no "title of nobility" or "honor". There was no requirement that one be a lawyer to hold the position of district attorney, attorney general, or judge; a citizen's "counsel of choice" was not restricted to a lawyer; there were no state or national bar associations. The only organization that certified lawyers was the International Bar Association (IBA), chartered by the King of England, headquartered in London, and closely associated with the international banking system. Lawyers admitted to the IBA received the rank "Esquire" -- a "title of nobility". "Esquire" was the principle title of nobility which the 13th Amendment sought to prohibit from the United States. Why? Because the loyalty of "Esquire" lawyers was suspect. Bankers and lawyers with an "Esquire" behind their names were agents of the monarchy, members of an organization whose principle purposes were political, not economic, and regarded with the same wariness that some people today reserve for members of the KGB or the CIA.

Article 1, Sect. 9 of the Constitution sought to prohibit the International Bar Association (or any other agency that granted titles of nobility) from operating in America. But the Constitution neglected to specify a penalty, so the prohibition was ignored, and agents of the monarchy continued to infiltrate and influence the government (as in the Jay Treaty and the US Bank charter incidents). Therefore, a "title of nobility" amendment that specified a penalty (loss of citizenship) was proposed in 1789, and again in 1810. The meaning of the amendment is seen in its intent to prohibit persons having titles of nobility and loyalties to foreign governments and bankers from voting, holding public office, or using their skills to subvert the government.

HONOR

The missing Amendment is referred to as the "title of nobility" Amendment, but the second prohibition against "honour" (honor), may be more significant.

According to David Dodge, Tom Dunn, and Webster's Dictionary, the archaic definition of "honor" (as used when the 13th Amendment was ratified) meant anyone "obtaining or having an advantage or privilege over another". A contemporary example of an "honor" granted to only a few Americans is the privilege of being a judge: Lawyers can be judges and exercise the attendant privileges and powers; non-lawyers cannot.

By prohibiting "honors", the missing Amendment prohibits any advantage or privilege that would grant some citizens an unequal opportunity to achieve or exercise political power. Therefore, the second meaning (intent) of the 13th Amendment was to ensure political equality among all American citizens, by prohibiting anyone, even government officials, from claiming or exercising a special privilege or power (an "honor") over other citizens.

If this interpretation is correct, "honor" would be the key concept in the 13th Amendment. Why? Because, while "titles of nobility" may no longer apply in today's political system, the concept of "honor" remains relevant. For example, anyone who had a specific "immunity" from lawsuits which were not afforded to all citizens, would be enjoying a separate privilege, an "honor", and would therefore forfeit his right to vote or hold public office. Think of the "immunities" from lawsuits that our judges, lawyers, politicians, and bureaucrats currently enjoy. As another example, think of all the "special interest" legislation our government passes: "special interests" are simply euphemisms for "special privileges" (honors).²

WHAT IF? (Implications if Restored)

If the missing 13th Amendment were restored, "special interests" and "immunities" might be rendered unconstitutional. The prohibition against "honors" (privileges) would compel the entire government to operate under the same laws as the citizens of this nation. Without their current personal immunities (honors), our judges and I.R.S. agents would be unable to abuse common citizens without fear of legal liability. If this 13th Amendment were restored, our entire government would have to conduct itself according to the same standards of decency, respect, law, and liability as the rest of the nation. If this Amendment and the term "honor" were applied today, our government's ability to systematically coerce and abuse the public would be all but eliminated.

Imagine! A government without special privileges or immunities. How could we describe it? It would be ... almost like ... a government ... of the people ... by the people ... for the people!

Imagine: a government ... whose members were truly accountable to the public; a government that could not systematically exploit its own people! It's unheard of ... it's never been done before. Not ever in the entire history of the world.

Bear in mind that Senator George Mitchell of Maine and the National Archives concede this 13th Amendment was proposed by Congress in 1810. However, they explain that there were seventeen states when Congress proposed the "title of nobility" Amendment; that ratification required the support of thirteen states, but since only twelve states supported the Amendment, it was not ratified. The Government Printing Office agrees; it currently prints copies of the Constitution of the United States which include the "title of nobility" Amendment as proposed, but un-ratified.

Even if this 13th Amendment were never ratified, even if Dodge and Dunn's research or reasoning is flawed or incomplete, it would still be an extraordinary story. Can you imagine, can you understand how close we came to having a political paradise, right here on Earth? Do you realize what an extraordinary gift our forebears tried to bequeath us? And how close we came? One vote. One state's vote.

The federal government concedes that twelve states voted to ratify this Amendment between 1810 and 1812. But they argue that ratification require thirteen states, so the Amendment lays stillborn in history, unratified for lack of a just one more state's support. One vote.

David Dodge, however, says one more state did ratify, and he claims he has the evidence to prove it.

PARADISE LOST, RATIFICATION FOUND

In 1789, the House of Representatives compiled a list of possible Constitutional Amendments, some of which would ultimately become our Bill of Rights. The House proposed seventeen; the Senate reduced the list to twelve. During this process that Senator Tristram Dalton (Mass.) proposed an Amendment seeking to prohibit and provide a penalty for any American accepting a "title of Nobility" (RG 46 Records of the U.S. Senate). Although it wasn't passed, this was the first time a "title of nobility" amendment was proposed.

Twenty years later, in January, 1810, Senator Reed proposed another "Title of Nobility" Amendment (History of Congress, Proceedings of the Senate, p. 529- 530). On April 27, 1810, the Senate voted to pass this 13th Amendment by a vote of 26 to 1; the House resolved in the affirmative 87 to 3; and the following resolve was sent to the States for ratification:

"If any citizen of the United States shall Accept, claim, receive or retain any title of nobility or honour, or shall, without the consent of Congress, accept and retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

The Constitution requires three-quarters of the states to ratify a proposed amendment before it may be added to the Constitution. When Congress proposed the "Title of Nobility" Amendment in 1810, there were seventeen states, thirteen of which would have to ratify for the Amendment to be adopted. According to the National Archives, the following is a list of the twelve states that ratified, and their dates of ratification:

Ratification of Original 13th Amendment	
Maryland, Dec. 25, 1810	Kentucky, Jan. 31, 1811
Ohio, Jan. 31, 1811	Delaware, Feb. 2, 1811
Pennsylvania, Feb. 6, 1811	New Jersey, Feb. 13, 1811
Vermont, Oct. 24, 1811	Tennessee, Nov. 21, 1811
Georgia, Dec. 13, 1811	North Carolina, Dec. 23, 1811
Massachusetts, Feb. 27, 1812	New Hampshire, Dec. 10, 1812

Before a thirteenth state could ratify, the War of 1812 broke out with England. By the time the war ended in 1814, the British had burned the Capitol, the Library of Congress, and most of the records of the first 38 years of government. Whether there was a connection between the proposed "title of nobility" amendment and the War of 1812 is not known. However, the momentum to ratify the proposed Amendment was lost in the tumult of war.

Then, four years later, on December 31, 1817, the House of Representatives resolved that President Monroe inquire into the status of this Amendment. In a letter dated February 6, 1818, President Monroe reported to the House that the Secretary of State Adams had written to the governors of Virginia, South Carolina and Connecticut to tell them that the proposed Amendment had been ratified by twelve States and rejected by two (New York and Rhode Island), and asked the governors to notify him of their legislature's position. (House Document No. 76) (This, and other letters written by the President and the Secretary of State during the month of February, 1818, note only that the proposed Amendment had not yet been ratified. However, these letters would later become crucial because, in the absence of additional information they would be interpreted to mean the amendment was never ratified).

On February 28, 1818, Secretary of State Adams reported the rejection of the Amendment by South Carolina. [House Doc. No. 129]. There are no further entries regarding the ratification of the 13th Amendment in the Journals of Congress; whether Virginia ratified is neither confirmed nor denied. Likewise, a search through the executive papers of Governor Preston of Virginia does not reveal any correspondence from Secretary of State Adams. (However, there is a journal entry in the Virginia House that the Governor presented the House with an official letter and documents from Washington within a time frame that conceivably includes receipt of Adams' letter.)

Again, no evidence of ratification; none of denial.

However, on March 10, 1819, the Virginia legislature passed Act No. 280 (Virginia Archives of Richmond, "misc." file, p. 299 for micro-film):

"Be it enacted by the General Assembly, that there shall be published an edition of the Laws of this Commonwealth in which shall be contained the following matters, that is to say: the Constitution of the united States and the amendments thereto..."

This act was the specific legislated instructions on what was, by law, to be included in the re-publication (a special edition) of the Virginia Civil Code. The Virginia Legislature had already agreed that all Acts were to go into effect on the same day -- the day that the Act to re-publish the Civil Code was enacted. Therefore, the 13th Amendment's official date of ratification would be the date of re- publication of the Virginia Civil Code: March 12, 1819.

The Delegates knew Virginia was the last of the 13 States that were necessary for the ratification of the 13th Amendment. They also knew there were powerful forces allied against this ratification so they took extraordinary measures to make sure that it was published in sufficient quantity (4,000 copies were ordered, almost triple their usual order), and instructed the printer to send a copy to President James Monroe as well as James Madison and Thomas Jefferson. (The printer, Thomas Ritchie, was bonded. He was required to be extremely accurate in his research and his printing, or he would forfeit his bond.)

In this fashion, Virginia announced the ratification: by publication and dissemination of the Thirteenth Amendment of the Constitution.

There is question as to whether Virginia ever formally notified the Secretary of State that they had ratified this 13th Amendment. Some have argued that because such notification was not received (or at least, not recorded), the Amendment was therefore not legally ratified. However, printing by a legislature is prima facie evidence of ratification. Further, there is no Constitutional requirement that the Secretary of State, or anyone else, be officially notified to complete the ratification process. The Constitution only requires that three- fourths of the states ratify for an Amendment to be added to the Constitution. If three-quarters of the states ratify, the Amendment is passed. Period. The Constitution is otherwise silent on what procedure should be used to announce, confirm, or communicate the ratification of amendments.

Knowing they were the last state necessary to ratify the Amendment, the Virginians had every right announce their own and the nation's ratification of the Amendment by publishing it on a special edition of the Constitution, and so they did.

Word of Virginia's 1819 ratification spread throughout the States and both Rhode Island and Kentucky published the new Amendment in 1822. Ohio first published in 1824. Maine ordered 10,000 copies of the Constitution with the 13th Amendment to be printed for use in the schools in 1825, and again in 1831 for their Census Edition. Indiana Revised Laws of 1831 published the 13th Article on p. 20. Northwestern Territories published in 1833. Ohio published in 1831 and 1833. Then came the Wisconsin Territory in 1839; Iowa Territory in 1843; Ohio again, in 1848; Kansas Statutes in 1855; and Nebraska Territory six times in a row from 1855 to 1860.

So far, David Dodge has identified eleven different states or territories that printed the Amendment in twenty separate publications over forty-one years. And more editions including this 13th Amendment are sure to be discovered. Clearly, Dodge is onto something.

You might be able to convince some of the people, or maybe even all of them, for a little while, that this 13th Amendment was never ratified. Maybe you can show them that the ten legislatures which ordered it published eighteen times we've discovered (so far) consisted of ignorant politicians who don't know their amendments from their... ahh, articles. You might even be able to convince the public that our forefathers never meant to "outlaw" public servants who pushed people around, accepted bribes or special favors to "look the other way." Maybe. But before you do, there's an awful lot of evidence to be explained.

THE AMENDMENT DISAPPEARS

In 1829, the following note appears on p. 23, Vol. 1 of the New York Revised Statutes:

"In the edition of the Laws of the U.S. before referred to, there is an amendment printed as article 13, prohibiting citizens from accepting titles of nobility or honor, or presents, offices, &c. from foreign nations. But, by a message of the president of the United States of the 4th of February, 1818, in answer to a resolution of the house of representatives, it appears that this amendment had been ratified only by 12 states, and therefore had not been adopted. See Vol. IV of the printed papers of the 1st session of the 15th congress, No. 76."

In 1854, a similar note appeared in the Oregon Statutes. Both notes refer to the Laws of the United States, 1st vol. p. 73(or 74).

It's not yet clear whether the 13th Amendment was published in Laws of the United States, 1st Vol., prematurely, by accident, in anticipation of Virginia's ratification, or as part of a plot to discredit the Amendment by making it appear that only twelve States had ratified. Whether the Laws of the United States Vol. 1 (carrying the 13th Amendment) was re-called or made-up is unknown. In fact, it's not even clear that the specified volume was actually printed -- the Law Library of the Library of Congress has no record of its existence.

However, because the notes' authors reported no further references to the 13th Amendment after the Presidential letter of February, 1818, they apparently assumed the ratification process had ended in failure at that time. If so, they neglected to seek information on the Amendment after 1818, or at the state level, and therefore missed the evidence of Virginia's ratification. This opinion -- assuming that the Presidential letter of February, 1818, was the last word on the Amendment -- has persisted.

However, despite Clayton's opinion, the Amendment continued to be published in various states and territories for at least another eleven years (the last known publication was in the Nebraska territory in 1860)

(end of report)

Gospel Plow's Notes

1. (GP note) The founders also found democracy a threat, as it amounts to nothing more, or less, than mob rule. The United States of America were established as independent republics. This is why the constitution in Article IV reads:

Article IV, Section 4.

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislatures cannot be convened), against domestic violence.

In a democracy, the people or their representatives may pass any law whatsoever that they deem necessary; thus inevitably the minority will be oppressed by the majority. In a republic, all law is subject to a higher standard, which Blackstone's Law Commentaries identifies as "God's Law", and any law that stands in conflict with this higher Law is null and void. A republic preserves the biblical concept that the government is a "minister" of God, upholding His righteous command to punish the evildoer and encourage good works. A democracy makes the majority "god", capable of determining good and evil by popular opinion.

2. (GP note) The above interpretation may be correct. Gospel Plow, however, regards the "**Order of Cincinnati**" created after the war by officers of the Continental Army in order to bestow upon themselves hereditary titles of nobility to be the abomination that inspired the original 13th Amendment.

See Mercy Otis Warren, **History of the Rise, Progress and Termination of the American Revolution** (Boston: 1805; reprint, Indianapolis: Liberty Fund, 1988), 615-22.

Perhaps, as is usually the case, there were a number of factors that inspired the original 13th Amendment... and an array of forces opposing its recognition as the law of the land.

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November 5, 1993

TO: Robert Miller
Governor of the State of Nevada

TO: Bruce Babbitt
Secretary of the Interior

TO: Michael Espy
Secretary of Agriculture

TO: Jim Baca, Director
Bureau of Land Management

TO: David Unger, Acting Chief
U.S. Forest Service

SUBJECT: PUBLIC LAND AND OTHER MATTERS RELATED THERETO

Gentlemen:

INTRODUCTION

My name is Dick Carver, I am a Nye County Commissioner, member of the Nevada State Land Use Planning Advisory Council, a member of the Consumer Advisory Panel to Sierra Pacific Power Company, past member of the Nevada State Conservation Commission, past member of the United States Department of Interior Bureau of Land Management Battle Mountain District Advisory Council, a conservationist, and a second generation rancher here in Smoky Valley, Nye County, Nevada. There are two more generations living on the Carver Ranch today, my son and my grandchildren. My ranch does not have any dependency on public lands for grazing, nor do I have any mining claims on public land today.

The Carver family has a long history involving the use of the public lands. The Carver family was in the cattle business when they came from Missouri to California in 1850. They drove 800 head of cattle from the Salt Lake area to Hangtown (Placerville), California, to supply beef for the miners of the California Gold Rush. The Carver family was the first family of non-hispanic, non-native American settlers to graze cattle on the public lands in what is now Yosemite National Park, including Yosemite Valley and Tuolumne Meadow. In 1869, because of drought, the Carvers moved their cattle south along the west slope of the Sierra Nevada mountains to the Kern River area, where they continue to operate today on public lands.

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Because of my "deep roots" in the public lands issue, and as a Nye County Commissioner, taking the oath of office to uphold the Constitution and laws of the United States and the Constitution and laws of the State of Nevada, I am addressing the above- mentioned topic.

These views are my own and as a Nye County Commissioner, but may or may not be the views of the Board of Nye County Commissioners. I am addressing the most critical issue before us today;

WHO OWNS THE PUBLIC LANDS IN NEVADA?**POINTS OF INTEREST**

1. The United States Federal Government, Department of the Interior, and the Department of Agriculture are now regulating and managing certain public lands within the borders of the State of Nevada.
2. The United States Federal Government, Department of the Interior, Bureau of Land Management (BLM) is in the process of developing a new Tonopah Resource Management Plan (RMP). "The purpose of the Tonopah RMP is to provide the BLM direction to manage its natural resources in the Tonopah Resource Area." (Draft Tonopah Resource Management Plan and Environmental Impact Statement, p 1-1).
3. The United States Federal Government, Department of the Interior, and the Department of Agriculture have presented "a proposal to improve management of rangeland ecosystems and the administration of livestock grazing on public lands." "As the nation's principal conservation agency, the Department of Interior has responsibility for most of our nationally-owned public lands and natural resources." (Rangeland Reform '94).
4. After a thorough review of the United States Constitution, and the intent and concerns of the framers of the United States Constitution, it does not contain any authorization for the Federal Government of the United States to own, hold, or exert its dominion over any public lands except for whatever land it needs for its own governmental purpose as specified. Furthermore, the United States Government is authorized to acquire such needed land in any of the several states, by purchase, providing it shall be with the consent

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of the legislature of the state involved, and for those purposes specified. Article 1, Section 8, Clause 17, of the United States Constitution, hereafter referred to as 1.8.17).

5. The State of Nevada legislature has granted certain cessions to the United States Federal Government pursuant to 1.8.17 in Nye County as follows: The land for the Post Office and Federal building in Tonopah (NRS 328.270 and NRS 328.280), the Federal acquisition of land required by the Department of Defense or Atomic Energy Commission. (Appendix B PART A - State Constitutional Provisions and Statutes of General Effect Relating to the Acquisition of Legislative Jurisdiction by the United States, for Nevada, found in Report of the Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States, Part I, The Facts and Committee Recommendations Submitted to the Attorney General and Transmitted to the President, April 1956, pages 175-178).

6. The Nevada Revised Statutes clearly limit federal jurisdiction over the land in Nevada.

NRS 328.075 (2) STATES AS FOLLOWS:

Federal jurisdiction over land to which this state has not ceded its jurisdiction is limited to carrying out governmental purposes **authorized by the Constitution** of the United States, and federal jurisdiction over lands held for other purposes is limited to that exercisable by an ordinary proprietor under the laws of this state. (my emphasis added).

7. The conclusion submitted to the Attorney General of the United States, the Honorable Herbert Brownell, Jr. and transmitted to President Eisenhower in 1956 by The Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States is as follows:

1. "In the usual case there is an increasing preponderance of disadvantages over advantages as there increases the degree of legislative jurisdiction vested in the United States."

2. "With respect to the large bulk of federally owned or operated real property in the several states

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and outside of the District of Columbia, it is desirable that the federal government not receive, or retain, any measure whatever of legislative jurisdiction, but that it hold the installations and areas in a proprietorial interest status only, with the legislative jurisdiction remaining in the several states." (Id 70, Part I).

8. The intent of the framers of the Constitution of the United States was to guarantee to each of the states sovereignty over all matters within its boundaries except for those **powers specifically granted** to the United States as agent of the state. (NRS 321.596(4)). (my emphasis added).

9. The certain public lands mentioned in my first point of this letter are in fact public lands that belong to and are under the jurisdiction and control of the State of Nevada.

NRS 321.5973 STATES AS FOLLOWS:

Public lands and minerals are property of the State; rights and privileges under Federal laws to be preserved; administration of land to conform with Treaties and Compacts.

1. Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control.

2. Until equivalent measures are enacted by the State of Nevada, the rights and privileges of the people of the State of Nevada under the National Forest Reserve Transfer Act (16 U.S.C. □□ 471 et seq.), the General Mining Laws (30 U.S.C. □□ 21 et seq.), the Homestead Act (43 U.S.C. □□ 161 et seq.), the Taylor Grazing Act (43 U.S.C. □□ 315 et seq.), the Carey Act (43 U.S.C. □□ 641 et seq.), and the Public Rangelands Improvement Act (43 U.S.C. □□ 1901 et seq.), and all rights of way and easements for public utilities must be preserved under administration by the state.

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3. Public lands in Nevada which have been administered by the United States under international treaties or interstate compacts must continue to be administered by the state in conformance with those treaties or compacts. (Added to NRS by 1979, 1976).

10. On the public lands owned by Nevada, there is a split estate or other private property rights (i.e., water rights, minerals, grazing rights, timber rights, access rights, etc.). These rights must be recognized and are by state law.

NRS 321.5973(1) STATES AS FOLLOWS:

"Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control."

11. The following discusses the administration of the public lands within the State of Nevada.

NRS 321.5977 STATES AS FOLLOWS:

Objectives in administering public lands. The public lands of Nevada must be administered in such a manner as to conserve and preserve natural resources, wildlife, artifacts, prehistoric sites and artifacts, paleontological resources and to permit the development of compatible public uses for recreation, agriculture, ranching, mining and timber production and the development, production and transmission of energy and other public utility services under principles of multiple use which provide the greatest benefit to the people of Nevada. (Added to NRS by 1979, 1365; A 1981, 323).

12. Nye County, as a governmental subdivision of the State of Nevada, is responsible for public lands management in cooperation with the State of Nevada on public lands within -the borders of Nye County. Nye County has a Policy Plan for Public Lands which was developed with the cooperation of the State of Nevada (NRS 321. 640-770) and approved by the Nye

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County Board of Commissioners on April 3, 1985. Nye County has been in the process of updating this plan. I have been holding any further action on this plan until I could research who owns the public lands.

In conclusion, unless evidence can be produced to the contrary, Nye County in cooperation with the State of Nevada, is the public land management authority within the borders of Nye County on all public lands with the exception of those lands pursuant to 1.8.17 of the United States Constitution.

ISSUES

To understand clearly how this conclusion was drawn, one must look back over the past history of the public lands. These lands at one time were called "public domain." We have to go back even further into the past, back to the original thirteen colonies (1783), where there was no "public domain" as we later came to know it. When the thirteen colonies became free sovereign states, all the land within the border of each state was either privately owned or belonged to that state. There was no central government, and each unit was a complete independent sovereign state or small nation unto itself. In the states that were created out of the Northwest Territory, lands not privately owned were called waste or unappropriated lands.

The book "Golden Fleece in Nevada" written by Judge Clel Georgetta states "In 1780, the Continental Congress adopted a resolution requesting the thirteen original states to surrender to the central government (the Confederation) all the lands they claimed in the territory west of their original boundaries to the Mississippi, so such lands could be sold to private interests for money to pay off the debt incurred by the Revolutionary War, and then the area would be divided into new states to be admitted into the Confederation on the same basis as the original states." (@ 151).

Judge Georgetta continues "The thirteen independent sovereign states were first joined together in a Federal Union known as 'The Confederation' and in 1781 ratified 'The Articles of Confederation and Perpetual Union.' Those Articles contain the following words:

Article II. Each state retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which

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is not by this confederation expressly delegated to the United States in Congress assembled.

Article IX. ...provides also that no state shall be deprived of territory for the benefit of the United States. (Id 150).

There can be no doubt that the purpose of guaranteeing each state its complete sovereignty was to waylay all fear of joining the organization. It was those words of guaranty in the Articles that the various states joined the 'Confederation' in order to form a Central Government to perform certain functions for all the states as a group. It was to be a central government with very limited power." (Id 151).

"The transfer of the dominion of the central government comprised of the land west of the Appalachian Mountains to the Mississippi became known as 'the Northwest Territory.' In 1787, the Continental Congress created, by the Articles of Confederation, passed a legislative act which came to be known as 'the ordinance of 1787' pertaining to the Northwest Territory. It contained these words":

"Section 13 ...to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the Federal Councils on an equal footing with the original states."

"Article V ...and whenever any of said states shall have sixty thousand free inhabitants therein, such state shall be admitted, by its delegates, into the Congress of the United States, on equal footing with the original states, in all respects whatsoever..." (Id 152, 153).

"In view of the fact that the Articles of Confederation did not contain any provision for the Central Government to own, hold, or control any public land, it was considered that the Central Government - 'The Confederation' - held these lands in trust for the states that would be later created in the area." (Id 152). "Since this was a legislative act adopted by the Continental Congress before the United States Constitution was adopted, there seemed some doubt that it continued to be in full legal effect. Therefore, after the new Constitution was in effect, the Congress of the United States, created by the Constitution, reenacted the ordinance of 1787 in its exact words." (Id 152).

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To insure the continuation of "the Articles of Confederation" and those of "the Ordinance of 1787", the Constitution of the United States which became effective on March 4, 1789 contains Article VI, Section 1 (hereafter referred to as 6.1).

6.1 STATES AS FOLLOWS:

"All debts contracted and engagements entered into before the adoption of this Constitution shall be as valid against the United States under this Constitution as under the Confederation."

The United States operates under the numerous restrictions of the Constitution. No matter what Congress or the States might wish to do, they have to stay within the boundaries of the Constitution. This is why the framers are credited with the invention of a new kind of republic based on "Constitutional Supremacy." This makes the "supremacy clause" the cornerstone of the whole American political structure." (The Makings of America, ~. Cleon Skousen @657).

The "Supremacy clause" Article VI, Section 2 (hereinafter referred to as 6.2) recognized both the supremacy of the United States Constitution and laws, and the supremacy of the State Constitution and laws.

6.2 STATES AS FOLLOWS:

"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."

The purpose of the supremacy clause was to prevent the States >from invading those areas which had been specifically delegated to the federal government. The framers were equally concerned with the possibility of the federal branches of government invading the supreme authority retained by the States or trying to acquire exclusive domination of areas in which there was joint jurisdiction. Either case involved the ugly word 'usurpation,' which all of the Framers so vigorously warned against. (Id 657- 658 The Makings of America, Skousen J. "The word supreme means

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no more than this - that the Constitution and laws made pursuant thereof, cannot be controlled or defeated by any other law...the State, as well as individuals, are bound by these laws; but the laws of Congress are restricted to a certain sphere, and when they depart from this sphere, they are no longer supreme or binding." (Id 659, Skousen citing Hamilton).

The misconception of the Supremacy Clause is "that Congress has supreme power." Congress has only those powers granted by the Constitution. The evidence is clear that "the laws of the United States shall be made according to the Constitution of the United States and shall be supreme." Another reading is that "the Constitution expressly confines this supremacy to laws made pursuant to the Constitution of the United States."

"This Constitution as the powers therein granted, is constantly to be the supreme law of the land... It is not the supreme law in the exercise of a power not granted. It can be supreme only in cases consistent with the powers specially granted, and not in usurpation." (Id 659, Skousen citing Davie).

6.2 (1ST PART) STATES AS FOLLOWS:

"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;..."

Given the most casual reading of this part of the provision clearly demonstrates that it is talking about the supremacy of the laws of the United States made pursuant to the United States Constitution.

6.2 (2ND PART) STATES AS FOLLOWS:

"...and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding."

Again, "even the most casual reading of this part of the provision clearly demonstrates that it is talking about the state constitution, not the national Constitution." This supremacy is with the States. (The Makings of America, Skousen @ 662).

The United States Congress was not granted the power to make state law pursuant to state constitution. Only the state can make laws pursuant to the state constitution. The United States Constitution," when adopted, will become a part of our state constitution; and the latter must yield to the former only in those cases where power is given by it. It is not to yield to it in any other case whatever..." (Id 659, Skousen citing Iredell).

Thus, I conclude that there are two supremacies, that of the United States Constitution and that of the State Constitution. State supremacy is "auxiliary" (Id 663) to the supremacy of the laws made pursuant to the United States Constitution. Powers not delegated in the United States Constitution to Congress are reserved to the States or to the people through the Tenth Amendment to the United States Constitution.

The Tenth Amendment, "powers retained by the states and the people," clearly strengthens my position that the powers granted to Congress through the Constitution of the United States by the people are limited, and all other powers are retained by the states or the people.

This amendment was adopted to reassure the people that the national government would not swallow up the states. It confirms that the states or the people retain all powers not given to the national government, (The Worldbook Encyclopedia CI-CZ Volume 4, page 798). (my emphasis added)

TENTH AMENDMENT STATES AS FOLLOWS:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

This brings us to the "powers granted to Congress." The enumerated powers delegated to Congress are clear. Congress shall have the exclusive power to make ALL federal laws, and that those laws would pertain only to the powers enumerated in the Constitution. (The Making of America, Skousen @ 252). From reading the intent of the framers of the Constitution, we begin to see how much they had suffered from war and what they had learned from their bitter experience with the weak constitutional structure of the Articles of Confederation. In 1787, "they sat in solemn contemplation of the powers they were not willing to admit they must relinquish to a central government. Many of

those powers were volatile and dangerous - open to abuse." (Id 371). The framers therefore tried to incorporate into the Constitution the necessary checks and balances so that if these powers were abused, there would be peaceful remedies available to protect the people and preclude the necessity of going to war to regain their rights. "One of the most important reasons the States united was to promote their mutual defense. Spelling out the war powers was, therefore, a highly significant segment of the Constitution." (Id 439). The enumerated powers of Article 1, Section 8, Clauses 11-16 are considered the war powers. One of the war powers, Article 1, Section 8, Clause 14 (hereinafter referred to as 1.8.14) has the word land in it.

1.8.14 STATES AS FOLLOWS:

1.8.14, "To make rules for the government and regulation of the land and naval forces."

This power clearly does not have anything to do with public lands, but refers to land forces (i.e., United States Army) and naval forces. "This provision gave the Congress the right to dictate the specific rules and regulations under which the land and naval forces of the United States would operate. This is a very important provision. The Constitution made the President the commander in chief, but it gave the Congress the power to lay down the regulations and restrictions under which, he would be required to operate." (The Makings of America, Skousen @ 449).

It is also interesting to note that following the "war power" provisions 1.8.11-16, the next enumerated power 1.8.17 gives Congress the AUTHORITY to set up a ten square mile restricted area for the seat of government, to be exclusively under the control of the Congress, (Id 456) for Congress should have a permanent, secure location. The individual States had failed to protect Congress in the past. 1.8.17 also gives the Congress the AUTHORITY to exercise complete jurisdiction over lands and facilities for defense of the nation which it purchased with consent of the state legislatures for the purposes specified. Here, in this provision, is still the concern of war, and is the only enumerated power that mentions land.

1.8.17 STATES AS FOLLOWS:

"To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten square miles) as may, by cession of particular states and the

acceptance of Congress, become the seat of government of the United States and to exercise like authority over all places purchased, by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings."

1.8.17 is very clear that the people of the States empowered Congress to exercise complete jurisdiction and authority over **all lands or facilities purchased** within a state, providing it shall be with the **consent of the legislature of that state**. Such lands shall be used for the "erection of forts, magazines, arsenals, dock yards, and other needful buildings." Nowhere does Congress have enumerated power to exercise complete jurisdiction and authority over state owned public lands within the borders of Nevada. "It was assumed that as soon as a new teople of that state would acquire title to every acre of land other than a very small percentage granted to the federal government for the erection of forts, magazines, arsenals, dock yards, and other needful buildings." (The Making of America Skousen @ 458). (my emphasis added).

"The consent requirement of 1.8.17 was intended by the framers of the Constitution to preserve the State's jurisdictional integrity against federal encroachment. The federal government cannot, by unilateral action on its part, acquire legislative jurisdiction over an area within the exterior boundaries of a state." (Report of the Interdepartmental Committee for the study of Jurisdiction over Federal Areas within the States. Part II @ 46, 47).

Article 1, Section 8, Clause 18 (hereafter referred to as 1.8.18), which is called an "implied power" (The Making of America Skousen @ 778) gives the Congress the **AUTHORITY** to pass any other laws needed to implement the provisions of the Constitution. It does not delegate additional powers. "The Constitution had enumerated all the powers which the government should have, but did not say how they were to be exercised. This clause explained how they were to be exercised." (Id 459-460 Skousen citing Nicholas).

1.8.18 STATES AS FOLLOWS:

"To make all laws which shall be necessary and proper for carrying into execution, the foregoing powers, and all other powers vested by this

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Constitution in the government of the United States or any department or officer thereof."

We have reviewed Article I, the Legislative Branch which includes the powers granted to Congress, Section 8. There is Article II that is the Executive Branch, and Article III, the Judicial Branch, the three branches divide the powers of the United States government. This division, called the separation of powers, is designed to prevent any branch of the government from becoming too powerful.

Next there is Article IV, much of this article was taken word for word from the old Articles of Confederation. This Article is "the relation of the states to each other". (The World Book Encyclopedia CI-C2 @ 798M). This is another section of the United States Constitution that deals with land, **lands that are to become states**. This is the section that will be referred to as the statehood section, Article IV, Section 3 (hereinafter referred to as 4.3). At the time the United States Constitution was formed and adopted, remember that the Confederation held **the Northwest Territory** in trust for the establishment of states. Also remember that "the Articles of Confederation" and "the Ordinance of 1787" were valid under the new consiitution, 6.1. The question of how the new central government was going to form and admit new states in the future, beyond the original 13 states, had to be addressed. This is how and why Article IV, Section 3, Clause 1 (hereinafter referred to as 4.3.1) was inserted into the United States Constitution (my emphasis added).

4.3.1 STATES AS FOLLOWS:

New states may be admitted by the Congress in the Union; but no new states shall be formed or erected within the jurisdiction of any other state; nor shall any state be formed by the junction of two or more states, or parts of states, without the consent of the legislatures of the states concerned, as well as of the Congress.

Now that we see how the Constitution covers property in the future, what about the existing property that the government held from the original 13 states? How was Congress going to dispose of the lands pertaining to the **Northwest Territory** and any other property that the original 13 states had ceded to the Confederation, and recognized by the new Constitution in 6.1.

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This is how and why Article IV, Section 3, Clause 2 was inserted into the Constitution.

4.3.2 STATES AS FOLLOWS:

"The Congress shall have powers to dispose of and make all needful rules and regulations, respecting **the territory** belonging to the United States; and nothing in the Constitution shall be construed to prejudice any claim of the United States, or of any particular state." (my emphasis added).

The Supreme Court has decided this "property clause" pertains only to a **certain territory** at the time the Constitution was adopted and was considered to only last until **the territory** was made into states, and the debt was paid. Thereafter, the only power Congress was to have was to be one of the enumerated powers of 1.8 of the United States Constitutions. The statehood article surely **would not** have given Congress unlimited power to make **any laws** necessary and proper over whatever Congress wanted to do. This would have defeated the **limiting powers** of 1.8 of the United States Constitution and would also make it impossible to determine the exact powers retained by the states in the Tenth amendment.

Others consider this "property clause" as pertaining to a territory and property before it becomes a state, as when a state is admitted, all property is granted to the state on an equal footing with the original thirteen states.

It is true that Article 4, Section 3, Clause 2 of the Constitution states the Federal Government shall have power to make rules and regulations respecting "the territory or other property belonging to the United States." What did those words refer to? "...other property belonging to the United States" no doubt referred to its "forts, magazines, arsenals, dock yards, and other needful buildings" specifically listed in Article 1, Section 8, Clause 17. What did the word "territory" refer to? According to various debates among early American Statesmen, it referred to the lands west of the Appalachian Mountains which the central government had accepted from the original states to be held in trust until new states could be created and admitted to the Union as full sovereign states on an equal basis with the original states, which owned and had full dominion over all lands within their borders. (Golden Fleece in Nevada, Clcl Georgetown, Judge @153).

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The Framers of the Constitution could have enumerated other powers in 1.8 of the Constitution that could have included the **authority** for the federal government to own, manage and control all public lands. The enumerated powers delegated to Congress limits the control of land. The management and control of certain public lands were clearly **retained by the states** through the Tenth Amendment.

There were many lengthy debates in Congress on issues dealing with public lands. Senator Hendricks made one while speaking of the ordinance of 1787: "this union is in theory formed of sovereign, equal people and independent states. In the older members of this Confederation, the federal government sets up no claim to the waste and unappropriated lands, has no land office, derives no revenue from the sale of land. The ordinance contemplated the public lands as belonging to new states, after their admission in the union... As a further inducement to the new states to join the Confederation the ordinance stipulated that they should be admitted into the union... on an equal footing with the original states in all respects whatever, and the Constitution in substance of the same policy, provides that all engagements entered into before the adoption of the Constitution shall be as valid against the United States, under the Constitution as under the Confederation so that the Articles of Confederation, the Acts of Cessions, the ordinance of 1787 and the Constitution itself, form a perfect and harmonious chain of policy - the grand object of which was the union and equality of the states. Then Mr. President, if at all correct in this view, it may well be asked by what means have the new states been. deprived of their equality of the right of soil... The public lands should be ceded to the states in which they lie because their present condition is not warranted by the letter of the Constitution of this government... Its powers are carefully enumerated and specified. I deny, sir, the limits of the states, except for the purpose designated by the Constitution such as forts, magazines, arsenals, dockyards and other needful buildings, and to enable Congress to hold lands even for these purposes, the consent of the legislature of the states is declared to be necessary by the expressed language of the Constitution..." (Id 154, 155).

As one can see, waste or unappropriated lands, later public domain, and still later, public lands were always a concern and discussed, but their ownership and control were retained by the states through the 10th amendment to the Constitution.

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We definitely do not want to overlook treaties, because they are also "supreme law of the land."

A PORTION OF 6.2 STATES AS FOLLOWS:

"...and all Treaties made, or which shall be made, under the Authority of the United States, shall be made the supreme Law of the Land..."

Earlier, we mentioned the importance of "the ordinance of 1787." Let us now discuss a treaty between Mexico and the United States. It should be pointed out that there are several treaties of great importance to the public lands issue between 1787 and 1848 (i.e., Louisiana Purchase, etc.).

In 1848, by the Treaty of Guadalupe Hidalgo, Mexico ceded to the United States the vast southwest. "The states of California, Arizona, Nevada, Utah, and parts of New Mexico, Colorado, and Wyoming were carved out of this combination of purchase and treaty. This treaty contains an interesting section: ...shall be formed into free, sovereign, and independent states and incorporated into the Union of the United States as soon as possible, and the citizens thereof shall be accorded the enjoyment of all the rights, advantages, and immunities as citizens of the original states..." (Golden Fleece in Nevada, Judge Georgetown @ 165). This is very interesting because we are now talking about the very land that is to become the state of Nevada.

What is an independent sovereign state as one of the original thirteen states? It is a state that retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which is not expressly delegated to the United States Congress by the Constitution and shall not be deprived of **territory for the benefit of the United States**. (The articles of confederation, and 6.1 of the United States Constitution).

It is also very interesting to note that "when the original states became free sovereign states, all the land within the border of each state was to be either privately owned, or belong to the state." (Golden Fleece in Nevada, Judge Georgetown @ 150). Nevada cannot be a free sovereign state, as the original thirteen states, unless all the lands within its borders are either privately owned or belong to the state except those pursuant to 1.8.17. This is why the Federal Government must purchase, with the consent of the state legislature, land for specified

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purposes. The land belongs to the state, this was the intent of the framers of the United States Constitution and is the limit placed upon the federal government today.

It is important to look at how Nevada became a state. On March 21, 1864, Congress passed an act called "The Enabling Act."

THE ENABLING ACT STATES AS FOLLOWS:

A part of Section 1: "Enable the people of the Territory of Nevada to form a Constitution and State Government and for the admission of such State into the Union on an Equal Footing with the original States in all respects whatsoever."

So, again, we have the same intent as the Treaty of Guadalupe Hidalgo of 1848 - free sovereign state as the original thirteen states.

SECTION 4, CLAUSE 3 OF "THE ENABLING ACT" STATES AS FOLLOWS:

"That the people inhabiting said territory do agree to declare that they forever disclaim all right and title to the unappropriated public lands lying within said territory, and that the same shall be and remain at the sole and entire disposition of the United States..."

Let's get a clear reading and understanding of this part of "The Enabling Act." The United States Congress was the only one that could pass an act to allow the people of the Nevada Territory to form a Constitution and State Government and to admit this Territory into the Union as a state. (4.3.1 U.S. Constitution). The people of the Nevada Territory had no authority to pass this act. Research has shown that first, the people of the Territory of Nevada had to give up all their "interest" in the unappropriated lands of the Nevada territory to the Congress of the United States so Congress could pass said lands to the State of Nevada upon acceptance of Nevada into the Union. Then Nevada would become a free sovereign state as the original thirteen states relating to land.

If the unappropriated public lands referenced in "The Enabling Act" were not passed from Congress to the new state of Nevada and Congress held these lands in the name of the Federal Government, it would be a "violation of the United States Constitution as

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these lands are not pursuant to 1.8.17 of the U.S. Constitution." (Golden Fleece in Nevada, - Judge Georgetta @ 168). Remember that the Constitution limits what the federal government can own; it does not grant unlimited ownership to the federal government. It would also be a violation of:

- a. The Congressional Act of 1834 which provided any land held by the federal government within a new state would be held in trust for the state until it could pass into private hands.
- b. The Treaty of Guadalupe Hidalgo of 1848, as Nevada would be denied the right of a free sovereign as an original state in all respects whatsoever.

And it would be a breach of trust, and void President Lincoln's proclamation where he said, "...do hereby declare and proclaim that the said State of Nevada is admitted into the Union on an equal footing with the original states."

The Constitution of the United States provides the basis of government. It divides the powers and duties between the federal and state governments, limiting the power of the federal government, and the states retaining all other powers.

AUTHORITIES

Judicial review is the method used to answer basic questions as to what the Constitution means in case of dispute, and confirms the state and national governments with their constitutional limits. (The Worldbook Encyclopedia, U-V, Volume 20, page 83).

Review of some authorities from court cases relevant to the public lands issue.

"When the state of Alabama was admitted to the Union, one of the requirements laid down by the federal government was that the state must relinquish claim to all public lands within its borders. The compact between the United States and the state of Alabama provided that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state and that the same would remain at the sole disposal of the United States. That is almost the same wording we have in the Nevada 'Enabling Act.'" (Golden Fleece in Nevada, Judge Georgetta @ 158).

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"Later there was a dispute over the legal effect of such a compact. One party contended the federal government was the out- and-out owner of the land and had complete jurisdiction and sovereignty over it. The other party contended the federal government had no power under the Constitution to hold land in Alabama after it became a state." (Id 158).

"The dispute finally reached the Supreme Court of the United States in the case of: POLLARD V. HAGEN, 44 U.S., (3 How), 212 (1845) 11 Law Ed. 565. Fact: Pollard claimed the land in the City of Mobile under a patent issued by an act of Congress." (Id 158). "Hagen claimed the land by a chain of title through the state of Alabama going back to a 'Spanish Grant.' At the time Alabama was admitted to the Union as a state, this land was under the Mobile River, a navigable stream." (Id 158).

"The United States Supreme Court held Alabama had the same jurisdiction over navigable rivers, and the soil under them as the original thirteen states had. The compact (Enabling Act) through which Alabama became a state contained the provision 'that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state, and that the same should remain at the sole disposal of the United States. The United States Supreme Court held that provision was **in violation of the United States Constitution and was therefore void.**'" (Id 158). (my emphasis added)

The misconception about the "Enabling Act" of Alabama and Nevada, is that the people of the **State of Alabama** disclaimed all right and title to waste or unappropriated lands after statehood, where in Nevada the **people of the Nevada territory** (before statehood) disclaimed all right and title to unappropriated public lands in the Nevada Territory. There is a very big difference. Could it be that the Nevada disclaimer (Enabling Act) is being interpreted as being the people of the STATE of Nevada rather than the people of the territory of Nevada? There is no constitutional provision for the people of a territory to discard the sovereignty and equal footing of a future state. The **people** of the **territory** of Nevada were **only** giving up their **interest** at that time to the unappropriated public lands.

NEVADA V. UNITED STATES 512 F. Supp. 166 (1981). The State of Nevada brought an action alleging that the Federal Land Policy and Management Act (FLPMA) of 1976 was unconstitutional. The question of ownership of the public lands was not asked. The court entered judgement for defendants that the FLPMA was

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constitutional. The Ninth Circuit affirmed the lower court decision and referenced that this case does not involve a claim to title of land. The Ninth Circuit upholding the lower court decision, "The federal government owns approximately 88 percent of the land within the borders of the state of Nevada, according to the uncontroverted allegation of the state in this case... Nevada agrees that this case does not involve the claim of title to land... Any further challenges to actual or anticipated federal action with respect to federally held land will arise in a different legal and historical context from that surrounding the 1964 moratorium which prompted this suit." (699 F 2d 486- 488, Judge Schroeder, Ninth Circuit).

"The purposes of the cessions of unappropriated lands to the federal government was for the land to be sold, and the proceeds applied to paying the public debt incurred in the Revolutionary War." "...[t]he United States never held any right to the vacant lands in any of the new states except temporarily to execute the trusts created by the original states in their deeds of cession of their western lands to the federal government. 'Both of these deeds of cession stipulated, that all the lands within the territory ceded, and not reserved or appropriated to other purposes, should be considered as a common fund for the benefit of all the United States, to be faithfully and bona fide deposited for that purpose, and for no other use or purpose whatever.'" (Id 170, District Court citing POLLAND V. HAGEN.

In 1787, Congress also specified that new states shall be admitted into the Union "...on an equal footing with the original states in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

"Whenever the United States shall have fully executed these trusts, the municipal sovereignty of the new states will be complete throughout their respective borders, and they, and the original states, will be upon an equal foot, in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

The Nevada court addressing the property clause declares that "the limitations on what the federal government can do with its property, by reason of the origin of the property clause, apply only to lands within the original thirteen states..." (Id 171, citing UNITED STATES V. GRATIOT 39 U.S. (14 Pet) 526 10 L. Ed. 573) (1840).

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Said court discussed the reasons for insertion of the property clause in the Constitution. "The federal government was to be one of carefully limited powers, and it had no grant of authority to receive and administer the unappropriated lands and other properties, such as military equipment and supplies, which the thirteen original sovereign states wished to cede to it for the common good." (Id 170, District Court citing POLLAND V. HAGEN). The raising of money to pay the public debt by selling the lands was the main object of the cessions. The property clause provided the United States government with the power to take possession of the properties and protect them, so that they could be disposed of in an orderly fashion. It applies only to the property which the states held in common at that time, and has no reference whatever to any territory or other property which the new sovereignty might afterwards itself acquire." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 15, L. Ed. 691 (1856). "It does not speak of any territory, nor of territories, but uses language which, according to its legitimate meaning points to a particular thing. The power is given in relation only to the territory of the United States. That is, a territory then in existence, and known or claimed as the territory of the United States. It begins its enumeration of powers by that of depositing, in other words, meaning sale of the lands, or raising money from them, which as we already said, was the main object of the cessions, and which accordingly the first thing provided for in the article." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 436 (1856).

In KANSAS V. COLORADO, 206 U.S. 46, "The first article, treating legislative powers, does not make a general grant of legislative power. It reads Article 1, Section 1, all legislative powers herein granted shall be vested in a Congress, etc." Then, in Section 8 it mentions and defines the legislative powers that are granted. By reason of the fact that there is not a general grant of legislative power, it has become an accepted constitutional rule that this is a government of enumerated powers. Further, Kansas citing FAIRBANK V. UNITED STATES, 191 U.S. 283, 288: "We are not confronted here with a question of the extent of the powers of Congress, but one of the limitations imposed by the Constitution on its action, and it seems to us clear that the same rule and spirit of construction must also be recognized. If powers granted are to be taken as broadly granted and as carrying with them authority to pass those acts which may be reasonably necessary to carry them to full execution; in other words, if the Constitution in its grant of powers is to be construed that Congress shall be able to carry into full effect the powers

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granted, it is equally imperative that, where prohibition or limitation is placed upon the powers of Congress, prohibition or limitation should be enforced in its spirit and to its entirety. It would be a strange fault of construction that language granting powers is to be liberally construed, and that language of restriction is to be narrowly and technically construed." (Id 91).

"But it is useless to pursue the inquiry further in this direction. It is enough for the purpose of this case that each state has full jurisdiction over the lands within its borders, including the beds of streams and other waters." (Id 93).

ST. LOUIS-SAN FRANCISCO RY. V. SATTERFIELD 27F 2d 586 (1928), "The legislature of a state has unlimited power to transfer jurisdiction to the United States except as it may be restricted by state or federal Constitutions.'~

KLEPPE V. NEW MEXICO 426 U.S. 529, 49 L. Ed. 2d 34 (1976), is another constitutional issue like the Nevada case. The question asked was if the Wild and Free-Roaming Horse and Burros Act was constitutional. Here again this case did not involve a claim of title to the land. The Supreme Circuit Court found the Wild Horse Act constitutional.

This case was a reversal of the District Court ruling. Supreme Court Justice Marshall, "...appellees mistakenly read this language to limit Congress' power to regulate activity on the public lands...and while the furthest reaches of the power; granted by the Property Clause have not yet been definitively resolved, we have repeatedly observed that the power over the public lands thus entrusted to Congress is without limitation... we find that, as applied to this case, the act is a constitutional exercise of congressional power under the Property Clause...we need not, and do not decide whether the Property Clause would sustain the act in all of its conceivable applications." (Id 538, 539, 546).

A most recent case NEW YORK V. UNITED STATES 120 L. Ed 2d 120 (1992), "...the Constitution question is as old as the Constitution: it consists of discerning the proper division of authority between the federal government and the states. We conclude that while Congress has substantial power under the Constitution to encourage the states to provide for the disposal of the radioactive waste generated within their borders, the Constitution does not confer upon Congress the ability simply to

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compel the states to do so..." (Id 133).

"...If a power is delegated to Congress in the Constitution, the Tenth Amendment expressly disclaims any reservation of the power to the states; if a power is an attribute of state sovereignty reserved by the Tenth Amendment, it is necessarily a power the Constitution has not conferred on Congress." See UNITED STATES V. OREGON 366 U.S. 643, 649, 6 L E. 552, 66 S ct 438 (1946); OKLAHOMA EX REL. PHILLIPS V. GUY F. ATKINSON CO., 313 U.S. 508, 534, 85 L. Ed. 1487, 61 S ct 1050 (1941) (Id 137).

"It is in this sense that the Tenth Amendment 'states but a truism that all is retained which has not-been surrendered.' UNITED STATES V. DARBY, 312 U.S. 100, 124, 85 1 Ed. 609, 61 S ct 451, 132 ARL 1430 (1941). As Justice Story put it, 'This amendment is a mere affirmation of what, upon any just reasoning, is a necessary rule of interpreting the Constitution. Being an instrument of limited and enumerated powers, it follows irresistible, that what is not conferred, is withheld, and belongs to the state authorities...' (Id 137).

"Congress exercises its conferred power subject to the limitations contained in the Constitution." (Id 137). (my emphasis added).

The United States Constitution did not allow for the Congress to regulate private property in the states; the regulation of private property in any state falls under the sovereignty and jurisdiction of the state's policy power. In NEW YORK V. UNITED STATES, the court further states, "As an initial matter, Congress may not simply commandeer the legislative process of the states by directly compelling them to enact and enforce a federal regulatory program." HODEL V. VIRGINIA SURFACING MINING AND RECLAMATION ASSOCIATION INC., 452 U.S. 254, 288, 69 L Ed 2d 1, 101 S ct 2352 (1981). In HODEL, the court upheld the Surface Mining Control and Reclamation Act of 1977 precisely because it did not 'commandeer' the states into regulation mining." The court found that "the states are not compelled to enforce the steep-slope standard, to expend any state funds, or to participate in the federal regulatory program in any manner whatsoever." (Id 141).

IF THE STATE RATIFIED OR GIVES CONSENT TO ANY AUTHORITY WHICH IS NOT SPECIFICALLY GRANTED BY THE UNITED STATES CONSTITUTION, IT IS NULL AND VOID.

The NEW YORK court further states: "Where Congress exceeds its authority relative to the states; therefore, the departure from the Constitutional plan cannot be ratified by the "consent" of state officials." An analogy to the separation of powers among the branches of the federal government clarifies this point. The Constitution's division of power among the three branches is violated where one branch invades the territory of another, whether or not the encroached-upon branch approves the encroachment. In BUCKLEY V. VALEO, 424 U.S. 1, 118-137, 35 L. Ed. 2d 659, 96 S ct 612 (1976), for instance, the court held that the Congress had infringed the President's appointment power, despite the fact that the President himself had manifested his consent to the statute that caused the infringement by signing it into law. See NATIONAL LEAGUE OF CITIES V. USERY, 426 U.S., AT 842, N 12, 49 L. Ed. 2d 245, 96 S ct 2465...Congress cannot be expanded by the 'consent' of the governmental unit whose domain is thereby narrowed, whether that unit is the executive branch or the state's." (Id 154).

"State officials cannot consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution." (Id 154). (my emphasis added).

SUMMARY

When the United States Constitution was adopted, it was a new basic law of the land. Some people today consider it as the "Supreme Land Management Plan" (Cliff Gardner, Elko County Rancher/Historian, October 1, 1993).

The evidence is clear that the United States Constitution does not delegate any powers to Congress that allows Congress to grant to any federal agency legal claim to all public lands within Nevada's borders, except those pursuant to 1.8.17. Nor does Congress have any delegated power to grant power to the federal agencies to regulate private property on the public lands within Nevada's borders.

The Supreme Court of the United States holds that the federal government has no right or power under the constitution to own, hold control of, or exercise any complete municipal sovereignty over any land of any kind except - the District of Columbia; land it had purchased within a state, with the consent of the state legislature, for its own governmental uses, (forts, arsenals, dockyards and other needful buildings) and over acquired territory before it is divided into states. That is exactly what

the Constitution says and that is what the Supreme Court said it means.

Some consider the case of NEW YORK V. UNITED STATES (1992) as the strongest states rights case ever by the United States Supreme Court (Don Bowman, Churchill County Businessman, October 27, 1993). The Supreme Court of the United States held that Congress exercises its conferred powers subject to the limitations contained in the Constitution, if the state ratifies or gives consent to any authority which is not specifically granted by the United States Constitution, it is null and void, state officials can not consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution.

The United States Constitution is clear, NEVADA LAW IS CLEAR. Nevada owns all the public lands in Nevada and all the minerals subject to existing rights, and has complete jurisdiction and control of these lands. NRS 321.5973(1)

The Tonopah Resource Management Plan and Environmental Impact Statement and Rangeland Reform '94 apply only to federal property in Nye County pursuant to 1.8.17 of the United States Constitution.

Again, if anyone can produce any evidence to the contrary, please bring your evidence forward.

As I was born and raised in Smoky Valley, Nevada and as a Nye County Commissioner, I strongly believe in the principals o,f multiple use which will provide the greatest benefit to the people of Nye County, the State of Nevada, and the United States. As a county commissioner, I believe in management of our natural resources that is closest to the people and to the resources themselves. This being with county government, as our founders of this great country believed in when they settled America.

With the strong leadership in Nye County, we can address through our Nye County Land Use Plan, all issues presently being managed by the federal agencies. With the appointment of a Nye County Public Lands Commission, we can involve the actual public land users as advisors to the Nye County Board of Commissioners.

Article 15, Section 2 of the Constitution of the State of Nevada required that I take the oath to support, protect and defend the Constitution and Government of the United States and the Constitution and Government of the State of Nevada. The United

States Constitution limits the land that the federal government can own and manage. The Nevada state law clearly establishes ownership of the public lands. The supremacy clause of the United States Constitution makes Nevada law supreme in the absence of power granted to Congress by the United States Constitution. My constituents are demanding that I fulfill my oath of office by making sure it is recognized that within the borders of the state

NEVADA OWNS ALL PUBLIC LANDS.

Richard L. Carver, Vice Chairman
Nye County Board of Commissioners
HCR 60, Box 5400
Round Mountain, NV 89045-9801
(702)377-2175

Cc:

The Honorable Harry Reid, U.S. Senator
The Honorable Richard Bryan, U.S. Senator
The Honorable Barbara Vucanovich, U.S. Representative
The Honorable James Bilbray, U.S. Representative
The Honorable Frankie Sue Del Papa, Nevada Attorney General
All Nevada Legislators
Mr. Dean Rhoads, Chrmn, NV Committee on Public Lands
Mr. John Marvel, Vice-Chrmn, NV Committee on Public Lands
Mr. Roy Neighbors, NV Committee on Public Lands
Mr. Mike McGinnis, NV Committee on Public Lands
Mr. Mark James, NV Committee on Public Lands
Mr. Jack Regan, NV Committee on Public Lands
Ms. Karen Hayes, NV Committee on Public Lands
Mr. John Crossley, Director, Legislative Council Bureau
Mr. Pete Morrow, NV Department of Natural Resources
Mr. Tom Ballow, Nevada Department of Agriculture
Mr. Russ Fields, Nevada Department of Minerals
Mr. Willie Molini, Nevada Department of Wildlife
Ms. Pamela Wilcox, Nevada Division of State Lands
Mr. James Currivan, BLM, Battle Mountain District Manager
Mr. Billy R. Templeton, BLI1, Nevada State Director
Mr. James Elliott, BLM, Carson City District Manager
Mr. Kenneth Walker, BLM, Ely District Manager
Mr. Rodney Harris, BLM, Elko District Manager
Mr. Ben Collins, BLM, Las Vegas District Manager
Mr. Theodore Angle, BLM, Tonopah Resource Area Manager
Mr. Wayne King, BLM, Shoshone Resource Area Manager
Mr. James Phillips, BLM, Lahontan Resource Area Manager
Mr. John Mattheissen, BLM, Walker Resource Area Manager
Mr. Runore Wycoff, BLM, Stateline Resource Area Manager
Mr. Gerald Smith, BLM, Schell Resource Area Manager
Mr. Gene Drais, BLM, Egan Resource Area Manager
Mr. R.M. "Jim" Nelson, Supervisor, Toiyabe National Forest
Mr. John Inman, Supervisor, Humboldt National Forest
Mr. David Grider, USFS, Tonopah District Ranger
Mr. Dayle Flanigan, USFS, Austin District Ranger
Mr. Guy Pence, USFS, Carson District Manager
Mr. Jim Tallerico, USFS, Las Vegas District Ranger
Mr. Jerry L. Green, USFS, Ely District Ranger
Mr. John S. Turner, Director, U.S. Fish & Wildlife Service
Mr. David Harlow, Nevada, US Fish & Wildlife Service
All Nevada County Commissioners
All Nevada County District Attorneys
Nevada Farm Bureau
Nevada Cattlemans Association
Nevada Sheep Growers Association
Nevada Mining Association
Nevada Miners & Prospectors Association
Nevada Association of Cities
Nevada League of Cities
C.A.R.E.E.

The Truth Men Fear

by Jonathan Allen Cummings

(Gospel Plow thanks Mr. Cummings for permission to reprint this timely essay.)

Few dare to admit when it's time to abandon peaceful discourse at the ballot box in exchange for the cartridge box, even when every other possibility has ostensibly been exhausted. But why?

There are three reasons:

1. Paleoconservatives fervently believe that they have "The Truth" on their side. Therefore, they think it is only a matter of time before their adversaries will see the light and yield the right of way. But in the end, it is not just the truth that defeats tyranny and wins the battles for the heart and soul of a nation; rather, it is the willingness, the determination and the collective strength of a people loyal to a cause, which is based in the truth, that prevails.

Yet, history has been mired with the corpses of countless victims who mistakenly relied on their good intentions to achieve cultural sovereignty without employing the vigorous use of arms. Even when the abuse and suffering has spanned several generations, most have seemed reluctant to accept the fact, that, those who are blinded by sin do not possess the common sense needed to differentiate between right and wrong. It is only when the price of being nobly passive far exceeds the cost of implementing aggressive force when the downtrodden finally consider a call to action. By then, though, it is much more expensive than most would hazard to guess.

Notwithstanding, conservatives have understood what it means to maintain peace through strength. The problem arose when they failed to prevent leftist saboteurs from tampering with the proverbial line drawn in the sand. Instead of standing firm, they have repeatedly given in to the winds of compromise; and with the passage of time, it has become increasingly difficult for even our most astute thinkers to locate the original mark. As a result, conservatives have learned to tolerate the redefinition of terms according to an ungodly majoritarian consensus which is being bolstered by the redistribution of the wealth.

In contrast, the Founding Fathers created the Second Amendment to be an insurance policy against all sorts of tyranny, none of which included delegating the interpretation of a fundamental right to government referees. Unfortunately, the bad guys have beaten the good guys to the punch; and whenever they could pull a fast one, they have gotten away with blaming those they hit below the belt for not getting out of the way. In short, when paleoconservatives cry foul, liberals and their neoconservative cousins just change the rules of the game.

In essence, then, despots and charlatans carry a big stick they have not been afraid to use. This explains, in part, why rampant crime, licentiousness, corruption, infidelity, lusts of the flesh, materialism, same sex marriages, abortion, mandatory charity, feminism, multiculturalism, illegal immigration, progressive taxation and even compulsory education, to name just a few societal afflictions which are blessed by the state, continue to proliferate.

To make matters worse, trendy Christians have been compromising their principles for so long they have lost sight of their religious heritage. Many have also been duped into thinking it is quite reasonable to adopt a secular form of righteousness in exchange for the "antiquated" and "abstract" complexities outlined in the Bible. Little do they know, however, that they have been participating in the glorification of dirt; which is to say, the epitome of rebelliousness towards God and the quickest path to ruin. In fact, the steady erosion of Colonial values has made us accessories to the very evils we are duty-bound to hate. The solution, therefore, lies in one's capacity to accept reality for what it is, rather than what they wish it to be;

2. Although many like to complain bitterly, and go through the motions of instituting changes within the confines of a system which has been transformed into a secular arbiter of laws, being somewhat comfortable and fat causes an apathetic majority to lack the desire to do what needs to be done. Frankly, there is an appalling level of toleration shared by conservatives, even when their most sacred principles have been compromised or violated; and this dreadful situation exists because far too many have actually found contentment within the status quo. To put it succinctly, ordinary selfishness and narrow-mindedness, as old as civilization itself, has had as much of an impact on conservatives as it has to liberals;
3. Coming to grips with the worst case scenario, which involves an armed insurrection, means that there is no turning back once that threshold is crossed. As a result, many fear losing what little freedom they have because they have rationalized that their current pitiful condition is preferable to fighting for what has been lost or is about to be seized. This is besides the fact that genuine liberty comes directly from maintaining God's Law (i.e. the Ten Commandments), not manmade imitations.

So in effect, an alarming number of our Founding Fathers descendants have accepted the faulty notion, that, the government's definition of liberty has a greater value than the legitimate authority traditionally inspired by the Word of God. Thus, each time the establishment takes something away, the morally inept ignore what has been confiscated by staying focused on what they still have, even though what remains is counterfeit, mundane or utterly worthless.

Worse still, cultural saboteurs have managed to convolute the meaning of righteousness into a New Age utilitarian perspective, which is to say, man ultimately decides what is right and wrong, not God. The net effect of this deception, regrettably, has helped constitute a pretentious disposition of endearment among the masses for things which are neither virtuous or honorable. Nevertheless, this explains why it is useless to

pretend that the hearts and souls of a nation can be won over by confronting Goliath with anything less than what God has determined takes to succeed.

Given these circumstances, there is nothing to be gained by tossing what amounts to token gestures at a managerial class which has been commandeered by ignorant swine; neither will we convince the multitudes who have become dependent on the "freedom" to indulge in the immorality the state protects to surrender what they now assume are inalienable rights. Yes, we have to adopt an alternative plan, a plan that every able-bodied patriot knows in his gut is unavoidable.

In all honesty, we are the last remnants of God's people who share the same fiery spirit that guided our forefathers; and like them, we too must find the courage and fortitude to live free or die. Because we alone acknowledge the fact that America was founded by Christians, was nurtured by Christians, and was meant to be the world's last sanctuary for Christians, we must act to take this country back, lest we grovel in the bondage of our own cowardice.

In retrospect, it was never the intention of the Framers to create a safe-haven for heathens, agnostics, or multicultural proselytizers worshipping at the altar of moral relativism. No, it was their intention to create a society reflective of and obedient to, the teachings of Christ Jesus, not the Greek's mythological gods, the god of the Aztecs, or the Moslems.

If you recall, early on Thomas Jefferson declared: "God forbid we should ever be twenty years without such a rebellion." Translated: it was their duty then, just as it is ours today, to use force to insure the preservation of the original culture if and when it has deviated from its prescribed tenets. Unlike the failed governing arrangements devised by countless others, America's architects chose to model a unique constitutional republic, meaning a system built upon the rule of law which affirmed God as sovereign.

In so doing, they constructed a system around a single culture which took into account man's fallen nature, and this led to instituting the checks and balances needed to safeguard against the ever changing moods of popular opinion. Yet, one need only study the steady degenerative progressions of the Soviet Union and China to get a sense of where we're headed; and although our leaders refer to themselves as anything but the arrogant charlatans they really are, we know the utilitarian ethic which guides them is no different than the thinking espoused by Mao Tse Tung and Joseph Stalin. In fact, ideologically speaking, there is no substantive difference. Granted, their methods may vary somewhat, but their objectives are technically one in the same.

So, here we are, 131 years since the wrong side won the Civil War; and alas, our nation has been overrun by sniveling dependents and shrewd carpetbaggers feeding off of each other. Like maggots gnawing away at an apple's core without regard of consuming the seeds, they defile liberty and leave a trail of destruction that makes it impossible to bring forth new fruit.

When George Washington gave his farewell address he offered this observation: "It is substantially true, that virtue or morality is the necessary spring of popular government." Yet, today we are told that things other than social issues matter most; which explains, in part, how the Money Man mentality that presently dominates our culture was able to assert itself above the laws of God. Perhaps Alan Keyes said it best when he warned: "We can no longer follow leaders for whom the moral challenge facing this nation is an afterthought.... Politicians unwilling to confront the killing spirit of our times declare their moral cowardice and forfeit the right to lead."

Another great statesman, Andrew Jackson, wrote: "In a free government he demand for moral qualities should be made superior to that of talents". But try telling that to the Wall Street jackals and their Washington puppets who are elated about redistributing the wealth mostly among themselves. Like cancer in the blood, it's absurd to believe that the disease will somehow cure itself; nor should anyone with even a remote idea about right and wrong be satisfied while waiting endlessly for the unattainable.

Hence, today's patriots must do what needs to be done because they are bonded to a higher set of ideals: one nation under God and one culture over man. Moreover, we cannot afford to close our eyes to the fact that our country has degenerated beyond repair when we are expected to drink poison to quench our thirst for righteousness. No, corrective surgery will not restore a missing arm or a leg; instead, the time has arrived for a complete overhaul beginning with the head.

The question is: how much does freedom mean to you?

Bear in mind, the Book of Mark states that the spirit is willing, but the flesh is weak. So do not think for a moment that genuine freedom comes without paying a price; nor will the temptation to neglect our duties be easy to overcome. We just have to hope that God grants us the wisdom and the courage to purge tyranny from our shores before we drown in disgrace like the people who ignored Noah.

But because most folks prefer not to accept unpleasant realities, regardless of how corrupt the conditions in America have become, the path towards prosperity will be long and arduous. Even so, we have already seen countless examples of failing to get satisfaction by way of either peaceful protest or petitioning of grievances. You must ask yourself: can anyone honestly be a patriot or a defender of freedom while allowing the unborn to be killed? In truth, they can't; but if you are willing to accept the responsibility of upholding the sanctity of life entrusted to us by God, then we really have no other choice but to go on the offensive.

Indeed, Christians are drastically out-numbered, out-financed and out-gunned, but when has God's people ever needed the most of anything in order to defeat the vanguards of sin? Never! So be careful not to make the mistake of embracing the strategy of liars who depend on your pacifism to maintain their stranglehold. Rest assured, though, doing nothing to stop the advance of evil is the same as giving it your blessing.

May we, therefore, find strength in the words of Charles Montesquieu, the one man who influenced our Founding Fathers perhaps more than any other: "When once a republic is corrupted, there is no possibility of remedying any of the growing evils, but by removing the corruption and restoring its lost principles; every other correction is either useless or a new evil." You may not fully understand the significance or the ramifications of applying what is

normally unthinkable, even in a dire situation, but the massacre at Waco should have been a definite wake-up call. If not, you are most likely part of the problem, not the solution.

So get prepared. Those who insist on talking their way out of exercising their responsibility to God and country are helping to destroy everything our Founding Fathers fought to establish. The choice is simple: you either do battle with the enemy on his terms (which most assuredly brings about defeat); or you take advantage of launching an organized assault under the auspices of surprise. Least of which, one must first possess the initiative to cut the cord with the lords of imagery; and that can only happen when we stop running from the truth and face tyranny head on.

This is the truth:

The war of words is over except in the minds of the naive and the spiritually dead.

For the love of God, we must end this romantic attachment to the false spirit of self-righteous pacifism which has taken the place of rational thinking. Like the concubine who eventually learns to love her brutal master, much of the body politic has been conditioned to get satisfaction while being molested. God bless the patriot, for without these men and women, America will be no more.

Jonathan Allen Cummings

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Created: Saturday, March 08, 1997, 20:42

Test Fire: ArmaLite AR-10A2

**Specifications:**

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating (6 locking, 1 safety lug)
Caliber - .308 Winchester (7.62 NATO)
Barrel - 20" Chrome, 1:12 Twist, AR-10 Heavy Weight
Sights - National Match aperture and hooded front post
Length - 41"
Weight - 9.75 lbs
Feed device - 10 rnd. detachable box magazine (converted 20 rnd. M-14 mags. available)
Options - National Match two stage trigger
List price: \$1375.00

Description:

This version of the AR-10 is the most basic, representing a 7.62 NATO version of the AR-15 H-Bar. The carry handle is integral to the upper receiver. Front sight is integral to the gas block. National Match sights are standard. A muzzle brake is installed in place of a flash hider.

Apart from a rough guard and extremely tight detent plunger for the winter trigger, fit and finish are as good or better than any other AR type that I have handled. Upper and lower receiver fit is not tight, but not sloppy. Upon initial disassembly and cleaning I found the carrier, bolt, pins and pivots were dry and required lubrication. The rear sight was also dry, but adjusted nicely once properly lubed.

The standard trigger is slightly better on this example than some AR types, though still heavy and creepy. A two-stage National Match trigger is available and may be worthwhile.

Two ten round magazines, a sling, and an operator's manual are provided. The operator's manual is concise, clear, and well illustrated. Operation and maintenance is typical of AR-15/M-16 types. It would be helpful if ArmaLite would produce and include in the accessory package a cleaning kit designed for this chambering that fits the in the buttstock assembly. Until then, I guess an AR-15 kit with a 30 caliber bore brush will have to suffice.

Test Fire:

With the bolt closed, a fully loaded magazine was inserted into the rifle and the charging handle operated to chamber a round. Compared to a standard AR, a bit more effort was required for this procedure due to the heavier action spring and the "no extra capacity" design of the magazine mandated by our friends at ATF.

One round was fired at 25 yards to determine if the rifle was zeroed. Factory settings placed this shot squarely in the one inch black I used for this test. The rifle was then completely disassembled, inspected, and cleaned.

NOTE: ArmaLite recommends a 100 round break-in procedure for their target barrels. The AR-10A2 comes with a standard 1 in 12 twist chrome lined barrel and no break-in is required. Still, I feel that a break-in procedure will help to maximize the accuracy potential of any barrel. Thus, the break-in procedure was followed on this bore during the period of this test. Whether this had any effect on accuracy, I can only speculate.

Having on hand 50 rounds of Federal Classic 150 gr. softpoints, I decided to fire these first. Because I did not want lead from the softpoint smeared into the chamber and bore, each round was dropped into the chamber by hand and the bolt then released. The bore (only) was cleaned after each shot for the first 12 rounds. From 12 to 50 the bore was cleaned after every 3 rounds. The bore was cleaned every 10 rounds from 50 to 200.

This first series was fired over a period of one and a half days. About half were fired using the iron sights, and the others using a Weaver V10 (two to ten power) variable scope mounted by way of the B-Square mount for AR types which attaches to the carry handle.

Average 3 shot groups for iron sights was 2.5 inches at 100 yards, 1.5 inches with the scope. Cases were consistently ejected about eight feet to the right and forward. Measured velocity averaged 2795 fps with a standard deviation of 17.

The next test used Federal Premium 150 gr. Ballistic Tip ammunition. The supplied 10 rnd. magazines were used. The first round from each magazine was loaded into the chamber via the charging handle. Ten rounds were then fired semi-auto for group, again about half with the scope and half with iron sights.

Ten shot groups with iron sights averaged 3 MOA, 1.5 MOA with the scope. Measured velocity averaged 2781 fps with a standard deviation of 14.8. I feel that this rifle is capable of better accuracy and would benefit from the installation of a match trigger and a quality scope.

Shooting at paper is informative, but practical shooting is more fun. The next test consisted of setting up my favorite reactive targets (water filled plastic gallon jugs) at 200 yards. Firing offhand and using the iron sights, I had no trouble at all hitting. The first shot resulted in a very loud bang immediately followed by a pleasing "WHOOOMP" as the Nosler Ballistic Tip turned the jug into shredded plastic and water vapor. Subsequent shots at remaining targets were equally gratifying.

200 rounds were fired in this initial testing period. During the test only the bore had been cleaned. The rifle was then completely disassembled, inspected, and cleaned. Although the gas system had become quite dirty, no malfunctions of any kind occurred during the testing process. No unusual wear was detected, in fact, I feel the break in process is not yet complete. I did notice that some of the Ballistic Tip ammo showed prominent marking of case heads in the area of the ejector plunger, though no other signs of excessive pressure were evident.

Conclusions:

I like the AR-10A2 ! Accuracy is quite good for a battle rifle type. Functioning was perfect over the period of the test. Although making the .308 sound like a heavy magnum, the muzzle brake is quite effective in limiting muzzle rise, helping the shooter maintain the sight picture. Certain accessories designed for the AR-15 fit the AR-10, including the DPMS ambidextrous selector switch. ArmaLite offers conversion of twenty round GI M-14 magazines for increased capacity. Those who like the ergonomics of the AR15 / M-16, but desire a more powerful and versatile chambering will appreciate ArmaLite's AR10 series.

More weapons:

[Bulgarian SLR-95](#)

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Friday, July 04, 1997 - 6:29:29 PM

NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

BULGARIAN SLR-95



Specifications:

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating
Weight (unloaded) - 7.6 lbs. (SLR-96 8.4 lbs.)
Length, barrel - 16.33 inches
Length, overall - 35.43 inches
Feed device - 5-round detachable box magazine (also accepts standard AK types)
Sights, front - Hooded post
Sights, rear - Tangent leaf, graduated from 100 to 800 meters
Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
Muzzle velocity - 2346 fps
Bullet weight - 122 gr.
Working pressure - 45,000 psi
Bore diameter - .301 inches
Groove diameter - .311 inches

Description:

The SLR-95 is a sporterized version of the venerable Russian AK style auto-loader. It comes equipped with a politically correct black polymer thumbhole stock (the SLR-96 comes with a wooden stock also in the politically correct configuration). Also standard is a five round detachable Zytel magazine, and a muzzle brake. The bayonet lug has been removed.

The fit and finish of the SLR-95 is excellent, especially for a rifle in the \$300 - \$400 range. It has none of the burrs and poor finish that plague many SKS's. And, unlike the MAK-90's and Maadi's, the SLR-95 is milled steel rather than stamped. The stock and handguard fit without any wobble or spaces (unlike some of the SKS's and MAK-90's I've encountered). All metal parts come with a black finish. The stock and handguard are either black polymer or European hardwood. A cleaning/tool kit and sling are also provided.

The magazine is a removable Zytel five round clip. This limitation is easily overcome as the SLR-95 will accept most AK clips. I've used 30 round Norinco clips and found them to perform without problems, unless the poor finish of these Chinese magazines is considered a problem.

Like most AK style rifles, the safety is located on the right side of the receiver. This is the one design flaw I encountered. To take the safety off requires removing your finger from the trigger. The safety also makes a very distinct click when moving it from one position to another. In a situation where quiet is necessary, this could be a problem. Trigger pull is very crisp.

Field Stripping:

Disassembly proved to be simple and easy. After making sure the rifle is unloaded, the safety is moved to the "SAFE" position. A safety lock release button on the end of the recoil guide allows the receiver cover to be lifted up and back for removal. The recoil guide sits within a groove in the receiver. Pushing it forward releases it from the groove, and it is then lifted upward and pulled straight back for removal.

The safety is then set to the "FIRE" position. At this point the bolt handle is pulled firmly backward the full length of its travel. This allows the bolt carrier/gas piston unit to be pulled backward out of the gas tube. The bolt is removed from the bolt carrier by pushing it to its rear position and turning it counterclockwise. It may then be pushed forward out of its bore in the bolt carrier.

The gas tube and handguard assembly are next. There is a gas tube latch lever that is rotated upward (stripping tool provided). This releases the handguard and allows it to be pulled upward and back. The rifle is now field-stripped and ready for cleaning.

By reversing these steps, the rifle can be reassembled. Caution must be taken to make sure the gas tube seats properly. The same is true of the receiver cover. The latter seems to work best if the cover is pushed into the groove in the forward part of the receiver, then snapped down over the safety guide release button.

Firing:

With a little practice, the SLR-95 is an amazingly accurate rifle. To compare accuracy and recoil, I fired both an SKS (older Norinco with milled receiver) and the SLR-95. The ammunition used was Sellier and Bellot, and Norinco. The SLR-95 had noticeably more recoil, perhaps due to its

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Bulgarian SLR-95

shorter length and lighter weight. The shell ejector is designed to function in sub-arctic conditions, and ejects the empty cartridge with enough force to leave a noticable scratch on the shoulder. This renders them unusable for reloading. Accuracy at 50 - 75 yards was equal. I was able to group in four inch patterns with both rifles. At 100 yards the SKS showed just slightly better grouping. Using a better grade of ammunition would likely give even better results.

All in all the SLR-95 is an excellent mid-priced weapon. Prices in the Pacific Northwest are in the \$300 - \$325 range. High quality fit and finish, good accuracy, ease of use and disassembly, ability to use standard AK magazines and parts make this rifle a good choice for the Christian freeman who wants to move up from the SKS.

Contributed by: "A Pastor"

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Friday, July 04, 1997 - 6:30:03 PM

Overcoming Obstacles to Sudan

(excerpted from Frontline Fellowship News 1996 edition 2)

Our mission had been invited to present a series of sermons at a Church Conference in Southern Sudan. Thereafter, we were to conduct a Pastor's Training Course and hold various chaplaincy services amongst the armed forces in the area.

As we had a large quantity of desperately needed Bibles and Christian books to deliver to the Churches, we first considered driving overland through Uganda and Zaire. Then word came through of a relief column that had been ambushed on the very road we needed to travel over. This brought to 240 the number of people killed in ambushes on the Northern Ugandan roads in the previous 4 weeks. This was the work of the so called "Lord's Resistance Army" (LRA), which pretends to be Christian, but whose members pray five times a day towards Mecca! The LRA has been heavily armed and supported by the Muslim Government of Sudan. The LRA's main activities have been attacking the supply lines of the Christians in Southern Sudan. In this, the LRA has been clearly serving the cause of Khartoum. When the Ugandan government closed the Northern roads to Sudan, our only option left was to fly into Western Equatoria.

After a hectic morning in Nairobi, we drove off with flight authorisations for each of our team members to depart at 6am the next morning from Lokichoggio. It took our heavily laden diesel truck 15 hours to reach Lokichoggio. The scenic route took us over the Great Rift Valley and through a dozen police checkpoints and army roadblocks. The last 200 km was through bandit territory notorious for violent attacks on cars and hijacking after dark. With our flight leaving the very next morning, we had little choice but to press on in faith.

As it happened, all we encountered were stray camels and zebra on the road. When we finally arrived in Lokichoggio at 3 AM, the frustrating task of locating the mission compound from which we were to depart began. When at last we tracked down the compound, we found the people there somewhat edgy. We were informed that their compound had been attacked by armed robbers 6 times in the previous two and a half months, including 2 nights before.

When we finally laid out our sleeping bags it was less than 2 hours to dawn. As it happened, I set my alarm and rose early in vain. The UN had cancelled our flight without any explanation being given!

The Church conference was only 2 days away, so we seriously prayed about chartering a private aircraft to fly our team and Bible shipment in. What made us hesitate was more than just the cost - the UN was warning that the Sudan Air Force had recently stationed 14 helicopter gunships in Juba to shoot down any unauthorised (i.e. non-UN) flights over Southern Sudan.

Breaching the Blockade

As I prayed through the various aspects involved in this dilemma, the Lord's leading became clear. We could not allow our mission to be guided by the UN or the Islamic government of Sudan!

God's people had invited us to this church conference, they desperately needed the Bibles, and the Lord had repeatedly confirmed that this mission trip was in His will. No matter what the cost, no matter what the risk, we had to improvise, adapt and overcome all obstacles to fulfil our commitments to the believers in Sudan, breach the UN blockade and deliver the precious cargo of Bibles and Christian books.

We swung into action and by dawn the next morning we were flying into Sudan with the Christian contraband - 1,200 Bibles in 5 languages and several boxes of Christian books and teaching manuals. As we flew over rolling hills, rocky mountains, the wide expanse of the Nile river and adjacent swamps, we were reminded of why aircraft are so important for travel across this vast country.

Soon we were bumping across the bush landing strip. Within ten minutes, the charter aircraft was soaring off again leaving us amidst piles of Bible boxes and our bush kit. We were then berated by some local official because they had no prior knowledge of the flight. *"You might have been shot down!"* He was clearly agitated. After calming him down, we were able to begin our journey by road to the site of the church conference.



Camouflaged Church Conference

We were welcomed by an enthusiastic choir of singing and dancing Christians. They said that they had scarcely dared to believe that we would be able to make it. It had been many years since they had last had an outside visitor to the churches in their district. We were informed that the front - the nearest Muslim garrison - was a mere 15 miles away. Because the last church diocese gathering had been subjected to an aerial bombardment (6 bombs had been strung across the town, one bomb landing in the church compound), they had constructed a special conference venue in the bush outside the town. It was carefully camouflaged under tree cover and would not be visible to Muslim aircraft.

The town was an important centre for spiritual revival and Christian leadership training. The pastors pointed out to us where previous bombs had exploded and the trenches we were to use for cover in the event of an air raid. Every home seemed to have its own trenches for cover.

The next morning an enthusiastic choir and soldiers escorted us through the bush to the conference centre. It was beautifully constructed in a shady clearing covered by tall trees. It was clear that a lot of hard work had gone into this venue. Hundreds of cheerful Christians were converging on the site from all directions. Many were singing, some wore or carried crosses. The Commissioner of the district (who is also a church elder) officially welcomed us to the conference. He said that *"This is a war for religious freedom. The Khartoum government has made it clear that only Islam will be*



allowed in Sudan." The SPLA in New Sudan (the South) was fighting for the freedom to hold church conferences like this. He said that they could not guarantee our safety from air attacks but they would do all they could to ensure our safety whilst their guests. Throughout the conference military patrols circled the area and vigilant soldiers scanned the surrounding jungle.

We learned that all of the people in this town were displaced people. Just a few years ago their town had been overrun by a Muslim offensive. They had then built this temporary town until they could move back to their homes.

We were impressed with the high standards of civil administration, church structures, community organisation, hygiene and spiritual fervour maintained in the district. The Commissioner explained that the reason for all this was that a Scottish missionary couple - Dr. Kenneth Fraser and his wife Eileen, had come and firmly planted the Gospel in Moruland in 1920.

Celebrating Life and Liberty

On 21 March, we joined thousands of jubilant dancing and singing citizens of Maridi as they celebrated the 5th anniversary of the liberation of Maridi from the Arabs - in 1991. The governor officially thanked those of us who were assisting their suffering people. We were also told of how the Muslim forces had herded civilians at gunpoint and then had them crushed under their tanks as the frustrated GOS forces were fleeing Maridi in 1991.

Soldiers for Christ

The next day, 22 March, we held the first official FF chaplaincy service amongst the SPLA. The captain and his NCO's were immaculately dressed up for this occasion and the clamour for Bibles afterwards was encouraging.

After this we were invited to conduct a chaplaincy service for the 7th Division. We rose before dawn and trekked through the bush and across the town, then up the hill to the barracks. Long before we could see the base we could hear the singing of the soldiers whilst they ran. The barracks were battle scarred with walls pockmarked with bullet holes and torn roofs where mortar shells had exploded.

The unit was in high spirits as they had just heard of the fall of another key town on the Ethiopian border - Pochalla - to the SPLA forces.

Approximately 1,500 men of all ranks were gathered on the parade ground singing Christian hymns as the Chaplain - holding high a wooden cross - led them in praise to God for their victory. Many soldiers had crosses pinned to their uniforms. As I presented a Gospel message to the division, they responded enthusiastically. In fact, I had some trouble maintaining the flow of the message as they constantly interrupted with applause and cheers - a very receptive audience indeed.



Afterwards we were mobbed for Bibles and ran out all too quickly. Fortunately we had more boxes back at our camp which we could carry over on our next outreaches to the base but even the other 12 boxes of Bibles would prove insufficient to satisfy the intense demand for Bibles in their various languages. We would need to bring in many more Bibles on our next trip.

"These Bibles that you have brought are a very great achievement" declared the Chaplain. "We know that it is very difficult to bring them in. The UN and the Arabs do not want us to receive the Word of God because they know that it will be the most powerful weapon for our freedom. This is a great day. These are the first Bibles ever distributed amongst our soldiers. You have been the first foreign visitors to take a Chaplaincy service in the SPLA."

Rev. Peter Hammond

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Last update - Sunday, May 25, 1997 - 10:25:11 AM

Strafed and Bombed in the Nuba Mountains

excerpted from:

Frontline Fellowship News; 1997 Edition 2

A joint Frontline Fellowship (FF) and Voice of the Martyrs (VOM) mission team to the Nuba Mountains was attacked by Government of Sudan (GOS) helicopter gunships on 4 March, 97.



FF had been invited to join VOM on its first trip to the Nuba Mountains. VOM chartered the DC-3 aircraft and organised the relief packages of medicines, food and agricultural tools. FF supplied 1,500 Arabic Bibles (of which 680 were delivered on the first flight). Within 45 minutes of the mission team landing behind enemy lines in the war torn Nuba Mountains, two MI-24 Hind helicopter gunships came roaring over the airstrip.

Over 500 Nuba civilians had come to receive the relief aid and Bibles. There was much rejoicing and excitement. "You're the first visitors we've ever had in their area. Nobody has ever brought us any aid before," they were told. They were still organising the aid distribution when the Muslim gunships came in low with twin 30mm machine cannons blazing. As the crowd scattered, one bomb or rocket exploded in the middle of where the crowd had been. The gunships circled and made three strafing runs over the area. They systematically rocketed and shot wherever people were fleeing. Our team saw two Nuba women shredded by machine cannon fire.

More missiles were fired. Huge boulders were blown into pieces. As one MI-24 gunship came roaring across at tree top level with 30mm machine cannons blazing, Steve could actually see the helmeted face of the pilot. The door gunner fired at Steve with a 14.5mm machine gun. All around Steve the ground was churned up as he sprinted for cover. Bullets cracked and ricocheted alongside as he dived into a dry river bed and took cover.

As Scott ran towards the rocks, something seemed to trip him up and he fell heavily to the ground. Others later said that they clearly saw shrapnel from a missile fly right over him.

One terrified little boy was seen running and screaming as bullets literally churned up the ground all around him. Yet he ran through the gauntlet of flying metal and escaped unharmed. A pastor who witnessed it said that it was clearly a miracle of God's protection. Incredibly, only 2 had died in the vicious attack. Considering the vast amount of ordinance expended, it was hard to believe that so few had been hit.

Each helicopter made three or four attacks and left only when it seemed that they had fully expended all their ammunition, bombs and rockets.

Some SPLA soldiers then led the mission team up the mountain to a secure area controlled by the resistance movement. They explained that the Arabs had sent out a mechanised column of ground forces to wipe out our mission team, but that the SPLA had ambushed them twice, delaying them effectively.



The local SPLA commander and a pastor welcomed our team warmly. They then organised their people to collect the scattered relief supplies and Arabic Bibles so that the distribution could be effectively carried out.

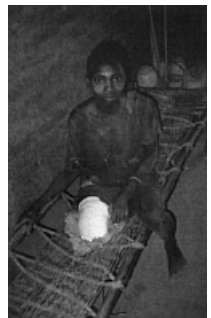
This was the beginning of an 8 day mission to the Nuba. During this time our missionaries saw GOS forces burning dozens of villages and amassed documentation and photographs of the systematic scorched earth "combing" policy of the Muslim government of Sudan, their terror bombings, slave raids and concentration camps.

For 3 consecutive days, from 21 to 23 February, GOS Antonov bombers had attacked the villages of Debri, Heiban, Ungurban, and Buram countries. From 23 February to 2 March, GOS troops (transported by trucks and preceded by T-72 tanks and helicopter gunships) attacked the villages which had been bombed by the Antonovs. All the churches, schools and homes in these villages were set on fire and the livestock either looted or destroyed. On 28 February, nine Nuba women were kidnapped from a watering well at Kawkaryia.

Every day in the Nuba our team heard and saw villages being shelled by GOS artillery and bombed by GOS aircraft. The villages in Heiban country destroyed were : Toda, Elgoz, Nawli, Ere and Andreba (15,000 people displaced). The villages burnt down in Ungurban country included : Tendri, Teberi, Regafi, Kararyia, Garoud El Hemid, Lopa and Lebies (25,000 people lost their homes in this scorched earth campaign). The villages burnt in Buram country were : Tabanya, Lado, Togodo and Romla (12,000 people were displaced from these villages).

When our missionaries asked the Nuba people what their needs were, they listed the following: Education (books and teacher training especially), Bibles and missionaries, clothes, anti-aircraft weapons, bore holes, food and medical supplies.

Our team walked over 120 miles, mostly at night, through the mountains and across valleys, between enemy garrisons and past burning villages to reach a secure landing strip in time for an evacuation by air.



Throughout their time in the Nuba mountains, our team was given the most gracious hospitality by the courageous and long suffering Nuba people and the local SPLA unit performed magnificently to protect and aid our missionaries. One FF team remains in Sudan for on-going ministry. Please continue to pray for them and for the suffering Christians of Southern Sudan and the Nuba Mountains.

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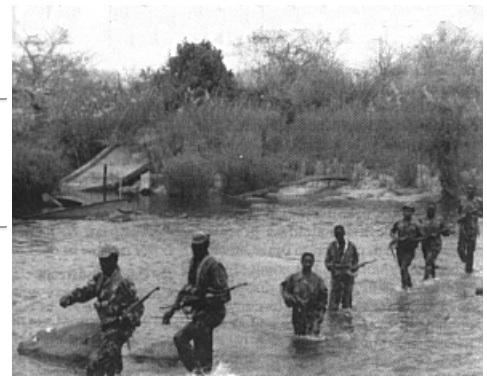
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SPLA Offensive Overwhelms Muslim Forces

excerpted from:
Frontline Fellowship News;
1997 Edition 2

A series of co-ordinated military assaults launched by the Sudan Peoples Liberation Army (SPLA) in March 1997 has succeeded in capturing 24 garrison towns previously held by the National Islamic Front (NIF) government forces. The spectacularly swift offensive swept all opposition aside and killed, wounded or captured a total of 16,000 enemy soldiers. By the end of March the strategic towns of Kaya, Yei, Lainya and Kajokeji had been captured by the victorious SPLA forces.



The entire border with Uganda is now effectively under SPLA control (as is the Zaire, Kenyan and Ethiopian borders with Sudan). The SPLA's dramatic new offensive has, therefore, broken the stranglehold of the NIF blockade on Western Equatoria and opened the road for relief supplies to be driven through Uganda into Western Equatoria. The SPLA is now also able to link its liberated territories in Eastern Equatoria to Western Equatoria and onto Bahr El Ghazal.



The SPLA offensive began at the end of the dry season, in March, with co-ordinated attacks on Government of Sudan (GOS) garrisons between Kaya (on the Ugandan border) and Yei (the heart of the agricultural belt) in central Equatoria. Just four days later, by 12 March, the SPLA had routed the GOS forces and captured seven GOS garrisons (at Kaya, Bazi, Morobo, Gumini, Limbe, Loka, and Yei).

The scale and ferociousness of the SPLA offensive clearly took the NIF regime by surprise. Five days into the offensive and three days after the capture of Yei, the GOS was persisting in promoting the propaganda that they were warding off an invasion by "Ugandan troops" at Kaya, but no mention had been made of the SPLA offensive. The GOS vigorously denied that the strategic town of Yei had been captured. The garrison town of Yei was considered so important by the GOS that it was reputed to have had and even larger defensive force than the Southern capital of Juba.

The refusal by the NIF regime to acknowledge that they had lost Yei led to another catastrophic defeat for the GOS. The fleeing GOS garrison from Morobo was informed by radio that Yei was secure and that they needed to break through the SPLA siege of the town. Nearly one thousand GOS troops were killed and a further thousand were taken prisoner by the SPLA in an intensely fierce battle south of Yei as the fleeing GOS force tried desperately to fight their way through to the Yei garrison which no longer existed.

The SPLA captured a vast quantity of equipment from the GOS forces. Seventeen tanks were captured intact at Yei along with an anti-aircraft battery. An Antonov bomber which was sent to bomb Yei was later shot down by this AA battery. The high flying Antonov exploded in mid air.

When finally the GOS admitted that they had "lost radio contact" with their garrison in Yei, the NIF leader, Lt. Gen. Omar Hassan Ahmad Al-Bashir, sought to draw attention away from their humiliating defeat at Yei by claiming that Lainya was his chosen line of defence for Juba. Lainya was so heavily fortified that Gen. Al-Bashir even issued a public challenge on TV and radio daring the SPLA to try to take Lainya. However, as he left the TV studios, Al-Bashir was informed that Lainya had already fallen to the SPLA. Lainya had fallen after only a 5 hour battle! The visibly shaken dictator then ordered that all remaining garrisons outside Juba should withdraw into the town itself for the defence of the Southern capital and its air base.

The effect of the news of the unbroken series of SPLA victories was devastating upon the GOS garrisons. As the last remaining garrison town of Kajokeji was surrounded, GOS troops began to desert in large numbers. When the GOS garrison began its retreat to Juba, it was ambushed and captured along with all their weapons, supplies and equipment. Predictably, the GOS continued to try to cover up yet another catastrophic defeat with another issue of lies. The official statement from Khartoum claimed that their "tactical withdrawal" from Kajokeji was successful and all had reached Juba safely. The fall of Kajokeji on 24 March brought to 19 the number of GOS garrisons captured by the SPLA in Central Equatoria since 9 March.



In less than three weeks, the entire military situation had shifted. Now it was not the SPLA controlled Western Equatoria which was besieged, but the GOS controlled Southern capital of Juba! At the time of the writing this report, the SPLA forces were a mere 40 kilometres from Juba and a wave of panic was sweeping through Juba. Morale amongst the GOS troops hit an all time low. Reportedly, many GOS troops simply threw down their weapons and ran or surrendered at the beginning of any firefight.

To compensate for their crushing losses in Equatoria, the GOS mobilised a massive mechanised column in the Upper Nile to capture Maban and Shali on 15 March. To celebrate this victory, the NIF regime announced that a million men would march on the streets of Khartoum to celebrate this great victory. Interestingly, when the SPLA had initially captured Maban two months previously, the GOS radio had informed the public that no such garrison post existed and Maban was merely the name of one of the small tribes living in the Upper Nile. By March 15, it had been officially converted into a strategically important town. The mass demonstration in Khartoum, however, failed to materialise.

In fact, the GOS consolation in taking Maban and Shali proved to be rather embarrassingly short lived. On 19 March the SPLA retook both of the towns, captured the garrisons and seized all of the equipment and supplies which had been brought in by the GOS forces. The Commander in Chief of the SPLA, Dr. John Garang, reportedly observed that the NIF regime had now taken upon itself the task of re-supplying the SPLA. Another leader quipped that Al-Bashir was now acting as the quartermaster-general for the SPLA!

7/3/25, 6:23 PM

SPLA Offensive Overwhelms Muslim Forces

Presumably now that the GOS have once again lost Maban, it will be returned to it's previous inconsequential status.



By the end of March, over 16,000 GOS soldiers had been either killed, wounded or captured, and Amadi, Lui, Lazoti and Jambo had also been captured by the SPLA. The strategic equilibrium in this war between the Muslim Arab North and the mainly Christian Black South had dramatically changed with the initiative having decisively seized by the SPLA.



In that time a present will be brought to the LORD of hosts From a people tall and smooth of skin, And from a people terrible from their beginning onward, A nation powerful and treading down, Whose land the rivers divide...

-Isaiah 18:7

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Historical Precedent for Christian Militia

In the American Revolution many clergymen took up arms against the British. The pulpits of nearly every colonial meeting house had for years proclaimed the apostasy of King George's government and the established Church. When the tyranny of British rule had become too much to bear, patriot clergymen not only encouraged the men in their congregation to join the American Army but actually formed and lead militias in the cause of liberty.

This list is by no means complete, but is meant to give a sampling of ministers and elders whose hands, like King David's, were fit for whatever mission the LORD assigned.

It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. You enlarged my path under me, So my feet did not slip. I have pursued my enemies and overtaken them; Neither did I turn back again till they were destroyed. -Psalm 18:32-37



Episcopal

Dr. Samuel Provost, first Bishop of New York
 Dr. John Croes, first Bishop of New Jersey
 Robert Smith, first Bishop of South Carolina

Presbyterian

General Morgan, Cowpens
 General Pickens, Cowpens
 Colonel Campbell, King's Mountain
 Colonel Williams, King's Mountain
 Colonel Cleaveland, King's Mountain
 Colonel Shelby, King's Mountain
 Colonel Sevier, King's Mountain
 Captain James Hall, North Carolina
 Adam Boyd, North Carolina
 James Armstrong, Maryland
 James Caldwell, New Jersey

The supreme knight and the great martyr of Presbyterianism, was pastor James Caldwell of the Presbyterian Church of Elizabeth, New Jersey, "the Rebel High Priest," "the Fighting Chaplain." He has been made famous by the story "Give 'em Watts!" It is told that at the Springfield engagement when the militia ran out of wadding for their muskets, Parson Caldwell, galloped to the Presbyterian Church, and returning with an armload of hymn-books, threw them on the ground, exclaiming, "Now, boys, give 'em Watts! Give 'em Watts!"... To add to the fame of Caldwell, the British made martyrs of both himself and his wife. General Knyphausen's expedition took Elizabeth in 1780, burning Caldwell's church and shooting his wife. Later they shot Caldwell himself, claiming that it was by mistake.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 102, 104



German Reformed

General Nicholas Herkimer
Baron Frederick William von Steuben

Lutheran

John Peter Gabriel Muhlenberg, Virginia



(Muhlenberg) was a pastor of a church at Woodstock, Virginia, at the opening of hostilities. When the news of Bunker Hill reached Virginia, he reminded his congregation that there was a time to preach and a time to pray; as for him, the time to preach was past.

"It is now," he cried, "the time to fight"; and throwing off his vestments he stood forth in the garb of a Virginia colonel.

His brother having remonstrated with him for his enlistment, he wrote:

"You may say that as a clergyman nothing can excuse my conduct. I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as any man. I am called by my country to its defence. The cause is just and noble. Were I a Bishop.....I should obey without hesitation; and as far am I from thinking that I am wrong, I am convinced it is my duty so to do - a duty I owe to my God and my Country."

In February, 1777, John Muhlenberg became a brigadier-general in the Continental Army; in September 1783, he was a breveted major-general. He took part in the battles of Brandywine, Germantown, and Monmouth; at Yorktown he commanded the first brigade. He was a member of the Virginia Convention of 1776; later he was vice-president of the supreme-executive council of Pennsylvania and he represented that state both in the House and in the Senate of the United States.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 114-115

Baptist

Colonel Joab Houghton, New Jersey

Colonel Houghton was in the Hopewell Baptist Meeting-house, at worship, when he received the first information of Concord and Lexington, and of the retreat of the British to Boston with such heavy loss. His great-grandson gives the following eloquent description of the way he treated the tidings:

"Still the breathless messenger he sat quietly through the services, and when they were ended, he passed out, and mounting the great stone block in front of the meeting-house he beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first words a silence, stern as death, fell over all. The Sabbath quiet of the hour and of the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the royal troops; the heroic vengeance following hard upon it; the retreat of Percy; the gathering of the children of the Pilgrims round the beleaguered hills of Boston; then pausing, and looking over the silent throng, he said slowly : 'Men of New Jersey, the red coats are murdering our brethren of New England! Who follows me to Boston?' and every man of that audience stepped out into line, and answered 'I !' There was not a coward or a traitor in old Hopewell Baptist Meeting-house that day."

Baptists and the American Revolution, Cathcart; 1876 rev. 1976; p. 56-57

The King's governor in the Colonies remarked that it was the "Black Robed Regiment" that instigated the people's resistance to the Crown. How is it that so many pastors in our day, when the evil promoted by government is so much greater than that the founders faced, are unwilling to preach the Law to the oppressor and liberty to the people?

Preachers who refused to be licensed by the Crown in the Colonies were jailed, beaten, and occasionally killed for their faithfulness. Today the vast majority of churches in America have taken a license to preach ([the 501-c3 tax exemption](#)) from the government. Preachers today have swallowed a theology that denies that Christ is King over ALL creation, including government, and instead declare that Satan is the ruler of this world. They have bent the knee to the Beast, and unless they repent, will receive the due reward for their apostasy.

The churches in Hitler's Germany either happily cooperated with the Nazi regime, or raised the hymns in the pews loud enough that they could not hear the trainloads of humanity being transported to slavery and death. Most of those fine old churches, and their congregations, were fire bombed into oblivion by Allied avengers.

Will America's church defy antichrist and stand for justice, liberty, and righteousness as she did in the later 1700's... or will she face the fateful lightning of Christ's terrible swift Sword?



- [Safeguarding Liberty: The Constitution & Citizen Militias](#)
- [Frontline Fellowship - Sudanese Christians Aided](#)
 - [Strafed and Bombed in the Nuba Mountains](#)
 - [SPLA Offensive Overwhelms Muslim Forces](#)

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Last update - Sunday, August 18, 1996 - 1:53:25 PM

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Mike Hill Memorial and Project Sunrise

"We can't expect God to be on our side, we must always choose to be on God's side. We must always make a choice between good and evil, there is no sitting on the fence."

- Mike Hill, 1995



**This Page is dedicated to the memory of Mike Hill.
Never forget his courage and commitment.**



*This Page (and Project Sunrise) are under construction.
Please return soon for more pictures and updated text.*

Mike Hill Story



Mike Hill (1945-1995) was a former Ohio National Guardsman and Canton Police Officer. After a number of years on the police force (1968-1973) he quit because of the daily corruption of law. Mike co-authored a book "I Was There" with Edward J. Grant, on the killings at Kent state. His house was demolished by the City of Canton in 1986. He studied the Constitution, the Bible and law and became very knowledgeable in these areas. He put his knowledge to good use instructing militia members in law and the Bible. His thirst for knowledge never stopped and he was killed on the way home from a Common Law study session.



The Militia Purple Heart and Militia On-line Bronze Star presented to Mike Hill (posthumously) by the 52nd.. Missouri Militia

"Mike Hill, as a man of God, had the courage of a lion and he also had the sensitivity of a lamb." - 2nd. OUM Brigade Commander, 1995



He was driving alone in his car while a car of other members followed behind him. They were passing through Frazeyburg (5 miles below the speed limit in the early morning hours of June 28th, 1995. At 2:15 am Sgt. Matt May (a Frazeyburg police officer) pulled Mike's car over, apparently unaware of the car farther behind him. Mike got out of the car and was told to get back in. He did and resumed travelling. He was pulled over again, a few miles down the road. The witnesses, in the trailing car, saw the officer jump out of his car and take cover behind his open door. Mike again got out of his car, took a few steps forward and was gunned down by four shots from the police officer. The witnesses, fearing for their safety and that of the teenage boy with them, fled the scene to a safe house where they swore out affidavits before witnesses. We received notification from them by 4:30 that morning.

The car Mike was driving



The sheriff was called into the situation to begin damage control. He stated, in an on-air interview (WNIR radio) that there were no witnesses, and implied the officer (who was previously accused of brutality during a traffic stop) was the only witness. A few days later, after learning of the sworn affidavits by the on-scene witnesses, the Sheriff changed his story and claimed an off-duty firefighter was in the patrol car (denied by the actual witnesses). The law enforcement officials (Muskingum county deputy Dresden police officer) who arrived less than ten minutes after the shooting, apparently created false evidence by placing Mike's handgun in his hand (the wrong hand) and shooting him in that hand as he lay dying on the ground (this was confirmed by an independent autopsy). This clumsy fabrication and the non-witness firefighter were used to suggest Mike had drawn a weapon on the officer. The Sheriff of Muskingum county refused to release the names of the supposed (firefighter) witness, the Dresden police officer, or the transcript from local law enforcement dispatches.

The Secret Grand Jury investigation ignored the testimony of on-scene witnesses, the incriminating secrecy of the Sheriff, and the independent autopsy. The secret Grand Jury produced no-charges against the officer who killed Mike Hill. Mike was stopped and killed because the Ohio Highway Patrol was issuing Alerts to all Ohio law enforcement that militia members were armed and extremely dangerous (despite that fact that not one single member has ever been accused of any violence or criminal acts). The small time police officer most likely panicked when he saw Mike's license plate "Ohio Militia, 3-13, Chaplain" and found it necessary to shoot on sight. No warning, no provocation, just shot him when he stepped from his car.

Mike Hill Memorial

7/3/25, 6:24 PM

Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Mikes family, friends, Ohio Unorganized Militia, and patriots from across the country laid Mike to rest on the family ranch in Graysville Ohio June 30th., 1995. The 4-ton (11'x 4'x 3') stone, pictured below, was brought to Mike's grave, from North Carolina, by the North Point team. The North Point team and the OUM together set the stone in place (over four feet deep in the ground). The stone was dedicated to Mike's honor and glory June 30th., 1996 with a memorial service.



Project Sunrise

When a militia member sacrifices everything, we can't forget them and we owe them, to make sure their families can make it through the tough times. It was very tough on Mike's family (God bless his widow Arleen). We new it was up to the OUM to make sure his plans for their future were carried out. Mike had started to build a new kennel for the family dog breeding business (which was needed to provide enough income to live off of and pay the bills). To ensure their livelihood and preserve the ownership of the ranch Mike is buried on, we picked up where Mike left off. We have begun the completion of the kennel.



Special Thanks to Joe, Bill and Phil. It would not have been possible without their skills and unselfish hard work. - Stark County OUM says God Bless You!

Please Help us save the Mike Hill Memorial (Project Sunrise)

We have made great progress so far. We have finished all the structural framing and siding, the roof, most of the electric, the drains and some of the plumbing (including 250 feet of water line to the memorial). A new septic system and leach field are completed as well as the grading. We have installed and filled the heating system (in the floor) and completed the concrete floor. We still must build interior kennels and rooms (kitchen, office, bathroom), pour concrete for exterior portion of the kennels and build the exterior kennels and install doors, gutters and downspouts. ***I really hope we can finish this before the big cold.*** Of course our biggest obstacles are money and manpower.



If Mike's widow can't make a living and pay the mortgage she will be evicted!

When we finish building the dog kennel, she will be able to make the payments. We must finish before winter! However, we have run out of money and we still need the following items:

- **concrete or (cement) -- 50% DONE, THANK YOU**
- **Railroad ties (150 sq. ft.)**
- **Rebar 3/4 or 5/8, 8ft (10 to 15 needed)**
- **Chevy Engine 250 cu. in. Straight 6 -- DONE, THANK YOU**
- **chain-link fence**

If you, or anyone you know, can supply these items or provide them at reduced costs PLEASE HELP! We work every other weekend if you'd like to help with the labor.

[Call or write to the Stark County OUM](#)

If you'd like to send donations:

Chaplain Mike Hill Fund
Golden Nugget Ranch
34265 County Highway 12
Graysville, Ohio 45734



...If you'd like to buy a puppy, call the ranch at (614) 567-3263

Stark OUM Wants Your Opinions and Questions

Write or E-mail us, ([TALK](#)) if you want more information on a particular subject. We will TRY to answer them here. If you would like to submit a letter, with your opinion or insight, we will consider posting it to a new page for guest correspondence. Title the subject *GUEST* (to have your letter considered for our guest page) or *SUBJECT* (to get us to answer a letter).

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- [Christian Guide to Small Arms](#)

Militia Fires on Government Troops !

April 19, 1775; Lexington, the Massachusetts

Government troops suffered a humiliating defeat at the hands of citizen militia today. Hundreds of casualties are reported.

Lt. Colonel Francis Smith, leading 900 troops made up of grenadiers and light infantry marched onto the Green in Lexington shortly after dawn. They had been dispatched from the King's Army in Boston with the intent of capturing anti government fugitives and militia armaments in Lexington and Concord. They were not alone in the morning mist. A detachment of Patriot militia stood at the other end of the Green.

Ringleaders Evade Arrest

Courier alerts fugitives
to Government dragnet



Despite heavy security, word of the approaching Government task force had reached the parsonage of the Rev. Jonas Clarke, where notorious anti government rebels Samuel Adams and John Hancock had been hiding. The fugitives fled in the predawn hours. The Reverend Clarke then mustered the militia that had for months been drilling and training under his command each Sunday after services.

Radicals Defy Authorities

After being issued powder and ball from the magazine hidden in the upper story of the meetinghouse, Rev. Clarke's men assembled with other local militia under the command of Captain John Parker who is quoted as issuing the following orders at the arrival of the Government troops - *"Stand your ground; don't fire unless fired upon; but if they mean to have a war, let it begin here!"*



An unidentified British officer is reported to have cursed the Patriot militia in the coarsest of language, calling them *"traitors and rebels"* as he ordered them to surrender their arms and disburse. Before the resolute militiamen had time to either comply or disobey, a pistol shot was heard - followed by a volley from the line of Regulars. Eight Patriot militiamen were killed on the spot, and the Government troops charged across the Green and through the village on their course to Concord.

The citizen militia of all the surrounding area had by this time received the call, and two to three hundred men assembled under the command of Colonel Barret who issued orders not to fire unless the Government troops provoked.

Rev. William Emerson, the minister in Concord who had assembled (musket in hand) with the rebels, is quoted as saying *"Let us stand our ground. If we die, let us die here!"*

Confrontation at the North Bridge

Lt. Colonel Smith had ordered a detachment of his Government troops to take down the North Bridge at Concord to prevent Patriot militia from coming to the aid of the town. As Barret's militia approached the bridge, Government forces arrayed in the "street firing" formation, a tightly grouped series of ranks designed to concentrate firepower.

Witnesses report that the anti government militia marched in good order to the bridge. Discipline broke down among the Regulars and first one shot, and then an entire volley, were fired towards the militia without any order from commanders. Most of the volley flew high, though a few rebels were hit.

Crack Unit Panics!

Barret's militia continued to approach, under high discipline, to within 50 yards of the bridge, where Maj. Buttrick finally gave the militia the order to return fire. The many hours of marksmanship training required of anti government militiamen by their leaders produced deadly results. Half the officers in the Regular corps were hit in the first volley. Government forces at the North Bridge were quickly reduced to an undisciplined churning mass, only the first rank able to fire.

All order in the Government ranks disintegrated within a few moments. As one Ensign Lister, who survived the debacle, admitted - *"The weight of their fire was such that we was obliged to give way, then run with the greatest precipitance."*

The North Bridge fallen, rebels advancing toward the main force, and still more anti government forces assembling round the town, Government commanders struggled to regain control of, and inspire confidence in their men.

Retreat Turns to Rout

Lt. Col. Smith and his contingent were forced into an orderly retreat towards Boston without capturing the militia provisions in either Concord or Lexington. Capt. Parker regrouped his men and began to move to engage the Regulars as they retreated from Concord. Militia continued to muster from all the countryside and harassed the Government task force with rifle fire from every wall, rock, and tree along the road. Orderly retreat soon turned to rout with Government troops suffering withering fire. Government dead and wounded are reported to be in the several of hundreds.

Governor Gage dispatched Lord Percy and a battalion in response to Colonel Smith's call for relief. Percy rescued Smith's corps at Lexington and continued the retreat through Menotomy, which the discredited Government forces proceeded to plunder and burn. Patriot militia pursued Government troops clear to Charlestown where cannon on British ships offered cover to the Redcoats.



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April 19, 1775

Unnamed sources are quoted as saying that if the militia of Salem and Marblehead under command of Colonel Pickering had not been tardy to the call, the entire Government force under Smith and Percy would have perished under the muskets of the radical anti Government militias.



Note: Pastor, when did you last drill your men?

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TITLE 10--ARMED FORCES

Subtitle A--General Military Law

PART I--ORGANIZATION AND GENERAL MILITARY POWERS

CHAPTER 13--THE MILITIA

Sec. 311. **Militia:** composition and classes

(a) The **militia** of the United States consists of all able-bodied males at least 17 years of age and, except as provided in section 313 of title 32, under 45 years of age who are, or who have made a declaration of intention to become, citizens of the United States and of female citizens of the United States who are members of the National Guard.

(b) The classes of the **militia** are--

(1) the organized **militia**, which consists of the National Guard and the Naval **Militia**; and

(2) the unorganized **militia**, which consists of the members of the **militia** who are not members of the National Guard or the Naval **Militia**.

(Aug. 10, 1956, ch. 1041, 70A Stat. 14; Sept. 2, 1958, Pub. L. 85-861, Sec. 1(7), 72 Stat. 1439; Nov. 30, 1993, Pub. L. 103-160, div. A, title V, Sec. 524(a), 107 Stat. 1656.)

Historical and Revision Notes 1956 Act

Revised section	Source (U.S. Code)	Source (Statutes at Large)
311(a).....	32:1 (less last 19 words).	June 3, 1916, ch. 134,
311(b).....	32:1 (last 19 words).	Sec. 57, 39 Stat. 197; June 28, 1947, ch. 162, Sec. 7 (as applicable to Sec. 57 of the Act of June 3, 1916, ch. 134), 61 Stat. 192.

In subsection (a), the words ``who have made a declaration of intention'' are substituted for the words ``who have or shall have declared their intention''. The words ``at least 17 years of age and \* \* \* under 45 years of age'' are substituted for the words ``who shall be more than seventeen years of age and * * * not more than forty-five years of age''. The words ``except as provided in section 313 of title 32'' are substituted for the words ``except as hereinafter provided'', to make explicit the exception as to maximum age.

In subsection (b), the words ``The organized **militia**, which consists of the National Guard and the Naval **Militia**'' are substituted for the words ``the National Guard, the Naval **Militia**'', since the National Guard and the Naval **Militia** constitute the organized **militia**.

1958 Act

Revised section	Source (U.S. Code)	Source (Statutes at Large)
311(a).....	32 App.:1.	July 30, 1956, ch. 789, Sec. 1, 70 Stat. 729.

The words ``appointed as . . . under section 4 of this title'' are omitted as surplusage.

Amendments

1993--Subsec. (a). Pub. L. 103-160 substituted ``members'' for ``commissioned officers''.

1958--Subsec. (a). Pub. L. 85-861 included female citizens of the United States who are commissioned officers of the National Guard.

Cross References

Congressional power to provide for organization, equipment, discipline, and government of **Militia**, see Const. Art. I, Sec. 8, cl. 16.

Declaration of intention to become a citizen of the United States, see section 1445 of Title 8, Aliens and Nationality.

Small Arms Tactics and Individual Weapon Systems as it concerns Christian Freeman

Contents:

- [Trends in Small Arms Tactics](#)
- [Individual Weapon Systems](#)
- [Criteria and Comparison](#)
 - [Kinetic Energy](#)
 - [Sectional Density](#)
 - [Wind Deflection](#)
- [Conclusion](#)
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Trends in Small Arms Tactics

Certain aspects of military small arms tactics seem to have come full circle in the last 200 or so years.



At the time of the American War for Independence the regular army was trained in tactics that emphasized high volume fire by massed infantry formations at close range. Accuracy was secondary to rate of fire. The standard small arm was a smoothbore "Brown Bess" musket, unrifled for speed in loading. In 1775, there was not even a command to "take aim" in the British manual of arms, only "load," "present," and "fire". Proper aim would have been difficult at best, for there was no rear sight on the standard British arm.

On April 19th, 1775 along the Battle Road from Concord to Charlestown, British troops suffered 3 times the casualties as did militia because the irregulars generally chose not to confront the column in mass, but rather, to fire from cover at longer range. Though they did not use rifles, which were just then becoming popular in Pennsylvania and the southern Colonies, the militia practiced marksmanship, often firing carefully aimed shots at longer ranges than their muskets were designed for.

This trend grew slowly. Ranger units emphasized hit and run tactics, and sharpshooter units stressed marksmanship during the War of Northern Aggression in the 1860's. By the turn of the next century, standard military rifles like the German K98 and the Springfield 1903A3 were designed to enable hits at 1000 yards and beyond.



WWII began with U.S. troops armed with the M1 Garand. Gen. George Patton Jr. stated "In my opinion, the M1 Rifle is the greatest battle implement ever devised." This semi automatic rifle chambers the 30'06 cartridge, is capable of a high rate of aimed fire, is effective at long range, and is still being sold as surplus at reasonable cost to citizens by the Dept. of Civilian Marksmanship.

The closing years of WWII witnessed a paradigm shift in military small arms and tactics. Germany introduced the Sturmgewehr, a detachable magazine fed, full auto arm chambered for an intermediate power cartridge. Though this weapon/cartridge system was only effective to about 400 yards, storm tactics combined with individual weapons capable of full auto fire were deemed desirable. The "assault weapon" was born.

Russia was so impressed with the German weapon and tactics that by 1947 they had developed their own version - the Automat Kalashnikov. Inexpensive to mass produce, rugged, reliable, and easy to maintain the AK-47 quickly became the standard small arm in the Soviet Bloc. Untold millions were exported to revolutionaries worldwide.



The U.S. and her NATO allies, meanwhile, developed the concept of the "battle rifle". The AK-47 is basically a carbine capable of selective (semi or full auto) fire with an intermediate power cartridge (7.62x39 Russian). The U.S. M-14, the German G-3, and the FN-FAL developed in Belgium were designed as full sized rifles capable of selective fire with a full power (7.62x51 NATO) cartridge.

Early in the Vietnam era the U.S. began to reconsider the battle rifle concept. Full auto fire consumes vast amounts of ammunition. Even a heavy, full sized rifle becomes difficult to control under full auto with the 7.62 NATO cartridge. It was decided that a light weight weapon firing a shorter, smaller caliber cartridge would free the soldier to carry more of the lighter ammunition and thus be more compatible with tactical dogma which values high rates of fire at shorter distances above long range marksmanship.

At present, the M-16 in 5.56 NATO chambering is dominant as the individual weapon in much of the world. The Russians and Chinese are abandoning the AK-47 and 7.62x39 in favor of redesigned carbines chambering smaller caliber cartridges resembling the 5.56 NATO. The trend seems to be

toward even lighter individual weapons chambered for yet smaller cartridges.

Considering predominant tactical dogma, this makes sense. Infantry is seldom unsupported in the field. They are transported in helicopters or armored personnel carriers equipped with heavy machine gun and/or automatic cannon. Light machine gun, mortar, artillery, armor, and ground attack air support are available. Engagement is typically by storm tactics utilizing overwhelming force. Infantry is simply not expected to engage at more than a couple hundred yards, usually after the target has been softened by support weapons. The selective fire carbine, perhaps augmented by an attached grenade launcher, is well suited to this task.



The typical resistance or guerrilla fighter does not have access to these heavy weapons, nor could he provide the logistical support they require. Thus, he cannot utilize this tactical dogma. Should he engage the enemy on the enemy's terms, the resistance fighter will be utterly overwhelmed rather quickly. His individual weapon, likely being the only weapon he has access to, must conform to the tactical problem he is confronted with. The tactical problem that the Christian freeman confronts today is very similar to that which faced his forebears, the militia at Lexington and Concord, in 1775.

So again, it seems that in many ways we have come full circle.

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Individual Weapon Systems

An individual weapon system is a combination of weapon, cartridge, and accessories. This is the standard weapon that the soldier carries into battle. Design specifications are set according to tactical requirements. As we have seen, tactical dogma evolves and requires changes in weapons systems.

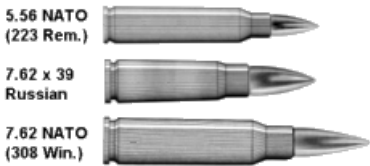
In the last several years there has been a long overdue demand for military and paramilitary arms and equipment by the general public. Early on, surplus weapons and ammunition flooded in to supply this demand. At the same time, the Antichrist Occupational Government became alarmed and began to restrict imports. Before this demand, and the elitist response, one could purchase a new semi auto version of the G-3 (HK-91) from Heckler and Koch for less than the price of a top quality bolt rifle. At present, the same weapon often retails for over \$2500.

Manufacturers and importers responded by making minor modifications. Politically correct versions of most of these weapons systems can still be had, though legislation is in the works to effectively ban most useful equipment. Popular and available chamberings for these weapons are :

Common Weapon Systems		
Weapon Type	Cartridge	Class
SKS, MAK-90, SLR-95	7.62x39 Russian	carbine
AR-15, DR-200	5.56 NATO	carbine
HK-91, FAL, M1A, AR-10	7.62 NATO	battle rifle

The individual weapon systems considered chamber cartridges that are widely available in America. Tens (if not hundreds) of millions of rounds of 7.62x39 ammo has been imported in recent years, and U.S. manufacturers now produce this cartridge also. The 5.56 NATO (223 Remington) and 7.62 NATO (308 Winchester) are easily obtainable of either imported or domestic origin.

We have classed these systems according to our assessment of the cartridges chambered, the carbine class being more limited in range. Using criteria of kinetic energy, sectional density, and wind deflection the practical range of the 7.62 NATO exceeds that of the others considerably and is classified as a battle rifle round for our purposes.



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Criteria and Comparison

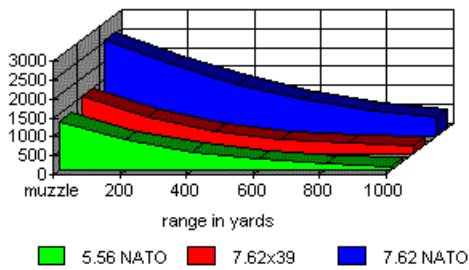
Kinetic Energy :
the amount of work capable of being done by the projectile at a given range, expressed in foot pounds. This is a function of bullet weight and velocity.

As the graph shows, the 7.62 NATO has nearly twice the energy available as the other rounds at all ranges up to 1000 yards. Also evident is the fact that the higher velocity of the 55 grain 5.56 NATO bullet is insufficient to overcome the projectile weight advantage of the 7.62x39 as far as raw energy is concerned.

Energy available, however, is only one criterion. Sectional density of the projectile is another. The ability of a non reactive projectile to penetrate objects is a function of velocity and sectional density.

Kinetic Energy

in foot pounds



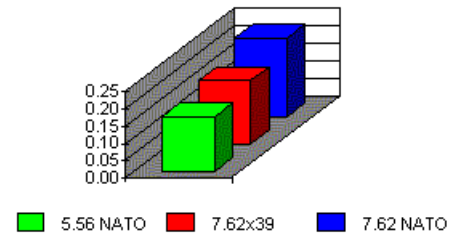
[contents](#)

Sectional Density :

A bullet's weight in pounds divided by the square of it's diameter in inches.

Once again, we see that the light bullet weight of the 5.56 NATO causes the cartridge to score lower by our criterion than the others. The SS-109 in 5.56, which was designed to overcome this by utilizing the 62 gr. bullet, has a sectional density of only 0.177 - still less than the 7.62x39, which itself has a sectional density considerably inferior to the 7.62 NATO.

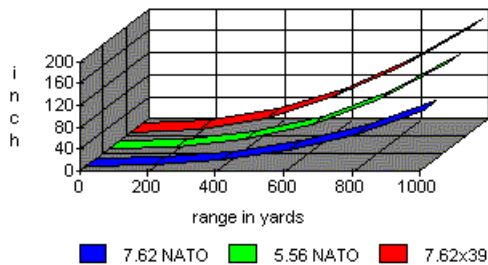
Sectional Density



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Wind Deflection

(10 mph crosswind)



Wind deflection :

The amount of horizontal movement of the projectile attributable to wind.

Wind deflection is a major factor in long range shooting. The cartridge least affected by wind is the 7.62 NATO. The 7.62x39 is affected to a greater extent than both the others. High velocity aids the 5.56 NATO in this instance, but it is still affected more severely by wind than the 7.62 NATO at all ranges.

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Conclusion :

The 5.56 NATO and the 7.62x39 are at their best at ranges under 300 to 400 yards maximum. The type of weapon that will make the most of these cartridges is a quick handling, short (16") barreled carbine. In urban environments these carbines would be quite useful and effective.

The 7.62 NATO is a battle rifle round, delivering double the power of the other two at their best, and able to reach out effectively at twice the range. The disadvantage of greater weapon and ammunition weight is of little concern to the typical Christian freeman who will not likely be "sprayin' n prayin'" but rather placing well aimed shots. Even in an urban or heavily forested area, we would prefer a battle rifle like the M1A or AR-10 to the carbines.

Addendum :

Although America is claimed by some to be home to the most heavily armed populace on earth, 184 years of increasingly restrictive weapons laws and anti gun propaganda has resulted in a population that is woefully ignorant, and poorly equipped to defend what is left of their rights.

Most of the arms claimed above are in the hands of the occasional hunter who neglects even to sight in his rifle before his rather poorly executed excursions. How many deer hunters, who traipse through the woods once a year or two, cannot hit a standing animal broadside at point blank range? I have personally witnessed this scenario more times than I care to remember. Not to mention the fact that this individual has likely spent a thousand hours sitting in front of the "idiot box" with a beer in his hand, sedentarily idolizing the gladiators of professional sports, for every hour spent educating himself on the much more important issues of religion and civil responsibility. I would not like to have to depend on Elmer Fudd in a firefight! He lacks not only skill, but more importantly - motivation.

This is not to belittle the weapon itself. A standard hunting rifle, in a chambering suitable for deer or elk, can be a formidable weapon in the hands of a determined and experienced marksman. A modern scoped bolt action rifle can be extremely accurate, and suffers only from a low rate of fire. This type of weapon has a somewhat specialized niche in the armory of the Christian freeman - the precision rifle or sniper role.

Recently, precision bolt action rifles in 7.62 NATO (308 Win.) have become quite popular. Since the sniper role does not require ammunition interchangeability, the 7mm Rem. Magnum or the 300 Win. Magnum might be a better chambering, offering flatter trajectories. Certainly the 5.56 NATO (223 Rem.) or 7.62x39 would be less than ideal for this purpose.

Weapons:

[Testfire: ArmaLite AR-10A2](#)

[Bulgarian SLR-95](#)

[Soviet Bloc SKS Carbine](#)

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Friday, July 04, 1997 - 6:29:29 PM

NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

TECHNICAL INFORMATION

SOVIET BLOC SKS CARBINE



Specifications:

Weapon nomenclature - Samozariadnyia Karabina Simonova (SKS)
System of operation - Gas, Semi-automatic fire only
Bolt type - one-piece, tipping, rear-cocking
Weight (loaded) - 8.8 lbs.
Length, barrel - 20.34 inches
Length, overall - 40.16 inches
Feed device - 10-round, fixed, staggered double-row box magazine
Sights, front - Hooded post
Sights, rear - Tangent leaf, graduated from 100 to 1000 meters
Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
Muzzle velocity - 2411 fps
Bullet weight - 122 gr.
Working pressure - 45,000 psi
Bore diameter - .301 inches
Groove diameter - .311 inches
Direction & rate of rifling twist - Right, 1 turn in 9.45 inches

Design History:

The SKS was adopted by the Soviet Union in 1946, and is the basis for the later AK series of weapons. It is a gas-operated, semi-automatic rifle and might be referred to as a miniature version of the 14.5mm PTRS semi-automatic antitank rifle used during World War 2. Both the SKS and the PTRS were designed by the famed Russian arms inventor Sergei Simonov. Because of its light recoil and moderate weight, 35 rounds per minute of aimed fire can be achieved.

Unlike its predecessor, the Tokarev, the SKS features an instantly dismountable gas system. The gas cylinder is an integral part of the handguard and contains the piston rod. The front end of the combined gas cylinder and handguard fits over a gas port housing pinned to the barrel approximately 7 inches from the muzzle. The rear end butts against the rear sight base which contains the tappet rod and tappet rod return spring. The latch located on the right side of the sight serves to lock the handguard-gas cylinder into place. Its removal for field maintenance takes less than three seconds.

In the 1950's, Soviet technical advisors helped the Chinese government to establish several factories to produce the SKS carbine. The first Chinese SKS carbines were identical to their Soviet counterparts, and were adopted by the Peoples Republic of China as the Type 56 carbine. Subsequently, the Chinese have manufactured several varieties of the original SKS, including selective-fire models, short-barreled "paratrooper" models, and models which use the detachable magazine of the later AK-47 assault rifle.

As the general availability of the AK-47 improved in the early 1960's, the SKS was relegated to the category of a secondary military arm in both the USSR and in the PRC. However, stockpiles of millions of SKS carbines are maintained for the "Peoples Militias" (strategic reserve) and for export to the third world countries as "military aid".

Operation:

When the rifle is fired, gas enters the gas port housing under pressure to thrust the piston rod back against the short tappet rod. In moving back, the tappet rod slides through a hole in the rear sight base and a corresponding one in the top of the receiver to strike the bolt carrier.

The claw-like arrangement of the bolt carrier cams the rear end of the bolt upward, unlocking it completely after 7/16" of rearward travel. The kinetic energy imparted to the bolt carrier upon being struck by the tappet rod is sufficient to cause the bolt and bolt carrier to travel together 3 7/8" rearward to extract and eject the fired case and to compress the recoil spring.

The compressed recoil spring forces the bolt and carrier forward to strip a cartridge from the magazine and chamber it. The camming surfaces within the bolt carrier force the rear end of the bolt down into the locked position. When locked, the lower rear end of the bolt butts against a hardened steel

Description:

SKS carbines have been fitted with two different styles of bayonet. The earlier type is 9" in length and resembles a knife blade. The later type is 12" long, and is needle shaped. Both types are attached to the barrel and fold back under the barrel when not in use. The stock and handguard of the Soviet and Eastern bloc carbines are made of laminated beechwood with a hard, waterproof, clear lacquer finish. Chinese-made SKS carbines are usually found with stocks and handguards made of a porous Asian hardwood resembling teakwood, and brushed with an orange colored shellac-type finish. The Chinese SKS is sometimes fitted with a synthetic plastic resin stock and handguard which is molded in a reddish-brown color.

The buttstock of all versions is hollowed out to receive a cleaning kit contained in a steel capsule. The body of the capsule also serves as a handle for the cleaning rod and its lid fastens over the muzzle to protect the rifle during cleaning. Inside the capsule is a bore brush, a cleaning rod extension, and a tool to clear carbon fowling from the gas port. The capsule lid can also serve as a blank firing device, if properly locked onto the front sight base.

The magazine is unusual and consists of a stamped and welded sheet metal housing, stamped sheet metal floor cap, and a sheet metal follower. Both the follower arm and the floor cap are hinged to the forward end of the magazine body. A coil spring set at the hinge point furnishes sufficient pressure to the follower arm to insure the feeding of cartridges.

The weapon is loaded from above with ten-round stripper clips for which a guide groove has been provided in the forward face of the bolt carrier. It is important to exert thumb pressure against the cartridges as close to the clip as possible, since pressure applied elsewhere makes it difficult to strip the last three rounds. The stripper clip is a one-piece, spring steel stamping - very sturdy and efficient. The magazine can also be loaded with single rounds.

Field Stripping:

To unload the weapon for field stripping, rapid emptying of the magazine is accomplished by holding one hand under the floor cap to catch the loaded rounds as the other hand pulls back the magazine latch. After clearing the chamber and detaching the sling, swing the latch on the right side of the rear sight upward to the first stop.

The gas cylinder-handguard can be removed by lifting up at the rear and withdrawing it from its forward contact with the gas port housing. By swinging the latch up to its second stop, the plunger and spring can be released easily, but maintain thumb pressure against the tappet rod to prevent it from being expelled by the tappet rod spring.

NEVER, under any circumstances, attempt to fire this weapon with the handguard-gas cylinder removed, or with a defective handguard latch! The gas port is angled to point directly toward the shooters face and severe injury will result from high pressure gas and flame. The handguard-gas cylinder must be firmly latched in place before firing.

To dismantle the bolt assembly, lower the bolt on the cleared chamber leaving the hammer cocked, and locate the latch on the right rear of the receiver. Rotate this latch until it is upright and pull it out as far as possible. Remove the receiver cover by lifting it and pulling it to the rear. The recoil spring is removed by drawing it rearward out of the bolt carrier. By pulling the charging handle to the rear and upward, the bolt and bolt carrier will be freed from the receiver.

To remove the trigger group, push the safety lever into the "safe" position. Insert the bullet point of a loaded round in the pocket of the spring catch located directly behind the triggerguard and push forward. The trigger group will become unfastened and jump outward, pushed by a coil spring set into the stock beneath the triggerguard.

Swing the trigger group downward and back to remove. Pull the magazine group down and to the rear to release it. Pull the handle of the bayonet towards the blade to unlatch it. Remove the cleaning rod by flexing it slightly to release it from its slot beneath the front sight. Pivot the bayonet until it locks in the extended position. Grasp the receiver cover latch pin, and use it to lift the receiver up and out of the stock.

By reversing these steps, the weapon can be reassembled. However, the following precautions must be observed. Reseat the fore-end of the stock properly within the barrel band. When replacing the magazine, its forward end must engage the lug extending from the rear sight beneath the barrel.

Hinge the magazine cap upward and hold it in this position while guiding the projecting pins of the trigger group into the receiver lug. Apply pressure to the bottom of the triggerguard; if the trigger group does not lock into place, brace the carbine with one hand and deliver a sharp blow to the triggerguard to insure proper seating. Before installing the trigger group, the hammer must be in the cocked position, and the safety must be engaged.

Ammunition:

Surplus military ammunition from Com Bloc nations is currently banned from importation. Some ammunition imported before this ban is still available. Winchester (USA) and Remington (UMC) supply military ball type ammo in 7.62x39 which is superior to Com Bloc ball. Trajectory data supplied here is generic and presumes a maximum point blank range (bullet remains within 6 inches of line of sight) of 300 yards:

Distance (yards)	25	100	200	300	400	500
Trajectory (inches)	.7	4.7	2.1	-6.1	-26.6	-60

As can be seen from the table, bullet drop makes obtaining hits with the 7.62x39 at ranges beyond 350 yards increasingly difficult. Energy loss also limits effective range.

Identifying Soviet Bloc 7.62 x 39 ammunition:

Designation	Bullet Type	Marking	Round Weight
PS	Ball	none	256.8 gr.
T-45	Tracer	Green	240.7 gr.
Z	Tracer-Incendiary	Red	239.8 gr.
BZ	AP Incendiary	Black & Red	251.5 gr.

More weapons:

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*(The following is not a work of Gospel Plow, but rather the introduction to a collection of 15 essays on 2nd Amendment rights that have been compiled into a 362 page book. **Safeguarding Liberty: The Constitution & Citizen Militias** is available from the Gun Owners Foundation.)*

Safeguarding Liberty

The Constitution & Citizen Militias

Introduction by Larry Pratt

Firearms: the People's Liberty Teeth

Now that the Brady bill has become the law of the land, does that mean it has to be obeyed? Certainly federally licensed firearms dealers must obey it because they operate under federal government authority. But what about sheriffs and police chiefs?

Many sheriffs in several states have refused to do the background check mandated by the Brady law. One such sheriff is Ray Nixon of Lincoln County, Montana. He addressed a meeting of the unorganized militia in February 1994 at a crowded meeting in Eureka.

The concern of the militia was to lawfully reinforce the sheriff in case the federal government might contemplate another Waco- or Weaver- type massacre in Lincoln County. Citing the Militia Act in Title 10 of U.S. Code and the Montana Posse Law, the members of the unorganized militia offered themselves to be deputized by the sheriff. Military service and NRA firearms certification were considered adequate qualification for membership in the sheriff's posse.

The Lincoln County unorganized militia that evening began the process of forming a lawful force to resist any tyrannical act on the part of the federal government. This was not a bunch of vigilantes or a mob that night. This was the militia of the Second Amendment and of the posse law in Montana.

The Lincoln County militia had reached the point that the colonial militias had in 1774 when they began to form and to drill. In 1774, as in 1994, there was still hope of reconciliation with the growing tyranny of the central government. But after years of encroachments on their liberties, the colonists of 1774 and the militiamen of 1994 decided to be prepared.

Meaning of Well Regulated Militia

This helps us understand the now greatly misunderstood words of the Second Amendment which read: "A well-regulated militia being necessary for the defense of a free state, the right of the people to keep and bear arms shall not be infringed." Opponents of the individual right to keep and bear arms have greatly misunderstood the initial clause of the Second Amendment.

For many in our time, it is inconceivable to think of anything being well-regulated without a law mandating the regulation and a bureaucracy to conduct the regulation. In the 18th century, the word regulation did not at all require government involvement. The actions of the American colonists make it plain that a well-regulated militia was well-rehearsed and well-drilled without the control of the government. Indeed, the colonial well-regulated militias shot at the King's policemen (the King's soldiers were acting in the capacity we now consider a police function, but there were no police departments then).

When the Reverend Josiah Clark met the British forces at Lexington on April 19, 1775, he was serving as the elected commander of his well-regulated militia. He had well-regulated his men many a Sunday afternoon following church services. The British had made the importation of powder (semi-auto rifles?) illegal and General Gage had sent his men to confiscate colonial stockpiles, along with other war materiel such as muskets and food stores.

It is interesting to note that then, as today, the city people were disarmed first. General Gage had earlier registered firearms in Boston and then shortly thereafter he confiscated what he had just registered. He did it in the name of crime control. Throughout history the names of tyrants change, but not their methods.

Effectiveness of the Militia

The militia's of the communities outside of Boston had been alerted by messengers from Boston the night of April 18. Paul Revere was one of these messengers, although he was captured before he got very far. The British were defeated rather soundly by the militia at Lexington and the other companies that came from surrounding areas answering the call.

Today's Paul Reveres use electronic bulletin boards and computers, and appropriately enough, one of the leading such networks is the Paul Revere Bulletin Board (phone 408-947-7800.) Gun Owners of America uses this bulletin board for legislative alerts. Paul Revere now rides on electrons, not a horse.

The day following the battle of Lexington, Lord Dunmore of Virginia ordered the looting of the colonial powder magazine in Williamsburg. He should not have been surprised at Patrick Henry's response, since the Patriot Orator had only a month before delivered his stirring call to arms at St. John's Church in Richmond before the Second Virginia Convention.

Some cautioned against using force in response to Lord Dunmore's theft, and the matter seemed to pass without colonial response. But by the end of April, news of the British attack in Lexington reached Virginia. By May 2, 1775, Patrick Henry was on the move. Stirring the Hanover Volunteers to action with a fiery speech, they elected Henry their captain, and rode off to Williamsburg. So popular was Henry's action that by the time the Hanover Volunteers got to Williamsburg their ranks had swollen to 5,000 from the cheering crowds that lined their way. The powder was compensated twice over, and shortly afterwards, Governor Dunmore, fearing for his safety, ended up on board a ship in the York River.

Well-regulated these militias were, but controlled or sanctioned by the established government they were not. The actions of the colonies indicated that they viewed militia as something that free men had an unalienable right to organize among themselves.

Revolution or War?

Were the formation of colonial militias the actions of revolutionaries? Revolutionaries are not concerned about the legitimacy of government. They appoint themselves and strike out using force. The American colonists had remonstrated for a decade before the War for Independence, asking the English King to stop the violations of the colonial charters which the kings of England had agreed to submit themselves. The colonists had complained through their own elected government. When hostilities broke out, it was a war between a government supported by the people and a foreign government that had become illegitimate.

We should consider some of the complaints the colonist enumerated in their Declaration of Independence. It sounds so very contemporary. For example, "He [King George III] has refused his Assent to Laws, the most wholesome and necessary for the public good." Does that not apply to the refusal of many urban jurisdictions to make it easier for people to legally arm and protect themselves from the criminal element? In addition, our government virtually refuses to execute murderers and often sets them free to kill again.

Another complaint was that "He has called together legislative bodies at places unusual, uncomfortable, and distant..." Have you ever been to a hearing to consider legislation regulating or banning guns held during the week when the gun owners are at work? The Senate provided another example of the midnight deals cooked up by Senators Dole and Mitchell, followed by passage of the Brady bill with only three Senators present and voting.

This complaint rings true still: "He has obstructed the Administration of Justice, by refusing his assent to Laws for establishing Judiciary Powers." Juries are prohibited from hearing whatever case a defendant wishes to make. Also, the jury's power to refuse to convict someone who has broken a law if that would be an injustice has been hidden from jurors. This has made a mockery of justice.

And finally, this one could be found in almost any daily paper: "He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance."

Government, Not the People, to Be Held Suspect

The words of the founding fathers reflected the actions they took during the War of Independence. Their view of government was one of deep suspicion. The task they set for themselves in establishing a government once they had thrown off the British tyranny was to limit and restrain their own creation.

A couple of Jefferson quotes are illustrative: "When the people fear the government there is tyranny." And, "The strongest reason for the people to retain the right to keep and bear arms is, as a last resort, to protect themselves against tyranny in government."

Patrick Henry warned during the Virginia Ratifying Convention debates over adoption of the present Constitution: "Guard with jealous attention the public liberty. Suspect every one who approaches that jewel. Unfortunately, nothing will preserve it but downright force. Whenever you give up that force, you are inevitably ruined." What exactly was Henry warning of? He foresaw that the new government would dangerously centralize power unto itself. In Henry's words, it would "oppress and ruin the people."

Even a defender of the new Constitution, James Madison, (author of the Second Amendment) shared in Federalist Paper number 46 the same suspicion of government: "Besides, the advantage of being armed forms a barrier against the enterprises of ambition, more insurmountable than any which a simple government of any form can admit of. The governments of Europe are afraid to trust the people with arms. If they did, the people would certainly shake off the yoke of tyranny, as America did."

An ally of James Madison and George Washington, George Mason articulated his suspicion of government his way: "To disarm the people is the best and most effectual way to enslave them." Mason defined the militia as "the whole people, except for a few public officials." Noah Webster, a patriot and scholar, defined the militia similarly as "the effective part of the people at large."

Webster wrote that, "Before a standing army can rule, the people must be disarmed as they are in almost every kingdom in Europe. The supreme power in America cannot enforce unjust laws by the sword because the whole body of the people are armed, and constitute a force superior to any band of regular troops that can be, on any pretense, raised in the United States."

Militia Act of 1792

The first Congress of the United States under the new Constitution adopted the Bill of Rights. A few months later Congress enacted the Militia Act of 1792. That Act has two important lessons for understanding the meaning of the militia. First, the law required everyone covered by the act to have a military rifle and the ammunition for it. Second, military firearms were to be in people's homes, not in armories as in the case of the National Guard which did not exist at that time.

The Militia Act of 1792 helped put feet to the suspicions the Founders had of government. The militia was seen as a practical way of containing the dangerous potential of government.

Anti-gunners often ask regarding an AR-15 or an AK-47, "Why would anyone want a gun like that? You cannot hunt with it." Even if that were true, the answer constitutionally is "So what?" Truly, the Second Amendment is not about hunting or target shooting as a recreation. Arguable, those pastimes are protected by the Ninth Amendment which says that "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

AR-15s and other semi-automatic rifles should be in the hands of as many Americans as want them precisely because they make anti-gunners in general and many politicians in particular nervous. That was the express purpose the Founders had in mind for the Second Amendment.

Government Needs to Fear the People Again

When a government no longer fears the people, atrocities become possible such as the murder of members of Randy Weaver's family by U.S. Marshals and FBI agents. Emboldened by the lack of resistance when murdering women and children in Idaho, the Feds moved to Waco, Texas and slaughtered nearly 100 people, including four of their own agents.

Following on the heels of these acts, the government now has the audacity to insist that the militia must be disarmed by the illegalization of semi-automatic rifles and shotguns. Why should they not be so bold? After all, where was the outcry when they first restricted, then outlawed new machine guns? The politicians of this century have been able to accomplish a more effective disarmament of the American militia than George III and his minions such as General Gage, Governor Dunmore and others.

The events in Lincoln County, Montana and many other similar activations of the militia in countries across America are one of the most hopeful signs of the preservation of liberty in our time. One can only speculate had there been an effective militia in Naples, Idaho which could have been mobilized after the U.S. Marshal murdered Sammy Weaver by shooting him in the back. It is entirely possible that Vicki Weaver would not have been murdered later on by an FBI trained assassin while she was holding a baby in her arms.

Had the Feds feared a militia as active as the one in Lexington on April 19, 1775, it is entirely possible that the massacre of Branch Davidians in Waco, Texas on April 19, 1993 would never have occurred.

Long live the militia!

Long live freedom! Long live a government that fears the people!

Safeguarding Liberty: The Constitution & Citizen Militias

\$14 plus \$3 shipping

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Springfield, VA 22151

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Driving deep the point, exposing the roots...

sowing the seed, that the harvest increase!

The United States of America, once the bastion of Liberty and leading proponent of Christian culture, is rapidly devolving into a totalitarian feudalistic state characterized by the following class structure -

The political elite :

obsessed with lust for power and wealth; deliberately ignorant of the fact that they occupy their office only at the pleasure of the King of Kings and solely to serve His purpose; characterized by arrogance, perversion, greed, and avarice.

The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

While the elitists pursue their New World Order, and the libertarians posture and postulate their anarchist delusions, Gospel Plow seeks to reawaken the remnant - the Christian freeman - to his heritage and his responsibilities.

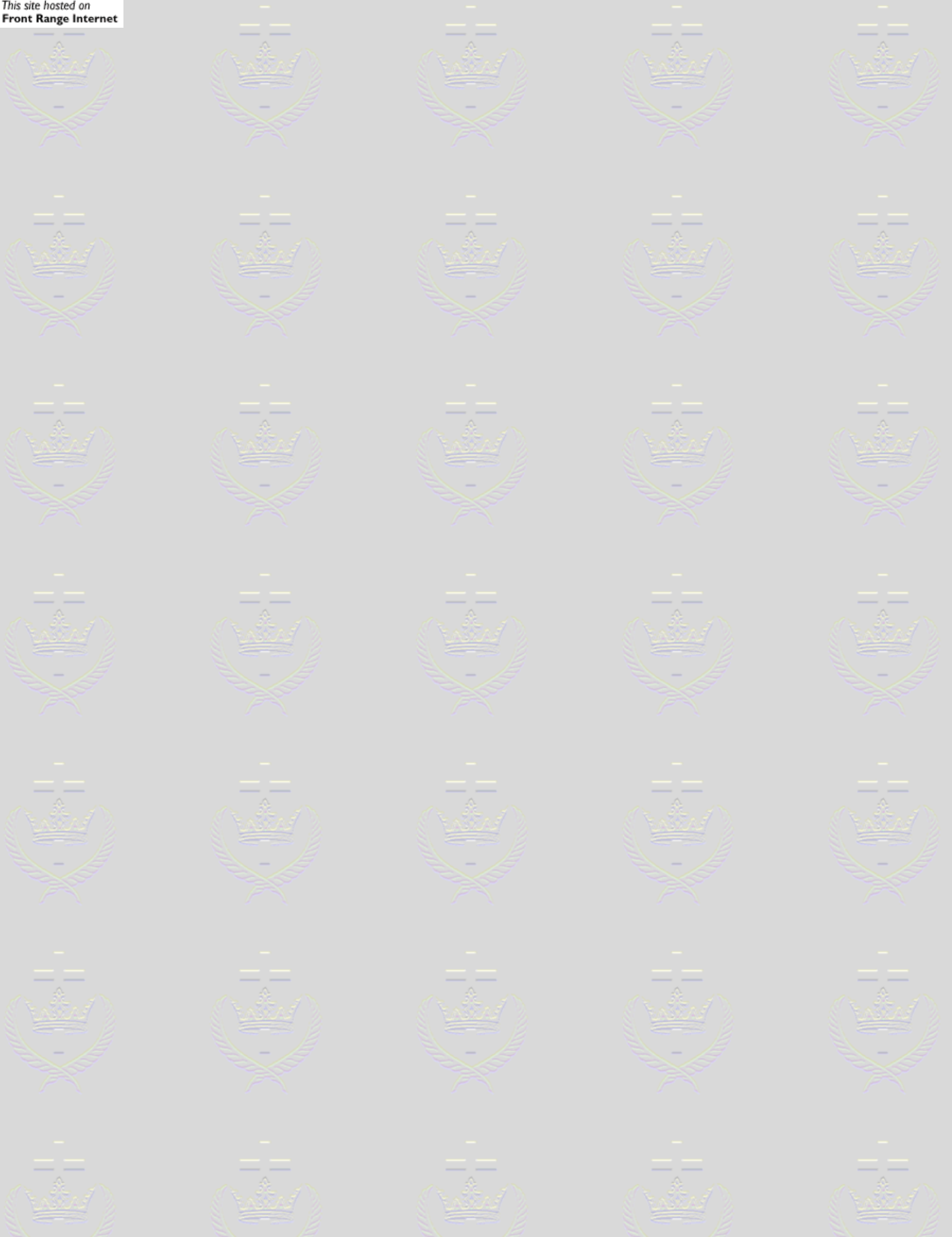
Dedicated to arming and training the remnant in America, we here at Gospel Plow firmly declare along with the founders of this supposedly Christian nation that there is **"No King but Christ!"**

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The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance. -Psalm 33:10-12

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. -Gal 4:31-5:1

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The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance. -Psalm 33:10-12

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The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reproved without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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The Augsburg Confession (1530) in HTML

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Gospel Plow

Driving deep the point, exposing the roots...

sowing the seed, that the harvest increase!

The United States of America, once the bastion of Liberty and leading proponent of Christian culture, is rapidly devolving into a totalitarian feudalistic state characterized by the following class structure -

The political elite :

obsessed with lust for power and wealth; deliberately ignorant of the fact that they occupy their office only at the pleasure of the King of Kings and solely to serve His purpose; characterized by arrogance, perversion, greed, and avarice.

The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

While the elitists pursue their New World Order, and the libertarians posture and postulate their anarchist delusions, Gospel Plow seeks to reawaken the remnant - the Christian freeman - to his heritage and his responsibilities.

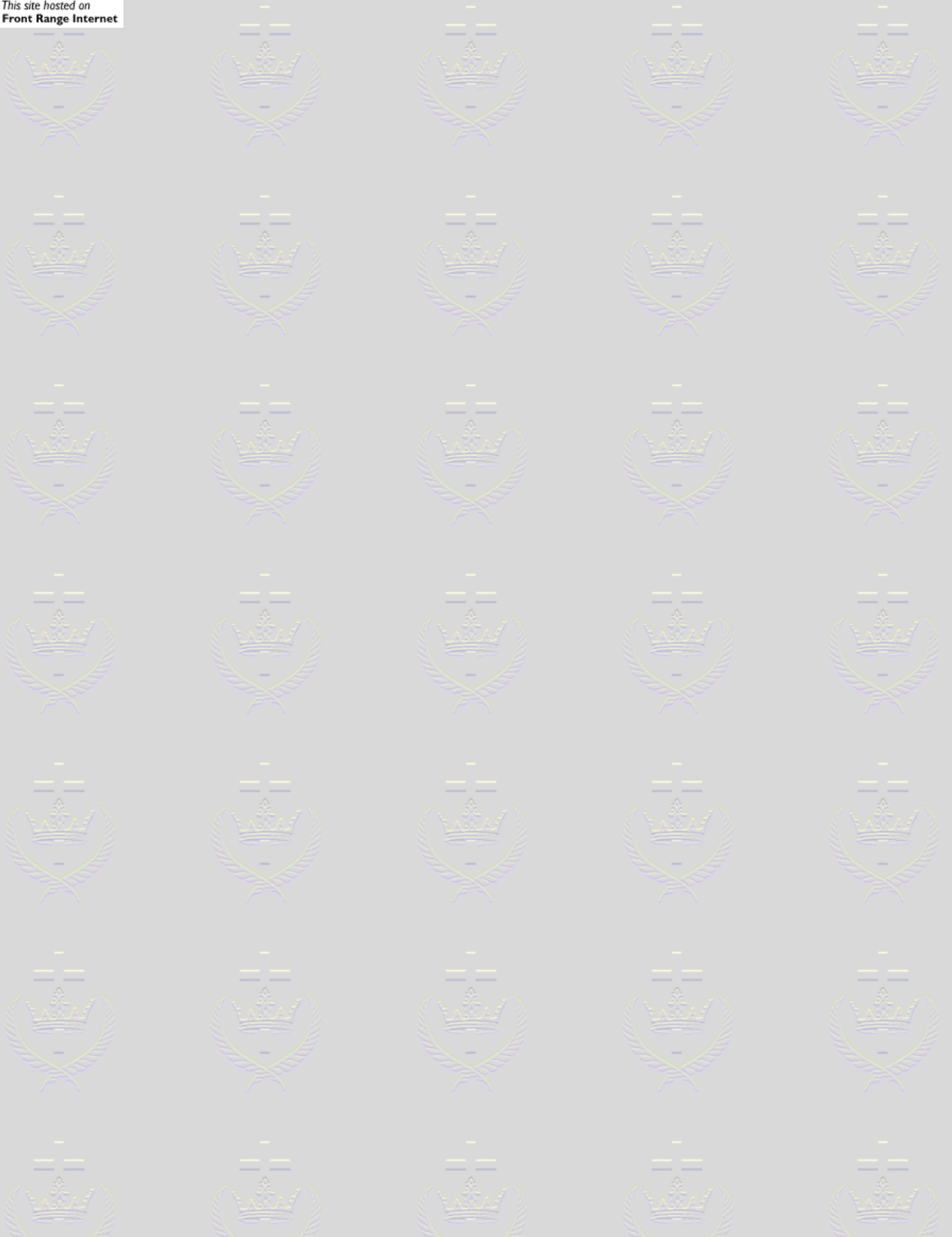
Dedicated to arming and training the remnant in America, we here at Gospel Plow firmly declare along with the founders of this supposedly Christian nation that there is **"No King but Christ!"**

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Last update - Sunday January 9, anno Domini 2000





Gospel Plow's Theology Page

Organized Christianity in America is apostate! Sound doctrine and the courage to put it into practice is as scarce in the American church today as it was in Germany fifty years ago. Not only have the non-denominational churches fallen from true doctrine, but the historic Protestant and Catholic denominations have as well.

So called bible believing congregations declare Satan as the ruler of this world, and look for an invisible return of Christ to deliver a select few believers from increasing persecution by secretly removing them to heaven.

Mainline Protestants ordain women and homosexuals as priests, and worship the spirit of the earth. Child sacrifice has been revived in the form of abortion, and is even practiced in hospitals run by the church.

Nearly every church takes a license from the government to preach - [the 501c3 tax exemption](#) - which not only limits their ability to preach the Law and the Gospel, but actually makes the church a creation of government.

It is no wonder that America is about to self-destruct! Neither youth nor elders, politician nor clergy, rich nor poor, powerful nor powerless - fear God and His righteous wrath. Everyone does as he pleases and to hell with the consequences.

Political and economic elitists put into effect plans intended to centralize all power in their hands, and religious leaders conspire with them to insure that their own position of security and ecclesiastical authority is not threatened. The result is that the Christian freeman is threatened with a return to the feudalism of the medieval period. Military and law enforcement organizations, serving as vassals to the lords of this New World Order, are used to remove freemen from the land that Christ has given them as an inheritance. Americans are reduced to working as serfs for the elite, parted from the blessings of liberty that their fathers bled and died to win. In the pulpits from which the Black Robed Regiment preached resistance to tyrants in the 1770's, false shepherds either lull the flock to passivity with fables of a rapture, or focus attention on political action committees lead by men who have pledged fealty to the ruling class.

Yet Christ declared at His Ascension - *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.* -Matthew 28:18-20

One should expect that those who deny Christ would deny these words, such is the nature of all fallen men. But how is it that so many who claim the title of Christian reject the concept that He is *even now* Ruler over all, and that it is the responsibility of Christians to teach all nations to accept this fact and obey Him. The sad fact is that most of the church rejects His authority over their own lives, let alone the life of the unregenerate.

Surely Islam is not reticent in the enforcement of that false religion. Neither are the pagans nor humanists. There is indeed a war under way, waged not only in the spiritual realms but right here on this earth with the standard weapons of warfare - propaganda, bombs, tanks, and guns.

Ask the black Christians of the Sudan who are being starved, raped, enslaved, and slaughtered at the hands of the Islamic occupational government of Khartoum.

photos - Frontline Fellowship



A young Christian starved by Khartoum
Sudanese Christian militiamen aid wounded comrade

Ask the survivors of the multi-racial congregation of St. James Church in South Africa about the Marxist terrorists who fired AK-47's and tossed grenades into their worship service.



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Y2K or anno Domini 2000?

The new year has arrived, and despite dire predictions from various sources, here in the Rampart range the sun still rises, the snow still falls, and the electricity is still on.

Over the last year we have received many requests for our opinion on the Y2K "bug". We replied consistently that we expected minor glitches in some systems, but that the real danger was presented by those who would take advantage of the situation to advance their own agenda. We thought it prudent to have a reasonable stock of basic necessities on hand, as is standard practice in well run rural households.

We are of the same opinion today.

There are several reasons Gospel Plow's position was, and still is, cautious. We did not jump on the "end of the world as we know it" bandwagon, nor did we accept the concept that all is well. The truth is the world is constantly in turmoil, and only some things are well.



A few thoughts...

On the secular side, most of the promoters of the Y2K as catastrophe theory had something to sell. They sold a lot of it! Fear is a tremendous motivator of even the procrastinator. In this area of the country canned goods, camping supplies, and fuel moved briskly... particularly near the end of December.

The "Christians" who were most adamantly voicing the cataclysm scenario were those of the dispensationalist sects. One would think that those who hold the concept of a pretribulational rapture so dear as to disregard it's soteriological implications would be in the "don't worry" camp. Some were, but most were not. We presume they over imbibed on the currently popular "Left Behind" series.

The Antichrist Occupational Government played up the danger of terrorism from "millennial cults". To date, the only evidence of terrorism near the turn of the century has come from Earth worshippers and those advocating a Moslem state. No matter, all are useful fools to the tyrant.

Our predictions seem to have rung true.

- Merchants have reaped an obscene profit from fear.
- Rapture cultists have used fear to capture a few more fools who will readily forget that the latest prediction of the end of the world has proven false.
- And the Antichrist Occupational Government has utilized fear to heighten the hue and cry for yet another round of assaults on the rights of free men.

Gospel Plow also promotes fear.

The fear of the LORD is the beginning of wisdom...-Psalm 111:10

It is troubling that most often this Psalm is truncated to this single phrase. So much is missed in quoting only these few words. Psalm 111 is really more a message of great hope. This hope is based on a covenant with the God who has historically done great works for His elect. The God who is full of righteousness, graciousness, and mercy...

Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. -Psalm 111:1-10

He has promised us an inheritance. He has provided us a Redeemer. We, who are His people, who fear Him alone, are full of hope because we understand this...

January 1 was the first day of

anno Domini 2000 - The Year of Our Lord 2000

This is the beginning of the third millennium of the Christian Era! Our great King has not failed to uphold His covenant in the millennia gone by, nor will He fail His subjects in this day.

It is we who have failed. We have neglected to advance His Kingdom. He alone holds Dominion, in spite of His citizens who have declared "we will not have this Man to rule over us", and in spite of His ministers who have committed treason by declaring Satan the ruler of this world. We have allowed antichrist ecclesiastical and civil ministers to deny His authority over every aspect of this and every age.

Oh, Lord God... Oh, Christ our King... we and our fathers have sinned!

We must repent! We must pray that He will create in us the spirit and the means to make this next 1000 years the most Christian millennium yet to be seen.

- It is our duty to provide a Christian home and a Christian culture for our children, and grandchildren, and for generations yet unseen.
- It is our duty to bring all peoples, nations, and tongues to confess that Jesus Christ is Lord.
- It is our duty to resist all forms of antichrist activity, especially those claiming ecclesiastical or civil authority.
- It is our duty to incessantly work and hope for that glorious day when Christ Himself will return to put a final end to the rebellion against His authority and judge both the quick and the dead.

Yes, we have hope. We have hope because in spite of all the turmoil of this day and of the days to come...



Christ is King!

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: -Eph 1:15-21

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The 501c3 Tax Exemption

Taking a License to Preach

Is your church government licensed and approved? The incorporation of the local Christian assembly and application for the 501c3 tax exemption is indeed the proof of such apostasy.

The Ecclesia vs the Corporation

ecclesia

L. *ecclesia*, Gr. *ekklesia* 1577, ek-klay-see'-ah; from a comp. of Grk 1537 and a der. of Grk 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation (Jewish synagogue, or Chr. community of members on earth or saints in heaven or both):-assembly, church.
Strong's Greek Dictionary of the Bible

The word the bible uses to describe the church is the *ecclesia* (assembly) of believers. This assembly has existed since Adam, and will continue until our lord Christ returns to judge the quick and the dead. The *ecclesia* is created by Christ alone...

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. -Romans 8:29-30

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Christ alone is the head of the church...

...which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. -Eph 1:20-23

The organized (visible) church has not, however, always been synonymous with this assembly. Religious leadership, seeking to retain or increase their ecclesiastical authority, has throughout the ages often subjected the organized church to the whims of political entities. Each time this has happened it has been necessary for the assembly of believers to separate from the established church.

Incorporated Churches?

A corporation is the creation of government, and subject to any and all decrees which it's creator ordains.

corporation

An artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity.
Blacks Law Dictionary, 6th Ed.

When a church incorporates it submits a charter to the state, which the state has the power to approve or deny. The corporate church becomes subject to the state and the state now assumes authority to review the actions of the church and all corporate officers. Does your church designate the pastor as the president of the corporation? Is there a Board of Directors? Do you hold Business Meetings to discuss corporate finances?

Since the state is the creator of your corporate church, to whom are these corporate officers legally responsible?

The officers of a charitable organization are accountable to the court and subject to removal by the court, or by the state board of charities. They are bound by the ordinary strict rules concerning the authority of a fiduciary; and persons dealing with them must at their peril, take notice of the powers granted the corporation by it's articles of incorporation. [11 C.J. **Charities s103**]

Increasingly the properties of corporate churches are being seized by government agents, and the officers of corporate churches are being prosecuted, simply because they have taken politically incorrect (but biblically consistent) stands.

Can a Christian serve two masters? Are the privileges offered by the state to the corporate church worth the price?

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. -Luke 16:13

Government Restrictions on the Corporate Church

TITLE 26--INTERNAL REVENUE CODE

Sec. 501. Exemption from tax on corporations, certain trusts, etc.
 (c) List of exempt organizations

(3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

By law, the 501c3 church may not:

- preach politically incorrect sermons (propaganda)
- influence legislation
- participate in political action
- endorse candidates
- oppose candidates
- publish or distribute political positions

Perhaps this is why the organized church today is silent concerning the actions of our current Antichrist Occupational Government. Perhaps if we had a real church, and real preachers like those who took to the pulpits of the American colonies to preach the Law to the oppressor and Liberty to the people in the 1700's, thirty-five million innocent babies would not have been sacrificed in the last 20 years.

The judgment of the Almighty has already begun on the Harlot Church and the Beast she serves. Who then, will YOU serve?

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities." -Rev 18:1-5

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Last update - Monday, April 22, 1996 - 7:00:27 PM

Millions Disappear!

NWO News Service

ROME - Last night, on the eve of the coronation of the first Holy Roman Emperor since the middle ages and the institution of His Benevolent reign over the United World, millions belonging to a cultic religious sect disappeared off the face of the earth. Witnesses report that automobiles careened over the highways of various countries after their drivers vaporized. Numerous airplane crashes are suspected to have been caused by the mysterious disintegration of pilots. Thousands, perhaps millions of innocent citizens were injured or killed in the chaotic result.

In contradiction to old wives tales of a whisking away of zealots to heaven official sources disclosed that the fanatic religionists implemented a worldwide suicide pact utilizing an illegal drug, code named *RAPTURE*, that actually dissolves the molecular bonds that hold tissue together. The Emperor regrets that the cult's mass suicide caused so much destruction, but states that the United World is better off without such anti-government rebels.

Peace Enforcers are sweeping known cult hangouts in search of survivors. Any religionist who refuses to swear allegiance to His Benevolence is to be reported to authorities.

The major portion of Christians in America actually expect such a news story to be reported in the near future. They believe that they will be instantly transported to heaven to escape a future evil tyrant. With the *true* church gone he will then be able to consolidate his power. They refuse to take appropriate action to oppose tyranny worldwide because they believe that it is foreordained... and that *they* are exempt! What is the source of such nonsense?

The *PRETRIBULATIONAL RAPTURE* is one of the central doctrines of a system of theology known as *DISPENSATIONALISM*. Although few recognize the appellation, many Christians have accepted these doctrines as gospel. Dispensationalism has been opposed by orthodox Christianity since the system was first expounded by J.N. Darby in 1832. A number of fine works by evangelical theologians have exposed faults in Darby's doctrine.

Gospel Plow offers a discourse that we believe shows dispensationalism to be not only in error, but in fact a pseudo Christian cult that denies the everlasting gospel of Christ Jesus.

[*Dispensationalism: A Return to Biblical Theology, or Pseudo Christian Cult*](#)

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Dispensationalism

A Return to Biblical Theology

or

Pseudo Christian Cult

"What is indisputably, absolutely, and uncompromisingly essential to the Christian religion is its doctrine of salvation... If Dispensationalism has actually departed from the only way of salvation which the Christian religion teaches, then we must say it has departed from Christianity. No matter how many other important truths it proclaims, it cannot be called Christian if it empties Christianity of its essential message. We define a cult as a religion which claims to be Christian while emptying Christianity of that which is essential to it. If Dispensationalism does this, then Dispensationalism is a cult and not a branch of the Christian church. It is as serious as that. It is impossible to exaggerate the gravity of the situation."

John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 150.

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1. Why Argue about Doctrine?

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. -Romans 16:17-18 KJV

Why do so many who call themselves Christian continually argue among themselves and with others about doctrine? Are not all who name Christ united by the Holy Spirit into Christ's body? Doesn't every church teach the same basic doctrine? If this were so there would have been no need for Paul to admonish young pastor Timothy *"Take heed unto thyself, and unto the doctrine..."*, for the Councils of the early church to define the creeds and oppose false teachings, for Martin Luther's 95 Theses, the Augsburg Confession, nor in fact for the Reformation as a whole.

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing Him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point. -Martin Luther

Since Christian doctrine was first defined there have been continuous assaults, both overt and insidious, to lead astray those whose faith is not firmly grounded in Christ and sound doctrine. The church has attempted to deal with this fact by defining creeds and confessions, teaching catechisms, and requiring pastors to be trained by orthodox institutions.

Unfortunately, most of the American church has been caught up in a form of revivalism that replaces creeds with "testimonies", catechisms with "Youth Group Pizza Nite", and theological training of pastors with church growth seminars. Most laymen, and many preachers, have a difficult time putting into words exactly what they believe, and of the few who can make a statement of doctrine fewer still can cite the scriptural basis, history, or make a logical defense of said doctrine. Such is the curse of a theology based upon feelings and experience rather than Word and Sacrament.

Paul, the apostle, was adamant on the subject of doctrine. His admonition quoted from the Epistle to the Romans was not to avoid the issue of doctrine, but rather to mark those who teach doctrine contrary to that which was *once for all* delivered to the saints. Jude agrees that Christian doctrine was settled at the time of the writing of his Epistle, but that heresy was creeping into the church.

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ." -Jude 1:3-4

Are we, as Christians, to divide over any and all issues? The ever increasing number of denominations and sects has been caused primarily by disputes over what was considered by those involved to be doctrinal issues. Many will argue over food or drink, or regarding a festival or a new moon or Sabbaths, and while such issues may have legitimacy in regard to physical health or preferences in forms, the dividing line should be drawn over much more substantial criteria.

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2. What is Dispensationalism?

Dispensationalism is a form of premillennialism originating among the Plymouth Brethren in the early 1830's. The father of dispensationalism, John Nelson Darby, educated as a lawyer and ordained Anglican priest, was one of the chief founders of the Plymouth Brethren movement, which arose in reaction against the perceived empty formalism of the Church of England. To the Brethren the true "invisible" church was to come out of the apostate "visible" Church, rejecting such forms as priesthood and sacraments.

Dispensational theology centers upon the concept of God's dealings with mankind being divided into (usually) seven distinct economies or "dispensations", in which man is tested as to his obedience to the will of God as revealed under each dispensation.

Dispensationalists see God as pursuing two distinct purposes throughout history, one related to an earthly goal and an earthly people (the Jews), the other to heavenly goals and a heavenly people (the church).¹

Dispensationalists believe that in the Old Testament God promised the Jewish people an earthly kingdom ruled by Messiah ben David, and that when Christ came He offered this prophesied kingdom to the Jews. When the Jews of the time rejected Christ and the earthly kingdom, the promise was postponed, and the "mystery form" of the kingdom - the church - was established.

The church, according to dispensational doctrine, was unforeseen in the Old Testament and constitutes a "parenthesis" in God's plan for Israel. In the future, the distinction between Jew and Gentile will be reestablished and will continue throughout all eternity. The "parenthesis", or church age, will end at the rapture when Christ comes invisibly to take all believers (excepting OT saints) to heaven to celebrate the "marriage feast of the Lamb" with Christ for a period of seven years.²

God's program for the Jews then resumes with the tribulation, Antichrist, bowls of wrath, 144,000 Jews preaching the Gospel of the Kingdom, and Armageddon. Then, the Second (third, if you count the preTrib rapture) Coming, the instantaneous conversion of the entire nation of Israel, the resurrection of the Tribulation and Old Testament saints, and the "sheep and goats" judgment. The "goats" will be cast into hell, the "sheep" and the believing Jews will enter the millennium in natural human bodies, marrying, reproducing, and dying. The "mystery church" and the resurrected Tribulation and Old Testament saints will live in the heavenly Jerusalem suspended above the earthly city. This millennium will be a time of great peace and prosperity, with Christ ruling on David's throne. After 1,000 yrs. Satan will be released from the chain with which he had been bound at the beginning of the millennium and many of the children born to the "sheep" and the Israelites will follow him in revolt against Christ. The King will again destroy His enemies, followed by another resurrection of the righteous, another resurrection of the unrighteous, a final judgment, and at last the New Heavens and the New Earth.

Although premillennial thought has been recorded in the early church, dispensational theology and its pursuant eschatology are new, as even the father of the system admitted -

"I think we ought to have something more of direct testimony as to the lord's coming, and its bearing also on the state of the church: ordinarily, it would not be well to have it so clear, as it frightens people. We must pursue it steadily; it works like leaven, and its fruit is by no means seen yet; I do not mean leaven as ill, but the thoughts are new, and people's minds work on them, and all the old habits are against their feelings - all the gain of situation, and every worldly motive; we must not be surprised at its effect being slow on the mass, the ordinary instruments of acting upon others having been trained in most opposite habits." - *LETTERS OF J.N.D.*, vol.1 pg.25-26

The new doctrine was widely accepted in America, due to popular prophetic meetings such as the Niagara Bible Conferences. C.I. Scofield promulgated dispensational thought in his Scofield Reference Bible. Dispensational Bible institutes by the hundreds have sprung up across the continent - notably Moody Bible Institute and Dallas Theological Seminary. Media evangelists such as Jerry Fallwell, Pat Robertson, Jack Van Impe, and Hal Lindsey popularize dispensational eschatology today. Most likely you have heard these doctrines taught over Christian radio programs, and yes, from your own church's pulpit, though probably no one defined the theological system as dispensationalism nor the origination as Darby circa 1832.

Dispensationalists view the teaching as a return to Biblical theology, after nearly 1,800 years of darkness. But, since the day Darby began to preach the doctrine, Godly men have opposed. Many books have been published exposing the flaws in the intricate system. Most hack away at the branches, arguing peripheral issues. We intend to lay the axe to the root of the tree.

"My brother, I am a constant reader of my Bible, and I soon found that what I was taught to believe (by Darby's doctrine) did not always agree with what my Bible said. I came to see that I must either part company with John Darby, or my precious Bible, and I chose to cling to my Bible and part from Mr. Darby." - George Müeller, a contemporary and one time supporter of Darby quoted by Robert Cameron in his book *SCRIPTURAL TRUTH ABOUT THE LORD'S RETURN*, pp.146-7

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3. Is Dispensational Premillennialism Different from Historic Premillennialism?

Please understand that Dispensational Premillennialism and classic Historic Premillennialism are two very different systems of eschatology:

- Older premillennialism taught that the church was in the forevision of the Old Testament prophecy; Dispensationalism teaches that the church is hardly, if at all, in the Old Testament prophets.
- Older premillennialism taught that the great burden of Old Testament prophecy was the coming of Christ to die (at the First Advent) and the kingdom age (at the Second Advent). Dispensationalism says that the great burden of Old Testament prophecy is the kingdom of the Jews.
- Older premillennialism taught that the First Advent was the specific time for Christ to die for man's sin; Dispensationalism teaches that the kingdom (earthly) should have been set up at the First Advent for that was the predicted time of its coming.
- Older premillennialism taught that the present age of grace was designed by God and predicted in the Old Testament; Dispensationalism holds that the present age was unforeseen in the Old Testament and thus is a "great parenthesis" introduced because the Jews rejected the kingdom.
- Older premillennialism taught that one may divide time in any way desirable so long as one allows for a millennium after the Second Advent; Dispensationalism maintains that the only allowable way to divide time is in seven dispensations. The present age is the sixth such dispensation; the last one will be the millennial age after the Second Advent. It is from this division of time that Dispensationalism gets its name.
- Older premillennialism taught that the Second Advent was to be one event; Dispensationalism holds that the Second Advent will be in two sections - "the Rapture" and "the Revelation." Between these two events they put the (to them) unfulfilled seventieth week (seven years) of Daniel 9:23-27, which they call "the Great Tribulation."
- Older premillennialism taught that certain signs must precede the Second Advent; Dispensationalism teaches that no sign precedes the "rapture-stage" of the Second Advent, which may occur "at any moment." However, there are signs that precede the "revelation-stage" of the Second Advent. The "Rapture" could occur "at any moment," but the "Revelation" must take place after the seven years of the Great Tribulation. The first stage is undated and unannounced; the second stage is dated and announced.
- Older premillennialism had two resurrections-the righteous before the Millennium; the unrighteous after the Millennium. Dispensationalism has introduced a third resurrection - "tribulation-saints" at the "revelation-stage" of the Second Advent.
- Older premillennialism usually held what is called the "historical symbolic" view of the book of Revelation. This view makes Revelation a picture in symbolic form of the main events in the present age. Dispensationalism holds generally to the "futurist" view of the book of Revelation, which view makes almost the whole book (especially chapters 4 to 19) a literal description of events to take place during "the Great Tribulation" or Daniel's seventieth week, which Dispensationalism considers as yet unfulfilled.
- The general attitude of older premillennialism was on the whole mild and reverent in its approach to Scripture. There have been some outstanding scholars who have been persuaded that the premillennial is the correct view. In contrast, Dispensationalism has assumed a far more dogmatic attitude. It has introduced a number of novelties in prophetic interpretation that the church never heard of until about a century ago.

Historic Premillennialism is considered to be an orthodox Christian millennial system. Arguments posited against this older form of chiliasm will be in the nature of a disagreement among brethren about non-essentials. The dispensational system, however, differs from orthodox Christian doctrine in many areas. Most of these aberrations will, if seriously considered, end in the denial of the everlasting gospel.

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4. How Does Dispensationalism Deny the Gospel?

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. -Gal 1:6-10

Dispensationalists have long been accused of teaching multiple methods of salvation. Dispensational leaders (excepting the Bullingerite or Consistent sects) have long denied these charges. Denial without refutation is, however, meaningless. Let us examine some of the evidence.

The Scofield Problem

C.I. Scofield (1843-1921) pastor of the First Congregational Church in Dallas, Texas, and then of Moody Church, Northfield, Massachusetts, discussed with Arno C. Gaebelein his plan to write an annotated version of the Bible in 1901 :

"One night, about the middle of that week, Dr. Scofield suggested, after the evening service, that we take a stroll along the shore. It was a beautiful night. Our walk along the shore of the sound lasted until midnight. For the first time he mentioned the plan of producing a reference Bible, and outlined the method he had in mind. He said he had thought of it for many years and had spoken to others about it, but had not received much encouragement. The scheme came to him in the early days of his ministry in Dallas, and later, during the balmy days of the Niagara Conferences he had submitted his desire to a number of brethren, who all approved of it, but nothing came of it. He expressed the hope that the new beginning and this new testimony in Sea Cliff might open the way to bring about the publication of such a Bible with references and copious footnotes." -*Moody Monthly* 43 (1943) : 278.

The end result of this discussion was the Scofield Reference Bible of 1909, combining an attractive format, notes, and cross references which became perhaps the most influential tome of dispensational theology to date. "The teachings of dispensational premillennialism on prophecy have spread widely in Canada and the United States, due especially to the influence of the 1909 Scofield Reference Bible and its subsequent editions."³ The theology presented by Scofield in his Reference Bible is normative dispensational doctrine, thus the significance of the quote here:

"As a dispensation, grace begins with the death and resurrection of Christ....The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation"⁴

Scofield here states that salvific grace is a New Testament phenomenon, unavailable in previous dispensations. Notice that Scofield explains that legal obedience was the condition of salvation in the previous dispensation, but that now faith in Christ is the condition that must be met. This is consistent

A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.⁵

If, indeed, man is tested in respect to obedience to the will of God in each of these "dispensations", what is the reward - or punishment? If the reward is salvation, as obviously Scofield taught concerning the dispensation of Law, that salvation is not of grace but of works! The dispensationalist, misunderstanding the concept of Law and Gospel, offers salvation to those who meet the condition of the "dispensation" in which they are tested, thus even in the dispensation of Grace, faith becomes a work which entitles us to Christ. If one can only muster from the depths of one's heart enough "faith", one can meet the condition of this dispensation and be rewarded with salvation.⁶

Orthodox Christian doctrine, on the other hand, adamantly teaches that man is dead in trespasses and sin, cannot improve his condition in the slightest, and that it is Christ *alone* who justifies the ungodly. Faith is the gift of God, through the new birth, a work of the Holy Spirit by Word and Sacrament.

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.⁷

In answer to the "Scofield problem" dispensationalism began to redefine the term "dispensation". The New Scofield Reference Bible of 1967 repeats Scofield's terminology, but the modern commentators elaborate on 1909 version indicating that the definition implies three concepts: a new divine revelation, the nature of man's stewardship with respect to it, and a certain time period for it. These implied concepts are then qualified to such an extent as to make the delineations meaningless. Significantly, this new definition of dispensations brings into question whether the term means anything at all.

The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and he has failed in this present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith.⁸

Revisionist dispensationalism now states that the purpose of the dispensations are not salvific. What, then, is the purpose of the testing in regards to the "specific rule of conduct"? What is the significance of man's failure in the various dispensations? It seems that while Scofield might have been too frank in his elucidation, his successors have so qualified the term "dispensation" as to remove from it any semblance of meaning. Note also, that "available to him by God's grace through faith" still leaves it unclear as to whether "faith" is an innate ability of fallen man, or is a product of the new birth.

The central question here is whether dispensational theology recognizes, as does orthodox Christianity, that regeneration is the *source* of faith. Dispensational theology sees the sequence of dispensations as opportunities for fallen man to attain to God. Though in past dispensations none passed the test, the opportunity was there - "*Do this and live*". During the current dispensation of Grace, the bar has been lowered - all that is required is "faith". If a man will avail himself of his "chance", and exercise his own moral ability to believe, he will be entitled to the grace of God in Christ.

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The Chafer Problem

Lewis Sperry Chafer (1871-1952), a student of Scofield, established Dallas Theological Seminary in 1924, and led dispensationalism's flagship school for its first thirty years. Chafer also produced the first definitive systematic theology of dispensationalism. Lewis Sperry Chafer, *Systematic Theology*, 8 vols., (Dallas: Dallas Seminary Press, 1948) is a standard articulation of Scofieldian dispensational thought. Chafer, always faithful to his mentor, stated - "*It goes on record that the Dallas Theological Seminary uses, recommends, and defends the Scofield Bible.*"⁹

That the founder of the school known as the "Jerusalem of Dispensationalism", and the author of her *Systematic Theology* might make statements such as the following comes as no surprise to those who understand the grievous error of the dispensational system.

"With the call of Abraham and the giving of the Law... there are two widely different standardized, divine provisions whereby man, who is utterly fallen, might come into the favor of God."¹⁰

Chafer's *Systematic Theology* makes the point that in the Old Testament men were justified by the Law, while in the New Testament faith was without works.¹¹ Again, in his *Dispensationalism*, p. 430, Chafer makes plain his misunderstanding of grace -

As before stated, whatever God does for sinful men on any terms whatsoever [being made possible through the death of Christ] is to that extent, an act of divine grace; for whatever God does on the ground of Christ's death is gracious in character, and all will agree that a divine covenant which is void of all human elements is more gracious in character than one which is otherwise. These distinctions apply only to the divine side of the covenant. On the human side... there is no exercise of grace in any case; but the human requirements which the divine covenant imposes may be either absolutely lacking, or some so drastically imposed as to determine the destiny of the individual.

Chafer, in keeping with the standard definition of a dispensation, sees the Atonement as making grace possible throughout the various ages, which allows salvation to be viewed as gracious regardless of the added requirements of that specific dispensation. So, under Grace (...*the human requirements which the divine covenant imposes may be either absolutely lacking...*) if one can generate the necessary faith one might receive grace. Under the dispensation of Law (...*or some so drastically imposed as to determine the destiny of the individual.*), one might be required to keep the Law.

In either case, the salvation obtained is gracious (according to Chafer), while in fact it is salvation by grace in neither. Modern dispensationalists may argue that what Scofield and Chafer had meant has not been properly discerned from what they have said. To that we say, look to the Consistent (or Bullingerite) Dispensationalist who has done nothing other than carry dispensationalism consistently to it's logical conclusions.

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The Kingdom Offer

Dispensationalism believes that the purpose of the first advent of Jesus Christ was to offer an earthly Kingdom to the Jews. This Kingdom would reinstate the Old Testament legal system and it's expansion to the entire world under the Messiah. When the Jews rejected Jesus Christ and His Kingdom offer, plan B went into effect and Christ went to the cross to initiate the dispensation of Grace and the "mystery church". Had Israel received her King there would have been no cross - and no Gospel!

When Jesus came, He made a bona fide offer of the Kingdom and power to the people of Israel.^{[12](#)}

What then, if the Jews had done their duty and accepted this offer, of the salvation of mankind? What of the cross - **"without shedding of blood there is no remission"**? What of the prophecies pointing to the cross? How could Christ offer a Kingdom that He could not permit to be established lest there be no salvation of man by His shed Blood? Dispensationalists attempt to absolve themselves from the concept of making God a liar by claiming He knew no one would call His bluff.

He knew before He came that they would refuse it - knew from all eternity; hence, there are prophets which speak of His coming to die for us.^{[13](#)}

Still, the problem stands. Even if Christ made an earthly Kingdom offer knowing that the Jews would refuse, the offer could not have been redeemed. An offer that is impossible to honor is not a sincere offer but a fraud. Our God makes no insincere offers. Besides, if Christ came to establish an earthly Kingdom for the Jews surely He had opportunity, and the support of the masses -

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone. -John 6:15

No, Christ came at the set time to die on the cross, to redeem fallen mankind. All true sons of Abraham recognized Him. It is at the Ascension that He received His Kingdom, and He is seated now on His Throne!

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. -Eph 1:15-21

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The Dispensational Distinction Between Israel and the Church

Comparing, then, what is said in Scripture concerning Israel and the Church, we find that in origin, calling, promises, worship, principles of conduct and future destiny all is contrast.^{[14](#)}

Perhaps the central doctrine of dispensationalism is the distinction between Israel and the church. Dispensationalism sees Israel as an earthly people with earthly promises, and the church as a heavenly people with heavenly promises. Membership in Israel is by natural birth.^{[15](#)} One enters the church by supernatural birth. Dispensationalists view Israel and the church as having distinct eternal destinies. Israel will receive an eternal earthly Kingdom, and the church an eternal heavenly Kingdom.

Darby, the father of dispensationalism, stated the distinction in the clearest of terms *"The Jewish nation is never to enter the church."*^{[16](#)} Ryrie considers this the most important dispensational distinction, and approves the statement that the *"basic promise of Dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity."*^{[17](#)}

In contrast, Christian theology has always maintained the essential continuity of Israel and the church. The elect of all the ages are seen as one people, with one Savior, one destiny. This continuity can be shown by examining a few Old Testament prophecies with their fulfillment. Dispensationalists admit that if the church can be shown to be fulfilling promises made to Israel their system is doomed.

If the church is fulfilling Israel's promises as contained in the new covenant or anywhere in the Scriptures, then [dispensational] premillennialism is condemned.^{[18](#)}

Promise to Israel -

"Yet the number of the children of Israel shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.' -Hosea 1:10

Fulfillment in the church -

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God." -Romans :22-26

Promise to Israel -

Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'" -Hosea 2:23

Fulfillment in the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Promise to Israel -

"On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; -Amos 9:11

Fulfillment in the church -

"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. "And with this the words of the prophets agree, just as it is written: 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.' "Known to God from eternity are all His works. -Acts 15:14-18

In the same manner there are many Old Testament passages referring to Israel that are in the New Testament applied directly to the church.

Spoken to Israel -

"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. -Joel 2:28-32

Applied to the church -

When the Day of Pentecost had fully come, they were all with one accord in one place..."But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved.' -Acts 2:1,16-21

Spoken to Israel -

'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." -Exodus 19:6

Applied to the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; -1 Peter 2:9

Spoken to Israel -

"My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. -Ezekiel 37:27

Applied to the church -

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." -2 Cor 6:16

Spoken to Israel -

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy. -Lev 19:2

Applied to the church -

but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." -1 Peter 1:15-16

Spoken to Israel -

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- -Jer 31:31

Applied to the church -

Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. -Luke 22:20

The New Covenant is particularly problematic for the dispensationalist, as Jeremiah 31 is undeniably addressed to Israel. The New Covenant is the very heart of the Gospel, yet if the church is fulfilling the promise given to Israel under the New Covenant, dispensationalism is dead. Ryrie, in his early writings, makes this significant statement:

If the church does not have a new covenant, then she is fulfilling Israel's promises, for it has been clearly shown that the Old Testament teaching on the new covenant is that it is for Israel. If the church is fulfilling Israel's promises as contained in the new covenant or anywhere else in the Scriptures, then [dispensational] premillennialism is condemned. One might well ask why there are not two aspects to the one new covenant. This is the position held by many premillennialists, but we agree that the amillennialist has every right to say of this view that it is a practical admission that the new covenant is fulfilled in and to the church.¹⁹

Dispensationalism has used various arguments to get around this insurmountable problem. Perhaps the boldest was the concept of two New Covenants. Chafer appears to be the originator of the idea:

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants -- one for Israel and one for the Church -- are the same is to assume that there is a latitude of common interest between God's purpose for Israel and His purpose for the Church.²⁰

Consistent Dispensationalists have long recognized the problem. E.W. Bullinger noted that the cup of the Lord's Supper was indeed the New Covenant of Jeremiah 31:31-33, directed to Israel and not the church, and for that very reason the "mystery" church should not administer it. Moderate (inconsistent) dispensationalists, not understanding the Sacrament, but still desiring to preserve their "memorial" sought to maneuver out of this predicament. John F. Walvoord, who became the president of Dallas Theological Seminary, and who appears to be the leading contemporary champion of the second new covenant, writes:

The point of view that holds to two covenants in the present age has certain advantages. It provides a sensible reason for establishing the Lord's supper for believers in this age in commemoration of the blood of the new covenant. The language of I Corinthians 11:25 seems to require it: "This cup is the new covenant in my blood: this do as often as ye drink it in remembrance of me." It hardly seems reasonable to expect Christians to distinguish between the cup and the new covenant when these appear to be identified in this passage. In 2 Corinthians 3:6, Paul speaking of himself states: "Our sufficiency is of God: who also made us sufficient as ministers of a new covenant." It would be difficult to adjust the ministry of Paul as a minister of the new covenant if, in fact, there is no new covenant for the present age.²¹

Walvoord, discussing the Epistle to the Hebrews, contrasts the Mosaic (old) Covenant, the New Covenant, and his novel "Better" Covenant. The identification of the New Covenant which replaces the Old Covenant would seem to be certain by the lengthy quotation from Jeremiah 31 which the Epistle contains, and thus it is with some astonishment that one reads Walvoord's denial:

The Epistle to the Hebrews by its title is addressed to the Jewish people. The epistle is planned to show that Christ and Christian doctrine supersedes Moses and the Mosaic covenant. The argument in Hebrews eight proceeds on the revelation that Christ is mediator of a better covenant than Moses, established on better promises. At this point, the writer shows that the Mosaic covenant was never intended to be eternal (in contrast to other Jewish covenants) and that the Old Testament itself anticipated the day of its passing. To prove this point, the passage from Jeremiah on the new covenant is quoted (Heb. 8:8-12)...There is no appeal at all to the content of the new covenant with Israel as being identical with the better covenant of which Hebrews speaks. The very absence of such an appeal is as strong as any argument from silence can be.²²

Dispensationalists, determined to cling to their false distinction between Israel and the church are forced to abandon the New Covenant's application in any real sense to the church. Albertus Pieters, however, representing non-dispensational commentators in general, explains:

This is entirely correct [that Israel is meant in Jeremiah 31], and it is to the house of Israel that the fulfillment came. The objection arises from a failure to perceive that the Christian church in its origin was an Israelitish body, full qualified to claim the promises made to Israel.... The Christian church once having been established many Gentiles came into it, but that did not make it a "church from among the Gentiles", any more than the naturalization of many Italians in our country makes it a nation from among the Italians.... they were all Israelite members of the Old Covenant people of God, to whom the promise had been made. Strictly in line with the promise and with the prevailing principle of the covenant history, to them, the believing remnant, the promise of the New Covenant was fulfilled. That promise was, "To the House of Israel and the House of Judah," and to the designated parties the fulfillment came; to all who were, in the sight of God and according to a just interpretation of history, still worthy of the name: "Israel and Judah.".... In all this, are we spiritualizing the prophecy as some allege? Not at all. We are stating a historical fact, clearly contained in the sacred records, that in or about the spring of the year 30 A.D., the mass of those who then called themselves Israelites ceased to be such for prophetic and covenant purpose, having forfeited their citizenship in the commonwealth of Israel by refusing to accept the Messiah, and that after this event all the privileges of the Abrahamic Covenant and all the promises of God belonged to the believing remnant, and to them only; which remnant was therefore and thereafter the true Israel and Judah, the Seed of Abraham, the Christian church. Thus the promise was fulfilled strictly and definitely to the designated parties.²³

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5. How the Pretribulational Rapture Denies the Gospel

We have discussed the fact that the dispensationalist's understanding of "dispensation" invalidates the reality of grace in any age, how the dispensational "Kingdom Offer" impugns the honesty of God and makes the gospel nothing more than an afterthought, and how presumed distinctions between Israel and the church deny the New Covenant to either. We will now examine how the peculiarly dispensational doctrine of the Pretribulational Rapture of the Church makes manifest these errors.

The novel doctrine of the pretribulational rapture is central to dispensational teaching. The removal of the church to heaven preceding the Tribulation period, when the stopped prophetic clock begins ticking for Israel again with the "Seventieth Week of Daniel", was Darby's innovation.

Darby broke not only from previous millenarian teaching but from all of church history by asserting that Christ's second coming would occur in two stages. The first, an invisible "secret rapture" of true believers could happen at any moment, ending the great "parenthesis" or church age which began when the Jews rejected Christ. ²⁴

Scofield also taught this doctrine along with Chafer, Ryrie, Walvoord, etc. At dispensational schools, failure to hold steadfastly to the doctrine of the pretribulational rapture may have dire consequences.

...the doctrine of a pretribulational rapture of the church seems to be a litmus test of orthodoxy. To "outsiders," including classic premillennialists, this doctrine is not crucial, if it is believed at all. But not only is it vigorously maintained in Dallas Dispensationalism, but deviation from it causes a person to be suspect and institutions to shake and sometimes split. ²⁵

It is unfortunate that "outsiders" - historic premillennialists, postmillennialists, and amillennialists - have not taken this distinctively dispensational doctrine more seriously, for it is here that dispensational theology stands or falls. It is the doctrine of the pretribulational rapture that proves conclusively that Dispensationalism is not, as dispensationalists claim, a return to Biblical theology - but a pseudo Christian cult.

Most arguments against pretribulationism have focused upon showing that the doctrine is a new development in theology and can not be found in the scriptures. Various orthodox commentators and theologians, from the ranks of each of the millennial views ²⁶, have presented this case with considerable skill. We will therefore take a different tack, and show that the doctrine is in direct opposition to the everlasting Gospel of Christ Jesus.

Most earlier dispensational theologians allowed that the Old Testament saints would be resurrected along with the church in the pretribulational rapture. Alexander Reese, a classic premillennialist, utterly destroyed this position with convincing scriptural arguments locating the resurrection of the Old Testament saints at the Day of the Lord at the end of the Tribulation. ²⁷

"At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. -Daniel 12:1-2

Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." -Daniel 12:8-13

No dispensationalist would argue that the "time of trouble such as never was since there was a nation", the "abomination of desolation", and the taking away of the daily sacrifice is not a reference to the time of the Tribulation. Yet, Daniel is told that the resurrection follows these events.

Dispensationalists then, for the most part, amended their position to separate the resurrection of the Old Testament saints from the rapture.

... many careful students of premillennial truth have come to the conclusion that the opinion that Israel's resurrection occurred at the time of the rapture was a hasty one and without proper Scriptural foundation. It seems far more preferable to regard the resurrection of Daniel 12:2 as a literal one following the tribulation, but not to be identified with the pretribulational rapture of the church... The church will be raised at the time of the rapture before the tribulation, and the Old Testament saints, including Israel, at the beginning of the millennial reign of Christ. ²⁸

On this point the dispensationalist has jumped from the frying pan into the fire. In order to preserve the precious doctrine of the pretribulational rapture of the church, they raise the Old Testament saints apart from the saints of the church age. We note that this is consistent with the dispensational understanding of "dispensations" and with their distinction between Israel and the church. It also reveals that the longstanding charge made by orthodox Christianity that dispensationalism teaches multiple methods of salvation is absolutely true. Let us look at some of the texts concerning the resurrection of the saints -

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" -1 Cor 15:50-55

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. -1 Thes 4:15-17

In these classic dispensational proof texts of the pretribulational rapture, we see that the righteous dead are raised first, and then those who are alive and remain are translated into incorruptible bodies and gathered to Christ. How, then, can the dispensationalist justify the concept of the Old Testament saints being raised at some later point in time?

Some people are startled by the thought that the Old Testament saints will not be resurrected until the end of the Tribulation. But keep in mind that the rapture is a promise to the Church, and the Church only. ²⁹

We see that the dispensationally imposed distinction between Israel and the church is at the root of this argument. The Old Testament saints are not "in Christ" and therefore will not arise to everlasting life at the same time as the church saints.

According to dispensationalists, the Old Testament people are not the heirs of the Holy Spirit, are not regenerated by Him, and are not grafted by Him into Christ in the same way that the New Testament people are.³⁰

...the verse simply says that the dead in Christ will precede the living in Christ in the rapture. If you are saying that Daniel would be included in "the dead", then you have to show that Daniel is "in Christ". If you will study the NT you will see that "in Christ" refers to the baptism in the Holy Spirit. "For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink"...There is no way that Daniel was part of the body of Christ. This verse in 1 Thess 4:16 simply does not apply to him. The Holy Spirit did not permanently indwell believers in the OT. It is not really people or time period that delineates the church--it is the Holy Spirit. Personal faith in Jesus Christ--which is what the passage is referring to--was not an option for OT saints. They are not in view in this passage. It is referring to people who do have the option of this personal faith in Jesus...OT saints are "in Christ" in that sense that the death of Jesus is the basis for the salvation of anyone--past, present, future. However, they were not part of the body of Christ, in the sense of being permanently indwelt by the Holy Spirit.³¹

The technical term for the Church is those who are "in Christ." 1 Thess. speaks of those who have died "in Christ" being resurrected at the time of His coming IN THE AIR. The context has ONLY the Church in mind.³²

This dispensational distinction between the OT & NT saints, the church & Israel, is in fact what denies dispensationalism any claim to Christianity at all, for in that very distinction dispensationalism teaches multiple methods of salvation. By excluding the OT saint from the ekklesia (church) the dispensationalist is required to produce some means, other than partaking of the New Covenant in Christ, for one or the other of the groups to be granted eternal life. The teaching of the church for the last 2,000 yrs precludes this, as does our Lord.

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." - John 6:53-56³³

Notice these points which contradict Dispensational doctrine -

- *No one has life who does not partake of the New Covenant in Christ's Blood.* The OT saint must partake, as does the NT & tribulation saint, in order to have life.
- *ALL who partake are raised at the LAST DAY.* That day is the "end of the days" prophesied to Daniel -

"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."- Daniel 12:13

- *ALL who partake are "in Christ" and He in them.*
- *ALL THE SAINTS are promised the same resurrection, by the same Blood, at the same time!*

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. -Hebrews 9:15

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. -Hebrews 11:9-10

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth...But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. -Hebrews 11:13,16

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. -Hebrews 11:39-40

The dispensationalist, ignoring the clear teaching of scripture and the historic church, denies the existence of the general assembly, and falls back to perdition by advocating shadows as the means of salvation for the OT & Tribulation saint, all in order to preserve the delusion of the pretribulation rapture!

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. -Hebrews 12:22-29

The dispensational argument that proclaims that the OT saint is somehow saved because of Christ - rather than being "in Christ" by partaking of the New Covenant in His Blood - is opposed to orthodox Christian soteriology.

The truth will inevitably manifest itself. It has in dispensational soteriology. The truth is that another way of salvation which is somehow connected with Christ but not resting on Christ is a DIFFERENT way. The dispensationalist at this point is, unconsciously perhaps, consistent with himself. He does not regard the Old Testament people of God as second, third, or fourth class citizens of the Kingdom of God. They simply are not citizens at all. While dispensationalists roundly assert that Old Testament people were saved by Christ, there is NO WAY IN THEIR THEOLOGICAL SYSTEM they could be.³⁴

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6. Questions for Dispensationalists

If the dispensationalist will simply answer these honestly presented queries, we will be able to discern whether the accusations against dispensationalism are true -

1. Has the OT saint partaken of the blood of Christ shed for sins?

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." -John 6:53-54

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins." -Matthew 26:26-28

2. Does the Spirit of Christ dwell in the OT saint?

"He who eats My flesh and drinks My blood abides in Me, and I in him." -John 6:56

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. - Romans 8:9

3. Are ALL the saints of ALL the ages ONE BODY, drinking of the SAME Spirit?

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. -1 Cor 10:16-17

For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit. -1 Cor 12:13

If one answers in the affirmative the above queries, one has abandoned Dispensationalism. Congratulations, brother, welcome to orthodox Christianity! If one answers any of the above in the negative, then the accusations against dispensationalism are true, and we would ask that person to produce the means of the OT saints salvation!

Soli Deo Gloria !

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Footnotes -

1. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 41-45
2. Darby introduced into discussion at Powerscourt (1833) the ideas of a secret rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth weeks of Daniel. These two concepts constituted the basic tenets of the system of theology since referred to as dispensationalism... E.R. Sandeen, *The Roots of Fundamentalism 1800-1930* (Chicago: University of Chicago Press, 1970)
3. *The End Times: A Study on Eschatology and Millennialism*, A Report of the Commission on Theology and Church Relations LCMS, Sept. 1989, p.3
4. C.I. Scofield, *Scofield Reference Bible*, 1909,1917(notes on John 1:17 sec.2) p.1115
5. Ibid., p.5
6. Though claiming Calvinist roots, on this point the dispensationalist apparently agrees with Zwingli and Pelagius rather than Calvin or Luther
7. The Augsburg Confession, Article II [Original Sin]
8. *New Scofield Reference Bible*, p.3
9. Quoted in Jon Zens, *Dispensationalism*, p.12
10. L.S. Chafer, "Dispensationalism," *Bibliotheca Sacra* 93 (1936):93
11. L.S. Chafer, *Systematic Theology*, 7:219
12. D.G. Barnhouse, *He Came Unto His Own* (New York: Revell, 1933), p.17
13. Ibid.
14. Scofield, "Scofield Bible Correspondence Course", pp. 23-25, cited in Zens, *Dispensationalism*, p.17
15. Ryrie, *Dispensationalism Today*, pp.137-140
16. J.N. Darby, *The Hopes of the Church of God* (London: G. Morrish, n.d.), p.106
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18. Ryrie, THE RELATIONSHIP OF THE NEW COVENANT TO PREMILLENNIALISM (unpublished Master's thesis, Dallas Theological Seminary 1947), p. 31
19. Ibid.
20. Lewis Sperry Chafer, *Systematic Theology*, VII, 98.
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22. John F. Walvoord, "The New Covenant With Israel," *Bibliotheca Sacra*, 103:24, 25, January, 1946.
23. Albertus Pieters, *The Seed of Abraham*, p. 71-76
24. W.A. HOFFECKER, *Evangelical Dictionary of Theology*, "Darby, John Nelson," pp. 292-3.
25. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood, TN: Wolgemuth & Hyatt, 1991), 47.
26. Alexander Reese (premill.), O.T. Allis (amill.), W.E. Cox (amill.), Greg Bahnsen & Kenneth Gentry (postmill.) are notable among others
27. Alexander Reese, *The Approaching Advent of Christ* (Marshall, Morgan and Scott, London, 1937; reprint, Grand Rapids MI: Grand Rapids International Publications, 1975), 328 p.
28. John F. Walvoord, *Israel in Prophecy* (1962; reprint, Grand Rapids MI: Zondervan, 1977), 116, 118.
29. David R. Reagan, *The Master Plan: Making Sense of the Controversies Surrounding Bible Prophecy Today* (Eugene OR: Harvest House, 1993), 123.
30. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN:Wolgemuth & Hyatt, 1991), 206.
31. "Resurrection Apart from Christ?" Bill Barton, Armageddon, FamilyNet, 10/21/93.
32. "Rapture," Gary Nystrom, Armageddon, FamilyNet, 5/28/94.
33. Here we also note the grievous error of many Christians in viewing the Lord's Supper as a memorial rather than the Sacrament that it is.

34. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 169.

35. E.W. Bullinger, *Foundations of Dispensational Truth* (London: Eyre and Spottiswood, 1931), 34.

36. *Ibid.*, p.219.

37. Harry Ironside, *Wrongly Dividing the Word of Truth* (New York: Loizeaux, n.d.), 11.

38. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 204-5.

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Hyper Dispensationalism

The distinctive doctrines of dispensationalism have been most consistently taught by a movement variously identified as Hyperdispensationalism, Ultradispensationalism, Consistent dispensationalism or Bullingerism. The movement had its origin in the teaching of Ethelbert W. Bullinger. Bullinger was a descendant of Heinrich Bullinger, the successor of Zwingli. Bullinger's teaching separated Israel and the church even more radically than Darby or Scofield, placing the beginning of the church with the imprisonment of Paul in Rome.

There was no beginning of a church on that day of Pentecost. ^{[35](#)}

This positive statement that Paul was not only confirming the word which "began to be spoken by the Lord"; but that, like the Lord's own ministry, Paul's was based entirely on the Old Testament prophetic Scriptures, "Moses and the Prophets." From this it is conclusive that there can be no Dispensation of the Church in Acts of the Apostles, and certainly no revelation of the mystery (or Secret) as subsequently made known in the later epistles written from his prison in Rome. ^{[36](#)}

This doctrine does amazing things with the application of Scripture to the church. Matthew, Mark, Luke, and John describe the preaching of the "gospel of the Kingdom" and have no direct application to the church. The period between the cross of Christ and the end of the Acts of the Apostles is the realm of the Hebrew Church, as distinguished from the "mystery" church to which Paul's prison epistles are addressed.

During this transitional period the "gospel of the Kingdom" which Christ had offered to the Jews was still in effect. Peter, James, Jude, Hebrews, and the epistles of John are all addressed to this Hebrew Church, which is not the "body of Christ" but a church "built on Christ". This Jewish Church, built on Kingdom promises, will be reestablished during the millennium, and will worship at the rebuilt Temple with atoning sacrifices.

The "mystery" church has only the prison epistles of Paul for doctrine. The sacraments of Holy Baptism and the Lord's Supper, having been instituted before the revelation of the "mystery" church are relegated to the old dispensation, although they may have application to the tribulation saints. The "mystery" church needs no "mediator of the New Covenant" as it is the "body" - it IS Christ. Some Bullingerites have taken up heresies such as soul sleep and annihilationism, and others proclaim a brand of universalism that grants salvation even to Satan himself. The extent to which the Hyperdispensationalist has gone with Darby's doctrine has shocked even the dispensational faithful. Harry Ironside, one of dispensationalism's stalwarts, states -

Having had most intimate acquaintance with Bullingerism as taught by many for the last forty years, I have no hesitancy in saying that its fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands; it has divided Christians and wrecked churches and assemblies without number; it has lifted up its votaries in intellectual and spiritual pride to an appalling extent, so that they look with supreme contempt upon Christians who do not accept their peculiar views; and in most instances where it has been long tolerated, it has absolutely throttled Gospel effort at home and sown discord on missionary fields abroad. So true are these things of this system that I have no hesitancy in saying it is an absolutely Satanic perversion of the truth. ^{[37](#)}

Bullinger's schemes show the weaknesses in traditional dispensational interpretation, and set out to solve them with consistent dispensational application. Bullinger was one of the first to admit that the Old Testament saints were to arise at the end of the tribulation, and came up with a program of multiple resurrections. Most dispensationalists see the gospel of Matthew as a Jewish book with the Jews in mind in the apocalyptic chapters 24 & 25, yet wish to preserve the Great Commission as applicable to the church. Consistent dispensationalists assign the Commission to a future Jewish remnant church.

Thus we see that the ultradispensationalists go to the end of the dispensational line while the more moderate dispensationalists, at the cost of consistency, try to get off at midpoint. Both varieties of dispensationalists believe that there is a qualitative difference between Israel and the church...The moral of all this for the Scofieldian dispensationalist is that if he will not build on the covenantal continuity of the earlier dispensations, there is simply no way by which he can make room for the church at a later stage. The ultradispensationalist has been pointing this out for a century. Covenant theologians have been showing it for millennia. ^{[38](#)}

The Bullingerite stands with arms outstretched to welcome the moderate dispensationalist. All that is required is to apply the dispensational system consistently.

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GLOSSARY

Amillennialism

The view that there will be no (a) 1000 (*mille*) year visible earthly kingdom or "millennium." This view is better termed "realized millennialism" since it teaches that the symbolically understood 1000 years of Revelation 20 began at Christ's first advent.

Antichrist

The apostle John is the only Biblical writer who uses the expression "antichrist" and applies the term in a general sense to many who oppose or seek to replace Christ. Martin Luther referred to the Pope and various unbiblical doctrines of the Roman Church as antichrist in this sense. The concept of one individual, who epitomizes evil and in the end times persecutes the people of God, is found throughout the apocalyptic writings

Armageddon

Derived from Hebrew *har megiddo*, "the hill of Megiddo," in Palestine, Armageddon refers to the battle mentioned in Rev. 16:16.

Bullingerites

Followers of Ethelbert W. Bullinger who carry dispensational theology consistently to its logical conclusions. Also called "Hyper", "Ultra", or "Consistent" Dispensationalists.

Chiliasm

See "millennialism"

Dispensationalism

Also called dispensational premillennialism, this is a system of theology which divides history into distinct dispensations or periods of time in which God gives a specific revelation and man is tested with respect to his obedience of it. All dispensationalists are premillennialists, but not all premillennialists are dispensationalists.

Eschatology

Derived from the Greek word *eschaton*, "end," eschatology is the study of the end times. Eschatological means "pertaining to the end."

Millennialism

Derived from the Latin words *mille*, "a thousand," and *annus*, "a year" (Revelation 20), millennialism teaches that there will be a 1000-year, possible kingdom of God on earth. It is also called chiliasm from the Greek word *chilia*, "a thousand."

New Covenant

The covenant of Jeremiah 31:31-34, which Christ sealed with His Blood at Calvary. (Heb. 8:6-13, Heb. 9:11-15, St. Luke 22:19-20) Some dispensationalists distinguish between an earthly new covenant pertaining only to Jews, and a spiritual "better" covenant pertaining only to saints of the church age (Walvoord). Other dispensationalists (Bullingerites) deny any application of the New Covenant to the church.

Orthodox

Conforming to the Christian faith as formulated in the early ecumenical creeds and confessions.

Postmillennialism

This is the view that Christ's second advent will occur after (post) the "millennium," understood as a golden age on earth but not necessarily lasting 1000 years.

Premillennialism

This is the view that Christ's second advent will occur before (pre) the "millennium," understood as a 1000-year rule of Christ on earth.

Rapture

This refers to the event described in 1 Thess. 4: 14-17 when believers will be "raptured" or "caught up" (Latin: *rapiemur*) in the clouds to meet Christ in the air. The "pre-tribulational rapture" view holds that the rapture will occur before a seven-year tribulation; the "mid-tribulational rapture" view places the rapture in the middle of a seven-year tribulation; the "post-tribulational" view holds that the rapture will occur after the tribulation.

Soteriology

In theology, the doctrine of salvation.

Systematic Theology

A constructive method of theology which aims at a complete, philosophic, and systematic statement of the entire sum of theological knowledge.

Theology

[from the Gr. *theologia*; *theos*, god, and *logos*, discourse] The study of God and the relations between God and the universe; the study of religious doctrines and matters of divinity.

Tribulation

This refers to the intensified persecution against God's people preceding Christ's second advent. Dispensationalists understand it as a seven-year persecution against the Jewish nation, while amillennialists see it as a persecution of unknown duration against the church.

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Scripture for Our Day

We have noticed that the pulpits of America tend to preach a lot of watered down mush that neither convicts the sinner nor inspires the saint. The righteous and just requirements of the Almighty are ignored, thus making the gospel of no effect.

People who are basically good have no need of a Savior. The message delivered is that God is all love and tolerance, a big effeminate wimp in the sky. Those who hate God have nothing to fear, and those who love Him nothing to have confidence in.

The terrible suffering of Christ at Golgatha is made to be more of a masochistic perversion than the vicarious payment, made by God Incarnate, of a debt *required of us* by His perfect and just Law.

Christ is seen to be sitting in Heaven, benevolently winking at the foibles of man. In fact, He awaits patiently on His Throne, deeply offended by the stench of depravity that rises from this wicked land... Waiting for the cup of iniquity to overflow... At which time He will arise, bearing His swift and terrible Sword to tread yet once more the winepress of His wrath.

A few texts you might recommend for the pastor to preach.

- [Strengthen ye the weak hands, and confirm the feeble knees.](#)
- [There is no peace, sayeth the LORD, unto the wicked.](#)
- [Yea, truth faileth; and he that departeth from evil maketh himself a prey...](#)
- [Behold, ye trust in lying words, that cannot profit.](#)
- [Have ye forgotten the wickedness of your fathers?](#)
- [How is the hammer of the whole earth cut asunder and broken!](#)
- [they have seduced my people, saying, Peace; and there was no peace; **New!**](#)
- [Occupy till I come.](#)
- [See that ye refuse not him that speaketh.](#)
- [For there are certain men crept in unawares...](#)
- [Horsemen of the Apocalypse](#)

Hymns and Spiritual Songs

Songs and singing are a major portion of today's worship services. This is as it should be. Perhaps the church might gain new perspective by looking at some biblical songs that don't get much attention these days.

- [The LORD is a man of war: the LORD is his name.](#)
- [Song of Moses](#)
- [Song of Deborah and Barak](#)
- [Kiss the Son, lest he be angry...](#)
- [Those that wait upon the LORD, they shall inherit the earth.](#)
- [Verily he is a God that judgeth in the earth.](#)
- [O God, thou art terrible out of thy holy places...](#)
- [Let their table become a snare before them...](#)
- [How long, LORD? wilt thou be angry for ever?](#)
- [Let them be confounded and troubled for ever; yea, let them be put to shame, and perish...](#)
- [Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?](#)
- [Do not I hate them, O LORD, that hate thee?](#)
- [And of thy mercy cut off mine enemies...](#)
- [Let the high praises of God be in their mouth, and a twoedged sword in their hand...](#)

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Great American Sermons

Sermons from the past, of the sort that today's pulpits are afraid to preach.

Excerpts from historical sermons preached by men who refused to submit to antichrist as revealed in their day.

- [Oration on the Beauties of Liberty.](#)
John Allen; Boston, Dec. 3, 1772
- [Defensive War in a just Cause SINLESS.](#)
D. Jones; Philadelphia, 1775
- [On the Right to Rebel Against Governors](#) 
Samuel West; Boston, May 29, 1776
- [Government corrupted by Vice, and recovered by Righteousness](#)
Samuel Langdon; Watertown, Mass., May 31, 1775
- [The Church's Flight into the Wilderness, an Address on the Times](#)
Samuel Sherwood; January 17, 1776
- [Defensive Arms Vindicated](#)
A Moderate Whig (Stephen Case?), 1779
- [Divine judgements upon tyrants: And compassion to the oppressed.](#)
Jacob Cushing; Lexington, 1778



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The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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The Augsburg Confession (1530) in HTML

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The Smalcald Articles

Articles of Christian doctrine which were to have been presented by our party at the council in Mantua, or wherever else the council was to have been convened, and which were to indicate what we could or could not accept or yield. Written by Dr. Martin Luther in the year 1537.

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Preface of Dr. Martin Luther.

Since Pope Paul III convoked a Council last year, to assemble at Mantua about Whitsuntide, and afterwards transferred it from Mantua, so that it is not yet known where he will or can fix it, and we on our part either had to expect that we would be summoned also to the Council or [to fear that we would] be condemned unsummoned, I was directed to compile and collect the articles of our doctrine [in order that it might be plain] in case of deliberation as to what and how far we would be both willing and able to yield to the Papists, and in what points we intended to persevere and abide to the end.

I have accordingly compiled these articles and presented them to our side. They have also been accepted and unanimously confessed by our side, and it has been resolved that, in case the Pope with his adherents should ever be so bold as seriously and in good faith, without lying and cheating, to hold a truly free [legitimate] Christian Council (as, indeed, he would be in duty bound to do), they be publicly delivered in order to set forth the Confession of our Faith.

But though the Romish court is so dreadfully afraid of a free Christian Council, and shuns the light so shamefully, that it has [entirely] removed, even from those who are on its side, the hope that it will ever permit a free Council, much less that it will itself hold one, whereat, as is just, they [many Papists] are greatly offended and have no little trouble on that account [are disgusted with this negligence of the Pope], since they notice thereby that the Pope would rather see all Christendom perish and all souls damned than suffer either himself or his adherents to be reformed even a little, and his [their] tyranny to be limited, nevertheless I have determined meanwhile to publish these articles in plain print, so that, should I die before there would be a Council (as I fully expect and hope, because the knaves who flee the light and shun the day take such wretched pains to delay and hinder the Council), those who live and remain after me may have my testimony and confession to produce, in addition to the Confession which I have issued previously, whereby up to this time I have abided, and, by God's grace, will abide.

For what shall I say? How shall I complain? I am still living, writing, preaching, and lecturing daily; [and] yet there are found such spiteful men, not only among the adversaries, but also false brethren that profess to be on our side, as dare to cite my writings and doctrine directly against myself, and let me look on and listen, although they know well that I teach otherwise, and as wish to adorn their venom with my labor, and under my name to [deceive and] mislead the poor people. [Good God!] Alas! what first will happen when I am dead?

Indeed, I ought to reply to everything while I am still living. But, again, how can I alone stop all the mouths of the devil? especially of those (as they all are poisoned) who will not hear or notice what we write, but solely exercise themselves with all diligence how they may most shamefully pervert and corrupt our word in every letter. These I let the devil answer, or at last Gods wrath, as they deserve. I often think of the good Gerson who doubts whether anything good should be [written and] published. If it is not done, many souls are neglected who could be delivered: but if it is done, the devil is there with malignant, villainous tongues without number which envenom and pervert everything, so that nevertheless the fruit [the usefulness of the writings] is prevented. Yet what they gain thereby is manifest. For while they have lied so shamefully against us and by means of lies wished to retain the people, God has constantly advanced His work, and been making their following ever smaller and ours greater, and by their lies has caused and still causes them to be brought to shame.

I must tell a story. There was a doctor sent here to Wittenberg from France, who said publicly before us that his king was sure and more than sure, that among us there is no church, no magistrate, no married life, but all live promiscuously as cattle, and each one does as he pleases. Imagine now, how will those who by their writings have instilled such gross lies into the king and other countries as the pure truth, look at us on that day before the judgment-seat of Christ? Christ, the Lord and Judge of us all, knows well that they lie and have [always] lied, His sentence they in turn, must hear; that I know certainly. God convert to repentance those who can be converted! Regarding the rest it will be said, Woe, and, alas! eternally.

But to return to the subject. I verily desire to see a truly Christian Council [assembled some time], in order that many matters and persons might be helped. Not that we need It, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and right use of the Sacraments, with knowledge of the various callings and of right works, that we on our part ask for no Council, and on such points have nothing better to hope or expect from a Council. But we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep. This causes me to shudder and fear that at some time He may send a council of angels upon Germany utterly destroying us, like Sodom and Gomorrah, because we so wantonly mock Him with the Council.

Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters of great importance to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood, and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony, gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten Councils and twenty Diets. If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the Council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the mean time be forgotten. If we first had performed God's command and order in the spiritual and secular estate we would find time enough to reform food, clothing, tonsures, and surplices. But if we want to swallow such camels, and, instead, strain at gnats, let the beams stand and judge the motes, we also might indeed be satisfied with the Council.

Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the Council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent, and, besides, wish to defend every abomination.

O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, who sigh to Thee, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost who liveth and reigneth with Thee and the Father, blessed forever. Amen.

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THE FIRST PART

Treats of the Sublime Articles Concerning the Divine Majesty, as:

1. That Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.
2. That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.
3. That not the Father nor the Holy Ghost but the Son became man.
4. That the Son became man in this manner, that He was conceived, without the cooperation of man, by the Holy Ghost, and was born of the pure, holy [and always] Virgin Mary. Afterwards He suffered, died, was buried, descended to hell, rose from the dead, ascended to heaven, sits at the right hand of God, will come to judge the quick and the dead, etc. as the Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.

Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them.

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THE SECOND PART

Treats of the Articles which Refer to the Office and Work of Jesus Christ, or Our Redemption.

[Article I: Christ and Faith]

The first and chief article is this, That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4, 25. And He alone is the Lamb of God which taketh away the sins of the world, John 1, 29; and God has laid upon Him the iniquities of us all, Is. 53, 6. Likewise: All have sinned and are justified without merit [freely, and without their own works or merits] by His grace, through the redemption that is in Christ Jesus, in His blood, Rom. 3, 23 f.

Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us as St. Paul says, Rom. 3, 28: For we conclude that a man is justified by faith, without the deeds of the Law. Likewise v. 26: That He might be just, and the Justifier of him which believeth in Christ.

Of this article nothing can be yielded or surrendered [nor can anything be granted or permitted contrary to the same], even though heaven and earth, and whatever will not abide, should sink to ruin. For there is none other name under heaven, given among men whereby we must be saved, says Peter, Acts 4, 12. And with His stripes we are healed, Is. 53, 5. And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the [whole] world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.

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Article II: Of the Mass.

That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked [and abandoned] scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article does not allow it.

If, perchance, there were reasonable Papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but a pure invention of men, and has not been commanded by God; and every invention of man we may [safely] discard, as Christ declares, Matt. 15, 9: In vain do they worship Me, teaching for doctrines the commandments of men.

Secondly. It is an unnecessary thing, which can be omitted without sin and danger.

Thirdly. The Sacrament can be received in a better and more blessed way [more acceptable to God], (yea, the only blessed way), according to the institution of Christ. Why, then, do they drive the world to woe and [extreme] misery on account of a fictitious, unnecessary matter, which can be well obtained in another and more blessed way?

Let [care be taken that] it be publicly preached to the people that the Mass as men's twaddle [commentitious affair or human figment] can be omitted without sin, and that no one will be condemned who does not observe it, but that he can be saved in a better way without the Mass. I wager [Thus it will come to pass] that the Mass will then collapse of itself, not only among the insane [rude] common people, but also among all pious, Christian, reasonable, God-fearing hearts; and that the more, when they would hear that the Mass is a [very] dangerous thing, fabricated and invented without the will and Word of God.

Fourthly. Since such innumerable and unspeakable abuses have arisen in the whole world from the buying and selling of masses, the Mass should by right be relinquished, if for no other purpose than to prevent abuses, even though in itself it had something advantageous and good. How much more ought we to relinquish it, so as to prevent [escape] forever these horrible abuses, since it is altogether unnecessary, useless, and dangerous, and we can obtain everything by a more necessary, profitable, and certain way without the Mass.

Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins.

But if any one should advance the pretext that as an act of devotion he wishes to administer the Sacrament, or Communion, to himself, he is not in earnest [he would commit a great mistake, and would not be speaking seriously and sincerely]. For if he wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention. So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of [belonging to] the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

This article concerning the Mass will be the whole business of the Council. [The Council will perspire most over, and be occupied with this article concerning the Mass.] For if it were [although it would be] possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

In addition to all this, this dragon's tail, [I mean] the Mass, has begotten a numerous vermin-brood of manifold idolatries.

First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.

Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.

Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering.

Thirdly. [Hence arose] the pilgrimages. Here, too, masses, the remission of sins and the grace of God were sought, for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things [the soul can be cared for] in a better way, and can omit these pilgrimages without any sin and danger. Why therefore do they leave at home [desert] their own parish [their called ministers, their parishes], the Word of God, wives, children, etc., who are ordained and [attention to whom is necessary and has been] commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil [and errors]? Unless the devil was riding [made insane] the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides harmful. Hence here, too, there can be no yielding or surrendering [to yield or concede anything here is not lawful], etc. And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them. [For thus they will perish of their own accord.]

Fourthly. Fraternities [or societies], in which cloisters, chapters, vicars have assigned and communicated (by a legal contract and sale) all masses and good works, etc., both for the living and the dead. This is not only altogether a human bauble, without the Word of God, entirely unnecessary and not commanded, but also contrary to the chief article, Of Redemption. Therefore it is in no way to be tolerated.

Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses, that even the devil has laughed at such rascalities, ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing. But the worst is that [they have imagined that] these relics had to work indulgence and the forgiveness of sins [and have revered them] as a good work and service of God, like the Mass, etc.

Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable [sacrilegious and accursed] Judas, or Pope, has sold the merit of Christ, together with the superfluous merits of all saints and of the entire Church, etc. All these things [and every single one of them] are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is [apprehended and] obtained not by our works or pence, but from grace through faith, without money and merit; and is offered [and presented] not through the power of the Pope, but through the preaching of God's Word.

Of the Invocation of Saints.

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example [or testimony] in Scripture, and even though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints]

And although the angels in heaven pray for us (as Christ Himself also does), as also do the saints on earth, and perhaps also in heaven, yet it does not follow thence that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them, and regard them as helpers in need [as patrons and intercessors], and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do. For this is idolatry, and such honor belongs alone to God. For as a Christian and saint upon earth you can pray for me, not only in one, but in many necessities. But for this reason I am not obliged to adore and invoke you, and celebrate festivals, fast, make oblations, hold masses for your honor [and worship], and put my faith in you for my salvation. I can in other ways indeed honor, love, and thank you in Christ. If now such idolatrous honor were withdrawn from angels and departed saints, the remaining honor would be without harm and would quickly be forgotten. For when advantage and assistance, both bodily and

spiritual, are no more to be expected, the saints will not be troubled [the worship of the saints will soon vanish], neither in their graves nor in heaven. For without a reward or out of pure love no one will much remember, or esteem, or honor them [bestow on them divine honor].

In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith.

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Article III: Of Chapters and Cloisters.

That chapters and cloisters [colleges of canons and communistic dwellings], which were formerly founded with the good intention [of our forefathers] to educate learned men and chaste [and modest] women, ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had, and likewise other necessary persons [fitted] for [the political administration of] the secular government [or for the commonwealth] in cities and countries, and well-educated, maidens for mothers and housekeepers, etc.

If they will not serve this purpose, it is better that they be abandoned or razed, rather than [continued and], with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings ordained by God. For all this also is contrary to the first chief article concerning the redemption made through Jesus Christ. Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides, afford occasion for dangerous and vain labor [dangerous annoyances and fruitless worship], such services as the prophets call Aven, i.e., pain and labor.

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Article IV: Of the Papacy.

That the Pope is not, according to divine law or according to the Word of God the head of all Christendom (for this [name] belongs to One only, whose name is Jesus Christ), but is only the bishop and pastor of the Church at Rome, and of those who voluntarily or through a human creature (that is, a political magistrate) have attached themselves to him, to be Christians, not under him as a lord, but with him as brethren [colleagues] and comrades, as the ancient councils and the age of St. Cyprian show.

But to-day none of the bishops dare to address the Pope as brother as was done at that time [in the age of Cyprian]; but they must call him most gracious lord, even though they be kings or emperors. This [Such arrogance] we will not, cannot, must not take upon our conscience [with a good conscience approve]. Let him, however, who will do it, do so without us [at his own risk].

Hence it follows that all things which the Pope, from a power so false, mischievous, blasphemous, and arrogant, has done and undertaken. have been and still are purely diabolical affairs and transactions (with the exception of such things as pertain to the secular government, where God often permits much good to be effected for a people, even through a tyrant and [faithless] scoundrel) for the ruin of the entire holy [catholic or] Christian Church (so far as it is in his power) and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.

For all his bulls and books are extant, in which he roars like a lion (as the angel in Rev. 12 depicts him, [crying out] that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, and that he does. All of which amounts to nothing less than saying: Although you believe in Christ, and have in Him [alone] everything that is necessary to salvation, yet it is nothing and all in vain unless you regard [have and worship] me as your god, and be subject and obedient to me. And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the Greeks and of many other languages neither have been nor are yet under the Pope. Besides, as often remarked, it is a human figment which is not commanded, and is unnecessary and useless; for the holy Christian [or catholic] Church can exist very well without such a head, and it would certainly have remained better [purer, and its career would have been more prosperous] if such a head had not been raised up by the devil. And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and to exist without the Pope.

And supposing that the Pope would yield this point, so as not to be supreme by divine right or from Gods command, but that we must have [there must be elected] a [certain] head, to whom all the rest adhere [as their support] in order that the [concord and] unity of Christians may be preserved against sects and heretics, and that such a head were chosen by men, and that it were placed within the choice and power of men to change or remove this head, just as the Council of Constance adopted nearly this course with reference to the Popes, deposing three and electing a fourth; supposing, I say, that the Pope and See at Rome would yield and accept this (which, nevertheless, is impossible; for thus he would have to suffer his entire realm and estate to be overthrown and destroyed, with all his rights and books, a thing which, to speak in few words, he cannot do), nevertheless, even in this way Christianity would not be helped, but many more sects would arise than before.

For since men would have to be subject to this head, not from God's command, but from their personal good pleasure, it would easily and in a short time be despised, and at last retain no member; neither would it have to be forever confined to Rome or any other place, but it might be wherever and in whatever church God would grant a man fit for the [taking upon him such a great] office. Oh, the complicated and confused state of affairs [perplexity] that would result!

Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc., as St. Jerome writes that the priests at Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom, until the Pope raised his head above all.

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking to exalt himself above all that is called God as Paul says, 2 Thess. 2, 4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders and tortures all Christians who do not exalt and honor these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

In these four articles they will have enough to condemn in the Council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be certain, and animate ourselves with [be forewarned and made firm in] the hope that Christ, our Lord, has attacked His adversary, and he will press the attack home [pursue and destroy him] both by His Spirit and coming. Amen.

For in the Council we will stand not before the Emperor or the political magistrate, as at Augsburg (where the Emperor published a most gracious edict, and caused matters to be heard kindly [and dispassionately]), but [we will appear] before the Pope and devil himself, who intends to listen to nothing, but merely [when the case has been publicly announced] to condemn, to murder and to force us to idolatry. Therefore we ought not here to kiss his feet, or to say: Thou art my gracious lord, but as the angel in Zechariah 3, 2 said to Satan: The Lord rebuke thee, O Satan.

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THE THIRD PART OF THE ARTICLES.

Concerning the following articles we may [will be able to] treat with learned and reasonable men, or among ourselves. The Pope and his [the Papal] government do not care much about these. For with them conscience is nothing, but money, [glory] honors, power are [to them] everything.

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I. Of Sin.

Here we must confess, as Paul says in Rom. 5, 11, that sin originated [and entered the world] from one man Adam, by whose disobedience all men were made sinners, [and] subject to death and the devil. This is called original or capital sin.

The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as [distrust] unbelief, false faith, idolatry, to be without the fear of God, presumption [recklessness], despair, blindness [or complete loss of sight], and, in short not to know or regard God; furthermore to lie, to swear by [to abuse] God's name [to swear falsely], not to pray, not to call upon God, not to regard [to despise or neglect] God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

This hereditary sin is so deep and [horrible] a corruption of nature that no reason can understand it, but it must be [learned and] believed from the revelation of Scriptures, Ps. 51, 5; Rom. 6, 12 ff.; Ex. 33, 3; Gen. 3, 7 ff. Hence, it is nothing but error and blindness in regard to this article what the scholastic doctors have taught, namely:

That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.

Again that man has a free will to do good and omit evil, and, conversely, to omit good and do evil. Again, that man by his natural powers can observe and keep [do] all the commands of God. Again, that, by his natural powers, man can love God above all things and his neighbor as himself. Again, if a man does as much as is in him, God certainly grants him His grace. Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament. [Again,] that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.

Such and many similar things have arisen from want of understanding and ignorance as regards both this sin and Christ, our Savior and they are truly heathen dogmas, which we cannot endure. For if this teaching were right [approved], then Christ has died in vain, since there is in man no defect nor sin for which he should have died; or He would have died only for the body, not for the soul, inasmuch as the soul is [entirely] sound, and the body only is subject to death.

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II. Of the Law

Here we hold that the Law was given by God, first, to restrain sin by threats and the dread of punishment, and by the promise and offer of grace and benefit. But all this miscarried on account of the wickedness which sin has wrought in man. For thereby a part [some] were rendered worse, those, namely, who are hostile to [hate] the Law, because it forbids what they like to do, and enjoins what they do not like to do. Therefore, wherever they can escape [if they were not restrained by] punishment, they [would] do more against the Law than before. These, then, are the rude and wicked [unbridled and secure] men, who do evil wherever they [notice that they] have the opportunity.

The rest become blind and arrogant [are smitten with arrogance and blindness], and [insolently] conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and [self-righteous or] false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. [The Law entered that the offense might abound.]

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III. Of Repentance.

This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1, 18 does, saying: The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Again, 3, 19: All the world is guilty before God. No man is righteous before Him. And Christ says, John 16, 8: The Holy Ghost will reprove the world of sin.

This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but drives them all together to terror and despair. This is the hammer, as Jeremiah says, 23, 29: Is not My Word like a hammer that breaketh the rock in pieces? This is not activa contritio or manufactured repentance, but passiva contritio [torture of conscience], true sorrow of heart, suffering and sensation of death.

This, then, is what it means to begin true repentance; and here man must hear such a sentence as this: You are all of no account, whether you be manifest sinners or saints [in your own opinion]; you all must become different and do otherwise than you now are and are doing [no matter what sort of people you are], whether you are as great, wise, powerful, and holy as you may. Here no one is [righteous, holy], godly, etc.

But to this office the New Testament immediately adds the consolatory promise of grace through the Gospel, which must be believed, as Christ declares, Mark 1,15: Repent and believe the Gospel, i.e., become different and do otherwise, and believe My promise. And John, preceding Him, is called a preacher of repentance, however, for the remission of sins, i.e., John was to accuse all, and convict them of being sinners, that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace, and to expect and accept from Him the remission of sins. Thus also Christ Himself says, Luke 24, 47: Repentance and remission of sins must be preached in My name among all nations.

But whenever the Law alone, without the Gospel being added exercises this its office there is [nothing else than] death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7, 10, says: Through sin the Law killeth. On the other hand, the Gospel brings consolation and remission not only in one way, but through the word and Sacraments, and the like, as we shall hear afterward in order that [thus] there is with the Lord plenteous redemption, as Ps. 130, 7 says against the dreadful captivity of sin.

However, we must now contrast the false repentance of the sophists with true repentance, in order that both may be the better understood.

Of the False Repentance of the Papists.

It was impossible that they should teach correctly concerning repentance, since they did not [rightly] know the real sins [the real sin]. For, as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained [entirely] unimpaired and incorrupt; that reason can teach aright, and the will can in accordance therewith do aright [perform those things which are taught], that God certainly bestows His grace when a man does as much as is in him, according to his free will.

It had to follow thence [from this dogma] that they did [must do] penance only for actual sins such as wicked thoughts to which a person yields (for wicked emotion [concupiscence, vicious feelings, and inclinations], lust and improper dispositions [according to them] are not sins), and for wicked words and wicked deeds, which free will could readily have omitted.

And of such repentance they fix three parts contrition, confession, and satisfaction, with this [magnificent] consolation and promise added: If man truly repent, [feel remorse,] confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God [atoned for his sins and obtained a plenary redemption]. Thus in repentance they instructed men to repose confidence in their own works. Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: Prolong O God, my life, until I shall make satisfaction for my sins and amend my life.

There was here [profound silence and] no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin.

As to contrition, this is the way it was done: Since no one could remember all his sins (especially as committed through an entire year), they inserted this provision, namely, that if an unknown sin should be remembered later [if the remembrance of a concealed sin should perhaps return], this also must be repented of and confessed etc. Meanwhile they were [the person was] commended to the grace of God.

Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition or the beginning of contrition, for they have themselves understood neither of these terms nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.

And when it happened that any one said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.), they asked whether he did not wish or desire to have contrition [lament]. When one would reply Yes (for who, save the devil himself, would here say No?), they accepted this as contrition, and forgave him his sins on account of this good work of his [which they adorned with the name of contrition]. Here they cited the example of St. Bernard, etc.

Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, seeks for consolation in its own works, and cannot think of [entirely forgets] Christ and faith. But if it be [clearly] viewed in the light, this contrition is a manufactured and fictitious thought [or imagination], derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes [perhaps] have laughed rather than wept [either laughed or wept, rather than to think of something else], except such as either had been truly struck by [the lightning of] the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise [with the exception of these persons] such contrition was certainly mere hypocrisy, and did not mortify the lust for sins [flames of sin]; for they had to grieve, while they would rather have continued to sin, if it had been free to them.

As regards confession, the procedure was this: Every one had [was enjoined] to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten [But if any one had forgotten some sins] he would be absolved on the condition that, if they would occur to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession [perfectly and correctly], or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.

Here, too, there was no faith nor Christ, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation. What torture, rascality, and idolatry such confession has produced is more than can be related.

As to satisfaction, this is by far the most involved [perplexing] part of all. For no man could know how much to render for a single sin, not to say how much for all. Here they have resorted to the device of imposing a small satisfaction, which could indeed be rendered, as five Paternosters, a day's fast, etc.; for the rest [that was lacking] of the [in their] repentance they were directed to purgatory.

Here, too, there was nothing but anguish and [extreme] misery. [For] some thought that they would never get out of purgatory, because, according to the old canons seven years' repentance is required for a single mortal sin. Nevertheless, confidence was placed upon our work of satisfaction, and if the satisfaction could have been perfect, confidence would have been placed in it entirely, and neither faith nor Christ would have been of use. But this confidence was impossible. For although any one had done penance in that way for a hundred years, he would still not have known whether he had finished his penance. That meant forever to do penance and never to come to repentance.

Here now the Holy See at Rome, coming to the aid of the poor Church, invented indulgences, whereby it forgave and remitted [expiation or] satisfaction, first, for a single instance, for seven years, for a hundred years and distributed them among the cardinals and bishops, so that one could grant indulgence for a hundred years and another for a hundred days. But he reserved to himself alone the power to remit the entire satisfaction.

Now, since this began to yield money, and the traffic in bulls became profitable he devised the golden jubilee year [a truly goldbearing year], and fixed it at Rome. He called this the remission of all punishment and guilt. Then the people came running, because every one would fain have been freed from this grievous, unbearable burden. This meant to find [dig up] and raise the treasures of the earth. Immediately the Pope pressed still further, and multiplied the golden years one upon another. But the more he devoured money, the wider grew his maw.

Later, therefore, he issued them [those golden years of his] by his legates [everywhere] to the countries, until all churches and houses were full of the Golden Year. At last he also made an inroad into purgatory among the dead, first, by founding masses and vigils, afterwards, by indulgences and the Golden Year, and finally souls became so cheap that he released one for a farthing.

But all this, too, was of no avail. For although the Pope taught men to depend upon, and trust in, these indulgences [for salvation], yet he rendered the [whole] matter again uncertain. For in his bulls he declares: Whoever would share in the indulgences or a Golden Year must be contrite, and have confessed, and pay money. Now, we have heard above that this contrition and confession are with them uncertain and hypocrisy. Likewise, also no one knew what soul was in purgatory, and if some were therein, no one knew which had properly repented and confessed. Thus he took the precious money [the Pope snatched up the holy pence], and comforted them meanwhile with [led them to confidence in] his power and indulgence, and [then again led them away from that and] directed them again to their uncertain work.

If, now [although], there were some who did not believe [acknowledge] themselves guilty of such actual sins in [committed by] thoughts, words, and works, -- as I, and such as I, in monasteries and chapters [fraternities or colleges of priests], wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against [strove to resist] evil thoughts, and in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it is wont to do (as also St. Augustine and Jerome among others confess), -- still each one held the other in esteem, so that some, according to our teaching, were regarded as holy, without sin and full of good works, so much so that with this mind we would communicate and sell our good works to others, as being superfluous to us for heaven. This is indeed true, and seals, letters, and instances [that this happened] are at hand.

[When there were such, I say] These did not need repentance. For of what would they repent, since they had not indulged wicked thoughts? What would they confess [concerning words not uttered], since they had avoided words? For what should they render satisfaction, since they were so guiltless of any deed that they could even sell their superfluous righteousness to other poor sinners? Such saints were also the Pharisees and scribes in the time of Christ.

Here comes the fiery angel, St. John [Rev. 10], the true preacher of [true] repentance, and with one [thunderclap and] bolt hurls both [those selling and those buying works] on one heap, and says: Repent! Matt. 3, 2. Now, the former [the poor wretches] imagine: Why, we have repented! The latter [the rest] say: We need no repentance. John says: Repent ye, both of you, for ye are false penitents; so are these [the rest] false saints [or hypocrites], and all of you on either side need the forgiveness of sins, because neither of you know what true sin is not to say anything about your duty to repent of it and shun it. For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present of whose fulness have all we received, and grace for grace, John 1, 16, and without Him no man can be just before God. Therefore, if you wish to repent, repent aright—your penance will not accomplish anything [is nothing]. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3, 7; Luke 3, 7.

In the same way Paul also preaches, Rom. 3, 10-12: There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one; they are all gone out of the way; they are together become unprofitable. And Acts 17, 30: God now commandeth all men everywhere to repent. "All men," he says; no one excepted who is a man. This repentance teaches us to discern sin, namely, that we are altogether lost, and that there is nothing good in us from head to foot [both within and without], and that we must absolutely become new and other men.

This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, nor is it uncertain like that. For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? For this reason, too, this contrition is not [doubtful or] uncertain. For there is nothing left with which we can think of any good thing to pay for sin, but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

In like manner confession, too, cannot be false, uncertain, or piecemeal [mutilated or fragmentary]. For he who confesses that all in him is nothing but sin comprehends all sins excludes none, forgets none. Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the [spotless and] innocent Lamb of God who taketh away the sin of the world.

Of this repentance John preaches, and afterwards Christ in the Gospel, and we also. By this [preaching of] repentance we dash to the ground the Pope and everything that is built upon our good works. For all is built upon a rotten and vain foundation, which is called a good work or law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7, 19, says), but all transgress it. Therefore the building [that is raised upon it] is nothing but falsehood and hypocrisy, even [in the part] where it is most holy and beautiful.

And in Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh, as Paul, Rom. 7, 14-25, [shows] testifies that he wars with the law in his members, etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

The Pope, the theologians, the jurists, and every other man know nothing of this [from their own reason], but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints [or hypocrites].

On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection [of the peasants] came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them, and [hence] crying thus: "Do whatever you please; if you believe, it all amounts to nothing; faith blots out all sins," etc. -- they say, besides, that if any one sins after he has received faith and the Spirit, he never truly had the Spirit and faith: I have had before me [seen and heard] many such insane men, and I fear that in some such a devil is still remaining [hiding and dwelling].

It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are [certainly] not present. For St. John says, 1 Ep. 3, 9: Whosoever is born of God doth not commit sin,... and he cannot sin. And yet it is also the truth when the same St. John says, 1 Ep. 1, 8: If we say that we have no sin, we deceive ourselves and the truth is not in us.

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IV. Of the Gospel.

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich [and liberal] in His grace [and goodness]. First, through the spoken Word by which the forgiveness of sins is preached [He commands to be preached] in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of brethren, Matt. 18, 20: Where two or three are gathered together, etc.

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V. Of Baptism.

Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, a washing in the Word; as also Augustine says: Let the Word come to the element, and it becomes a Sacrament. And for this reason we do not hold with Thomas and the monastic preachers [or Dominicans] who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sin. Nor [do we agree] with Scotus and the Barefooted monks [Minorites or Franciscan monks], who teach that, by the assistance of the divine will, Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water. Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them.

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VI. Of the Sacrament of the Altar.

Of the Sacrament of the Altar we hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked Christians.

And that not only one form is to be given. [For] we do not need that high art [specious wisdom] which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach. For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution [made] ordained and commanded by Christ. And we especially condemn and in God's name execrate those who not only omit both forms but also quite autocratically [tyrannically] prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God [opposing and placing themselves ahead of Christ], etc.

As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10, 16: The bread which we break. And 1 Cor. 11, 28: Let him so eat of that bread.

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VII. Of the Keys.

The keys are an office and power given by Christ to the Church for binding and loosing sin, not only the gross and well-known sins, but also the subtle, hidden, which are known only to God, as it is written in Ps. 19, 13: Who can understand his errors? And in Rom. 7, 25 St. Paul himself complains that with the flesh he serves the law of sin. For it is not in our power, but belongs to God alone, to judge which, how great, and how many the sins are, as it is written in Ps. 143, 2: Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. And Paul, 1 Cor. 4, 4, says: For I know nothing by myself; yet am I not hereby justified.

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VIII. Of Confession.

Since Absolution or the Power of the Keys is also an aid and consolation against sin and a bad conscience, ordained by Christ [Himself] in the Gospel, Confession or Absolution ought by no means to be abolished in the Church, especially on account of [tender and] timid consciences and on account of the untrained [and capricious] young people, in order that they may be examined, and instructed in the Christian doctrine.

But the enumeration of sins ought to be free to every one, as to what he wishes to enumerate or not to enumerate. For as long as we are in the flesh, we shall not lie when we say: "I am a poor man [I acknowledge that I am a miserable sinner], full of sin." Rom. 7, 23: I see another law in my members, etc. For since private absolution originates in the Office of the Keys, it should not be despised [neglected], but greatly and highly esteemed [of the greatest worth], as [also] all other offices of the Christian Church.

And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.

All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures? But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.

For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word, as the adults, who have come to reason, must first have heard: He that believeth and is baptized shall be saved, even though they are at first unbelieving, and receive the Spirit and Baptism ten years afterwards. Cornelius, Acts 10, 1 ff., had heard long before among the Jews of the coming Messiah, through whom he was righteous before God, and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such

preceding Word and hearing could not have believed or been righteous. But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah hold him captive among the hardened and unbelieving Jews, but know that he was now to be saved by the present Messiah, and must not, with the [rabble of the] Jews deny nor persecute Him.

In a word, enthusiasm inheres in Adam and his children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments. For God wished to appear even to Moses through the burning bush and spoken Word; and no prophet neither Elijah nor Elisha, received the Spirit without the Ten Commandments [or spoken Word]. Neither was John the Baptist conceived without the preceding word of Gabriel, nor did he leap in his mother's womb without the voice of Mary. And Peter says, 2. Ep. 1, 21: The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy [or profane]; for they were holy, says he, since the Holy Ghost spake through them.

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IX. Of Excommunication.

The greater excommunication, as the Pope calls it, we regard only as a civil penalty, and it does not concern us ministers of the Church. But the lesser, that is, the true Christian excommunication, consists in this, that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin. And ministers ought not to mingle secular punishments with this ecclesiastical punishment, or excommunication.

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X. Of Ordination and the Call.

If the bishops would be true bishops [would rightly discharge their office], and would devote themselves to the Church and the Gospel, it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers; omitting, however, all comedies and spectacular display [deceptions, absurdities, and appearances] of unchristian [heathenish] parade and pomp. But because they neither are, nor wish to be, true bishops, but worldly lords and princes, who will neither preach, nor teach, nor baptize, nor administer the Lord's Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who discharge these functions, having been called to do so, the Church ought not on their account to remain without ministers [to be forsaken by or deprived of ministers].

Therefore, as the ancient examples of the Church and the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office; and, even according to their own laws, they have not the right to forbid or prevent us. For their laws say that those ordained even by heretics should be declared [truly] ordained and stay ordained [and that such ordination must not be changed], as St. Jerome writes of the Church at Alexandria, that at first it was governed in common by priests and preachers, without bishops.

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XI. Of the Marriage of Priests.

To prohibit marriage, and to burden the divine order of priests with perpetual celibacy, they have had neither authority nor right [they have done out of malice, without any honest reason], but have acted like antichristian, tyrannical, desperate scoundrels [have performed the work of antichrist, of tyrants and the worst knaves], and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity [depraved lusts], in which they still wallow. Now, as little as we or they have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to [sunder and] separate such creatures of God, or to forbid them from living [and cohabiting] honestly in marriage with one another. Therefore we are unwilling to assent to their abominable celibacy, nor will we [even] tolerate it, but we wish to have marriage free as God has instituted [and ordained] it, and we wish neither to rescind nor hinder His work; for Paul says, 1 Tim. 4, 1 ff., that this [prohibition of marriage] is a doctrine of devils.

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XII. Of the Church.

We do not concede to them that they are the Church, and [in truth] they are not [the Church]; nor will we listen to those things which, under the name of Church, they enjoin or forbid. For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray thus: I believe in one holy [catholic or] Christian Church. This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith.

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XIII. How One is Justified before God, and of Good Works.

What I have hitherto and constantly taught concerning this I know not how to change in the least, namely, that by faith, as St. Peter says, we acquire a new and clean heart, and God will and does account us entirely righteous and holy for the sake of Christ, our Mediator. And although sin in the flesh has not yet been altogether removed or become dead, yet He will not punish or remember it.

And such faith, renewal, and forgiveness of sins is followed by good works. And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even [and that, too] for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us [unfolded] and spread over us in Christ. Therefore we cannot boast of many merits and works, if they are viewed apart from grace and mercy, but as it is written, 1 Cor. 1, 31: He that glorieth, let him glory in the Lord, namely, that he has a gracious God. For thus all is well. We say, besides, that if good works do not follow, faith is false and not true.

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XIV. Of Monastic Vows.

As monastic vows directly conflict with the first chief article, they must be absolutely abolished. For it is of them that Christ says, Matt. 24, 5. 23 ff.: I am Christ, etc. For he who makes a vow to live as a monk believes that he will enter upon a mode of life holier than ordinary Christians lead, and wishes to earn heaven by his own works not only for himself, but also for others; this is to deny Christ. And they boast from their St. Thomas that a monastic vow is equal to Baptism. This is blasphemy [against God].

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XV. Of Human Traditions.

The declaration of the Papists that human traditions serve for the remission of sins, or merit salvation, is [altogether] unchristian and condemned, as Christ says Matt. 15, 9: In vain they do worship Me, teaching for doctrines the commandments of men. Again, Titus 1, 14: That turn from the truth. Again, when they declare that it is a mortal sin if one breaks these ordinances [does not keep these statutes], this, too, is not right.

These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience.

Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to these rites, who would make donations towards them. Such baptizing is a reproach and mockery of Holy Baptism, hence should not be tolerated. Furthermore, concerning the consecration of wax-tapers, palm-branches, cakes, oats, [herbs,] spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. And such deceptions there are without number, which we commend for adoration to their god and to themselves, until they weary of it. We will [ought to] have nothing to do with them.

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Subscriptions

Dr. Martin Luther subscribed.

Dr. Justus Jonas, Rector, subscribed with his own hand.

Dr. John Bugenhagen, Pomeranus, subscribed.

Dr. Caspar Creutziger subscribed.

Nicholas Amsdorf of Magdeburg subscribed.

George Spalatin of Altenburg subscribed.

I, Philip Melancthon, also regard [approve] the above articles as right and Christian.

But regarding the Pope I hold that, if he would allow the Gospel, his superiority over the bishops which he has otherwise, is conceded to him by human right also by us, for the sake of the peace and general unity of those Christians who are also under him, and may be under him hereafter.

John Agricola of Eisleben subscribed.

Gabriel Didymus subscribed.

I, Dr. Urban Rhegius, Superintendent of the churches in the Duchy of Lueneburg, subscribe in my own name and in the name of my brethren, and of the Church of Hanover.

I, Stephen Agricola, Minister at Hof, subscribe.

Also I, John Draconites, Professor and Minister at Marburg, subscribe.

I, Conrad Figenbotz, for the glory of God subscribe that I have thus believed, and am still preaching and firmly believing as above.

I, Andrew Osiander of Nuernberg, subscribe.

I, Magister Veit Dieterich, Minister at Nuernberg, subscribe.

I, Erhard Schnepf, Preacher at Stuttgart, subscribe.

Conrad Oettinger, Preacher of Duke Ulrich at Pforzheim.

Simon Schneeweiss, Pastor of the Church at Crailsheim.

I, John Schlagenhaufen, Pastor of the Church at Koethen, subscribe.

The Reverend Magister George Helt of Forchheim.

The Reverend Magister Adam of Fulda, Preacher in Hesse.

The Reverend Magister Anthony Corvinus, Preacher in Hesse.

I, Doctor John Bugenhagen, Pomeranus, again subscribe in the name of Magister

John Brentz, as on departing from Smalcald he directed me orally and by a letter, which I have shown to these brethren who have subscribed.
I, Dionysius Melander, subscribe to the Confession, the Apology, and the
Concordia on the subject of the Eucharist.
Paul Rhodius, Superintendent of Stettin.
Gerard Oemcken, Superintendent of the Church at Minden.
I, Brixius Northanus, Minister of the Church of Christ which is at Soest, subscribe
to the Articles of the Reverend Father Martin Luther, and confess that hitherto I have thus believed and taught, and by the Spirit of Christ I shall
continue thus to believe and teach.
Michael Caelius, Preacher at Mansfeld, subscribed.
The Reverend Magister Peter Geltner Preacher at Frankfort, subscribed.
Wendal Faber, Pastor of Seeburg in Mansfeld.
I, John Aepinus, subscribe.
Likewise, I, John Amsterdam of Bremen.
I, Frederick Myconius, Pastor of the Church at Gotha in Thuringia, subscribe in
my own name and in that of Justus Menius of Eisenach.
I, Doctor John Lang, Preacher of the Church at Erfurt, subscribe with my own
hand in my own name, and in that of my other coworkers in the Gospel, namely:
The Reverend Licentiate Ludwig Platz of Melsungen.
The Reverend Magister Sigismund Kirchner,
The Reverend Wolfgang Kiswetter,
The Reverend Melchior Weitmann
The Reverend John Thall.
The Reverend John Kilian.
The Reverend Nicholas Faber.
The Reverend Andrew Menser.
And I, Egidius Mechler, have subscribed with my own hand.

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Law and Gospel Church and State



Introduction

Those who have perused the Gospel Plow web site can readily see that we have major problems with both the church and the government as they operate in our day. *GP* believes that only when the organized church and the government return to their respective duties as ordained by Christ, can the Christian support either.

As we see it, the problem lies in the misunderstanding of the basic doctrine of Law and Gospel. The Reformers understood this doctrine and it's central role in both civil and ecclesiastical matters. This treatise is an attempt to revive, in the hearts of those who have ears to hear, those simple truths our fathers knew well.

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 - [Third Use](#)
- [The Gospel](#)
- [Church & State](#)
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Three Uses of the Law

Formula of Concord, Epitome, Article VI

The Law has been given to men for three reasons: 1) to maintain external discipline against unruly and disobedient men, 2) to lead men to a knowledge of their sin, 3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life.

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First Use of the Law

The first use of the Law (meaning the Law of God to which all human laws must conform) is civil in nature - to insure an orderly and just society. To declare that civil society is inhabited by unregenerate men who are not subject to God's Law is to deny that God IS God and that He requires obedience. Scripture is replete with accounts of God's vengeance against societies that institute evil by law - regardless of the "religion" (or lack thereof) practiced. Witness the judgment of pagan Sodom and Gomorrah, the destruction of the Temple and captivity of Israel, and the subsequent destruction of idolatrous Babylon. God is holy, and He excuses neither ignorance nor naiveté.

Civil government is in fact a minister of God, and given the sword to punish evil -

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. -Romans 13:3-4

Samuel West, in his *On the Right to Rebel Against Governors*, which he preached to the legislature of Massachusetts in 1776, [answers those apostates who misuse Romans 13](#) to require obedience to antichrist governors thusly -

For any one from hence to infer that the apostle enjoins in this text unlimited obedience to the worst of tyrants, and that he pronounces damnation upon those that resist the arbitrary measures of such pests of society, is just as good sense as if one should affirm, that because the Scripture enjoins us obedience to the laws of God, therefore we may not oppose the power of darkness; or because we are commanded to submit to the ordinance of God, therefore we may not resist the ministers of Satan. Such wild work must be made with the apostle before he can be brought to speak the language of oppression! It is as plain, I think, as words can make it, that, according to this text, no tyrant can be a ruler; for the apostle's definition of a ruler is, that he is not a terror to good works, but to the evil; and that he is one who is to praise and encourage those that do well. Whenever, then, the ruler encourages them that do evil, and is a terror to those that do well, - i.e., as soon as he becomes a tyrant, - he forfeits his authority to govern, and becomes the minister of Satan, and, as such, ought to be opposed.

Civil government that rejects God's Law is illegitimate, a minister of Satan rather than God, and is not to be obeyed. Lutherans (and others) have often failed in this regard in spite of scripture and our confession's words -

Then Peter and the other apostles answered and said, We ought to obey God rather than men. -Acts 5:29

Augsburg Confession, Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God... it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

We might note here, that if the civil magistrate is to be obeyed in all cases whatsoever, Luther and all the reformers were in error - for the Pope's mandates were in fact enforced by civil law. Wars were fought to establish Christian liberty from such antichrist civil rulers.

We see then, that civil governors are ministers of God, and that their office falls under the first use of the Law - to temporally punish the evildoer.

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Second Use of the Law

The second use of the Law is theological - to reveal the holiness of God and to convict all men of sin.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. -Romans 3:19

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. -1 John 3:4

The primary mistake that men make here is to underestimate the requirements of the Law, as the Jews did, by thinking that we are able to fulfil the Law by external obedience to a selected list of commandments.

...The rest become blind and arrogant, and conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become utterly corrupted; as the Law must tell man that he has no God nor regards God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. **-Smalcald Articles, Pt. 3, Art. 2**

It is this terrified, humble, despondent man who alone has ears for the Gospel. This second use of the Law, bearing the threat of eternal damnation, is a ministry of the church that has been long ignored in favor of more "seeker sensitive" strategies.

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Third Use of the Law

The third use of the Law bears no threat, but rather, serves to encourage good works in the believer. To the regenerate the preaching of the Law serves as a guide, for even though the spirit is willing, the flesh is weak. When the Law is heard by the Christian he should examine himself, recognize that he still falls short, and rejoice that by Christ's blood the curse of the Law has passed over him - just as the Angel of Death passed over the houses of the Hebrews in Egypt.

The common mistakes here are to fall into either licentious antinomianism or pietistic legalism; the former denying the Law altogether, the latter assigning merit to such things as abstinence, monasticism, charity, etc. -forgetting that even our GOOD works are as filthy rags.

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The Gospel

The Gospel is that which releases the believer from the curse of the Law. Christ was incarnated for one, and only one purpose - to bear the sin of the world. To make peace between completely fallen mankind and a righteous and just God.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. -1 Tim 1:15

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: -Gal 3:13

For when we were yet without strength, in due time Christ died for the ungodly. -Romans 5:6

Pure preaching of the Gospel declares that Christ alone justifies the ungodly. There is no merit in the recipient, apart from the merit of Christ that is imputed to him by faith. The saved do not generate from within themselves the faith which grasps this merit - faith is a free gift from God - imparted by Word and Sacrament.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. -Eph 2:8-9

To preach the Law without the Gospel is to condemn all hearers, for without the Gospel the Law kills. To preach the Gospel without the Law is also to condemn the hearer, for Christ did not come to save the (self) righteous but rather the sinner. Only those who recognize their fallen state, and their utter helplessness to improve their situation, have ears for the Gospel.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. -Matthew 9:13

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. -Romans 4:4-5

The true church can be determined by it's faithfulness in preaching the Law and the Gospel, and the right administration of the Sacraments ordained by Christ.

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Church and State

Much discussion of the topic of the distinction between church and state misses the mark completely. Both civil and ecclesiastical authority over the entire world belong to one man - Christ Jesus.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. -Matthew 28:18

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: -Eph 1:20-21

Christ has ordained two distinct and separate offices to serve under Him - civil governors and church leadership. Both are subject to Christ, both are called ministers of God. Their areas of authority are separate, but both serve only to do the will of their King!

(this table may look rather strange if your browser is not HTML 3.0 capable)

 Christ the King 	
 Church 	 State 
preach the Law (2nd and 3rd uses)	enforce the Law (1st use)
preach the pure Gospel	<i>the state has the authority to make and enforce only laws that are not contrary to God's Law</i>
administer the Sacraments	

Of course there are common men, civil rulers, and even so called Christians who reject the King and His authority -

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. -Luke 19:14

Christians today are faced not only with that longtime enemy Islam (which cheerfully submits civil authority to their false god), but with ecclesiastical leaders who reject the Kingship of Christ and who preach another Gospel (which is no gospel), and with civil rulers who institute evil by law.

In this case it becomes the duty of all who are loyal subjects of Christ to seek to establish, by whatever means necessary, civil and ecclesiastical government, each fulfilling it's own mandate as a minister of Christ.

- The Reformers undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.
- The American Colonists undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.

Do Christians in our day have the courage to demand the Crown Rights of our King?

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The King Speaks in a Parable

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. -Luke 19:12-27

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Last update - Sunday, January 26, 1997 - 12:08:53 PM

Sound Alarm !

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. -Ezekiel 33:2-5

Gospel Plow has been blasting the trumpet of warning for several years now. We have witnessed the enemy, both inside and outside the gate, becoming bolder and more aggressive. We have seen traitors and apostates assume positions of civil and ecclesiastical authority to the point that justice, sound doctrine, and courage are as rare as a virtuous woman in a whorehouse.

Are you listening? Do any among the people have ears to hear and eyes to see the rapidly approaching destruction of this once godly and free nation? Are you content to prostitute your wives, and deliver your children as slaves to the infidel?

The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

-Jer 8:9-12

Are you swept up in the siren's song? The false prophets delusion of "[Rapture](#)"? The politico's empty promises? Your blood shall be on your own head!

Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. -Jer 25:27-38

To Christ's chosen, the remnant of Israel, the people of the New Jerusalem -

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. -Ezekiel 18:30-32

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. -Jer 51:6-11

Gospel Plow has blown the trumpet!

The time is short, new legislation is in the wings to restrict your ability to provide for contingencies as Christ has commanded. Stop filling the [offering plate of apostasy](#)! Instead, take heed and action to obey His command -

Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one." -Luke 22:36

Notice that Christ did not command that those without a money bag (most likely to carry gold and silver coin) or knapsack (for foodstuffs) to sell their garment in order to purchase such. Yet, He *did* command that those without a sword (weapon and ammunition) should do without even their garment in order to acquire that necessity!

While Gospel Plow *does* advocate gold and silver coin (not numismatics) for barter, and an emergency supply of food, we hold that the possession of a suitable weapon, accouterments, and the skill to use them are of greater import than either the money bag or knapsack.

You have been warned!

Gospel Plow has done our duty. If you fail to heed the sound of the trumpet - your blood, and that of your house, is on your own head! -



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Last update - Saturday January 8, anno Domini 2000

Wake up, Christians!

There is no hope for political redress in America!

The two major parties have expended great energy to exclude any candidate that might actually change the direction of the government from that of instituting evil by law to it's biblical mandate of upholding justice, punishing the evildoer, and protecting the innocent and powerless.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the LORD has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; the LORD our God shall cut them off. -Psalm 94:20-23

Civil governors at all levels seek to legalize every tyranny, perversion, and evil. They promote child sacrifice and the murder of the aged. Not only do they endorse, but many practice, every sexual perversion. They support foreign nations that have outlawed Christianity and persecute Christians. They steal the livelihood and inheritance of the common man, and use it to fatten their own purse or give it to pagan governments overseas. They oppress the few Christians in America who have found the courage to oppose their wicked rule. They give honors to assassins who shoot women with babes at their breast, and to mass murderers who gas men, women and children - and then burn their house down over their heads.

Let these unrighteous judges be aware - God is not mocked! The founders of this Christian nation faced antichrist civil authority in their day, and when political redress of their grievance was not forthcoming, they took arms and drove the devils back across the sea. There is plenty of timber to build the gallows, and rope to fit the neck of the current crop of Satan's civil servants when justice and liberty are restored to America.

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us break their bonds in pieces and cast away their cords from us." He who sits in the heavens shall laugh; The LORD shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: "Yet I have set My King On My holy hill of Zion. I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. -Psalm 2:1-12

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Last update - Sunday, January 26, 1997 - 12:09:31 PM

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Admiralty Courts in Colorado?

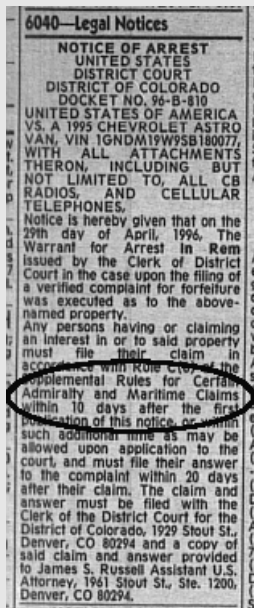
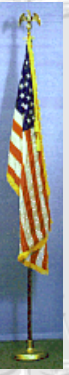
Patriots are subjected to much ridicule when they object to the flag that appears in every government office and courtroom in the land. That flag is the United States flag... with one seemingly minor cosmetic difference - a knotted golden fringe on three sides.

Government officials and judges adamantly refuse requests to remove the gold fringed flag and replace it with the constitutional flag of the United States as defined in 4 U.S.C. Section 1,2, and 3 - which has NO fringe.

Why should anyone be concerned about this apparently innocent decorative feature? What difference does it make?

The difference is that the flag that is displayed is legal notice, to all who enter, of the type of law that holds jurisdiction. The constitutional United States flag signifies common law jurisdiction. The gold fringed United States flag is the Admiralty or War flag which denotes Admiralty or martial law.

Hogwash, you say? Is there no Admiralty Court claiming jurisdiction in America except in matters that occur on the high seas? Think again! Just as the founders of this country railed against the King for extending Admiralty law to the lands of the Colonies, so are those few patriots who have paid attention to the corruption of our legal system, raising a hue and a cry over the current usurpers of jurisprudence.



Rocky Mountain News

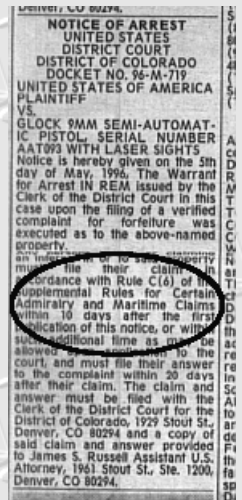
Wed. May 22, 1996
Legal Notices Section

The legal notices here displayed concern property seized by Federal agents as booty under Admiralty law. Notice is required so that anyone who might have an interest in the property seized has opportunity to seek to protect his interest.

One would not be wise to attempt this, though. Most likely, any excuse will be used to allege that the party claiming interest in the property was a party to the alleged offense that resulted in the original seizure.

The allegation is enough to justify the taking of property - under Admiralty law guilt is presumed. The claimant might well lose other property not yet in the hands of these landgoing pirates, even though no actual conviction of any offense is ever entered. Check your local paper's legal notices. Look into the cases cited and see if any conviction occurs - or if any charges were even filed - against the persons whose property was seized.

Colorado is a long ways from the ocean. Admiralty law is farther still from the common law recognized under Federal and State constitutions.



You decide... are these patriots kooks? Or have we been blind to the tyranny that is even now upon us?

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Last update - Wednesday, June 05, 1996 - 11:07:12 PM

The Columbine Massacre - Why?

Media has been devoting major coverage to the Columbine High School massacre. As usual, they have purposely covered up the real story in order to use this tragedy to promote their antichrist agenda. What is the deeper truth concerning the incident in Littleton? What is the popular media trying to hide?

Perpetrators

Eric Harris and Dylan Klebold walked into Columbine High with a specific agenda. They executed this plan with great determination and effect. Their agenda was to do the will of their father - SATAN !

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. -John 8:44

These two murderous bastards had long ago chosen to be servants of their dark lord. They were open participants in the demonic Goth movement, worshipping death and perversion in every form. They were sodomites, and some of their internet supporters have declared the Columbine High incident "the Gay Alamo". Their preferred music was the satanic dissonance of Marilyn Manson.

Major media has downplayed these facts, facts that were prominently attested to by the web site of the very perpetrators. That site was promptly removed, by order of antichrist agents, so that the true nature of the crime might be covered up while the masters of disinformation promote their Hegelian answers to the question of how and why this could have happened

Victims

Antichrist media has stated that the primary targets of these heathen terrorists were athletes and racial minorities. One of the score of victims was indeed a young black man whose family had fled to Littleton to escape the demonic chaos of the inner city. We all grieve for the family of this young man, and the terrible irony they have been subjected to. The politically correct, meanwhile, are quick to play the "race card" in order to promote their agenda of division.

The Pagan Warriors who committed this act of terror had a broader agenda, however.

"I saw them shoot a girl because she was praying to God,"

It is known as fact that at least three of those targeted for death were devout Christians. Though the number of the faithful shot at Columbine is likely higher, those listed here have been openly acknowledged by the media.



At one point in this orgy of murder, the terrorists asked a roomful of trapped and panicked teens if there were any Christians present. One brave young woman stood and declared her King. The murderous reprobate smiled, asked "Why", and Cassie Bernall, 17, promptly became a current day Martyr of the Faith. The killer asked "Why?" but surely knows the answer now. Cassie is in peace and glory with Christ. Her murderer burns in hell.

John Tomlin, 16, moved to Littleton with his family four years ago from Wisconsin. They attended church together every Sunday. Last year, he and his father traveled to a small town in Mexico as part of a church ministry. They helped build a house for a poor family who had been living in a shack. Christ has now welcomed John to the mansion He Himself has prepared.



Rachel Scott, 17. She thought about graduating early to travel with a Christian drama team and become a missionary or work with troubled youths. "When she came into my class, she was going through some difficult family times. But you wouldn't know that at all," said Vlinda Childs, who supervised the Christian scouting program that Rachel joined in sixth grade. "Because she shined. She shined for God at all times." Rachel now basks in the reflected glory of her King.



The Beast and the False Prophet

Exactly as the force of an antichrist alliance and the major media propaganda machine have been wielded against the primarily Christian Serbs (who are simply defending their sovereign territory from invading Islamic terrorists), so the satanic coalition is working in America to advance the kingdom of darkness.

The Antichrist Occupational Government is mouthing words of false sympathy, and offering disingenuous solutions. Officially outlawed school prayer has been uttered by public officials, with every false god being recognized, of course.

A plethora of new legislation is being proposed, none of which addresses the real problem - public and magisterial acceptance of pagan culture and religion.

The established, politically accepted, and apostate "church" is parroting every humanistic, psychological, and heathen utterance of her AOG master.

Fight or Flee?

Wake up, Christian freemen, our gates are occupied by the Enemy and we are in grave danger of being overrun and our people slaughtered. Our civil and ecclesiastical governors have become whores for antichrist. The war of words is over. Christians have but two options left to pursue. We can either make war on antichrist, driving the pagan influence from America; or we can flee to a place where we can establish a Christian homeland. Even the latter will require Christian warriors to fight. The AOG will not be willing to allow the establishment of a Christian nation within it's borders.

But for the Christian freeman, whether we live or die, we can accept **NO KING BUT CHRIST!**

TO HELL WITH ANTICHRIST GOVERNORS!

TO HELL WITH ANTICHRIST PROPHETS!

TO HELL WITH ANTICHRIST JUDGES!

TO HELL WITH ANTICHRIST WARRIORS!

DEATH TO THE NEW WORLD ORDER!

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Last update - Sunday April 25, 1999, 11:53:32

God & Government - Christ IS King !

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. -Isaiah 9:6-7

The United States of America is doomed! She has been from her birth. Her destiny, like that of all pagan dominions, is ultimate destruction. "What?", you say, "I thought this was a Christian nation. How could God allow the death of the U.S.A.?"

Was the United States ever a Christian nation? It is true that when the Pilgrims settled in the New World they were a covenant people, that they submitted civil authority to the One and Only King. Was this carried forward into all the Colonies and ultimately into the Constitution of the United States? Sadly, no, it was not.

When the Constitution for the United States was first proposed, certain delegates to the convention argued for the inclusion in the Preamble of a statement recognizing Christ as the ultimate head of all government. Antichrist delegates were successful in defeating this proposal.

After this pagan Constitution had been adopted, godly men repeatedly attempted to amend the document to correct this grievous error -

At least nine times since that date a resolution proposing an amendment to the preamble has been introduced into Congress. However, it has never got beyond the committee to which it had been referred. The following is the pioneer resolution as it was introduced by Mr. Frye of Maine:

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of God in all the affairs of men and nations, and grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word, invoke His Guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form, etc."

Nationalism and Religion in America, 1774-1789; p. 479
by Edward Frank Humphrey, Ph.D.; 1924
reprint New York / Russell & Russell, 1965

The United States of America has never been, nor ever shall be, a Covenant Nation. Though having a large population of God fearing people at her inception (and proportionately a lesser one now) the national government has never submitted to the King of Kings and is therefore damned to destruction.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. -Psalm 2

It is long past time that Christians recognize that they cannot support this antichrist government. In fact, it is our Christian duty to oppose.

Excerpted from: **The Original Covenant and Contending Witness** [magazine]

When is Civil Government so Constituted that Christians can Swear Allegiance to It?

We assume that this is a legitimate subject of inquiry, and we are confident that it is, at the present time, one of much practical importance. The time has gone by, we trust forever, for the false and pernicious dogma - that allegiance is due whatever government exists, irrespective of its moral character - to be maintained by intelligent Christians. With them it is scarcely any longer a serious question, in theory at least, whether or not the divine law is above all human laws. The assumptions of infidelity have become so arrogant, and betray so clearly its purpose to make the will of man supreme, that the religious mind has become aroused in some degree to a sense of the practical value of a truth long treated as an abstraction, receiving only a cold and inoperative assent.

We do not propose, in this article, to contest the point with infidelity. It is wiser to endeavor to harmonize the friends of truth, and persuade them to take the only position from which the common foe can be successfully attacked. Those who, few in number, have contended long for the supremacy of the law of God in civil things, while professed Christians generally are either silent or opposing, have a right to be heard, and should speak out, that their weight may be felt in bringing matters to a proper issue in the great moral conflict already commenced. With this view we propose, in a few particulars, to answer the inquiry at the head of this article.

First: Civil government, in order to receive the allegiance of Christians, should recognize the God of the Bible as the source of power. "King of nations," (Jer. 10:7), is one of His titles. Is this an unmeaning title, conferring an empty honor on the object of all true fear and worship? Does it not indicate that nations are His subjects - that he rules over them, and that they are under obligation to acknowledge and submit to His authority. But where should this obedience begin, or what is its first act? It is perfectly clear that there cannot be obedience where there is no recognition of the authority to which it is due. The want of this vitiates all that follows, for it is a practical refusal of subjection - a constructive declaration of independence. The title, "King of nations," and elsewhere, "King of Kings," means more than that God governs nations by His providence as He governs the irrational and inanimate creatures; it asserts his prerogative of ruling them, by his moral law, and it implies the duty on their part of owning Him as their King.

"There is no power but of God: the powers that be, are ordained of God." Rom. 13:1. The true meaning of these propositions is, that God is the author of civil rule. He has instituted it in His word, and He constitutes it according to His word. When it is so constituted it is a power ordained of God; but when it is not so constituted - when the authority of God is not owned - it is not the higher power to which every soul is commanded to be subject. Of such, God himself says, "They have set up kings, but not by me; they have made them princes, and I knew it not." Hos. 8:4.

Can Christians be active participants in the sin of disowning the authority of the "King of nations?" Can they ignore the existence of the source of power? What says an enlightened conscience? We are sure its decision will be, they cannot.

Second: In order that Christians may own allegiance to civil government, it must acknowledge the authority of Messiah. This nations are commanded to do under pain of divine displeasure. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth - kiss the Son, lest he be angry," (Ps. 2:10,12). The Lord Jesus Christ is appointed heir of all things, (Heb. 1:20). All power in heaven and in earth is given to Him, (Matt. 28:18). He is given to be the head over all things to the Church, (Eph. 1:22). One of His official titles is "Prince of the kings of the earth," (Rev. 1:5). We need not multiply proofs of the truth that civil rule is put under the Mediator. It is found everywhere in the Bible, and any view of the system of grace that does not include it, is essentially defective.

But are nations under no corresponding obligation? Are not authority and obedience correlate terms? Who will dare to say that though Christ is King of nations, nations are not bound to own Him as their King? or, to say what is not less impious, that though they are bound to acknowledge Him, they may omit to do so and be sinless? We are slow to believe that any thoughtful Christian would hesitate to say that nations sin in not subjecting themselves to Messiah's authority. Let it be borne in mind that the sin of refusing to submit to the Man of God's right hand is a sin in the nation's constitution, interwoven with its very existence. It must also be remembered that all such national sins are the sins of the people of which the nation is constituted. By becoming incorporated with the nation, they become partakers of its sins. They assume formally, and in a manner most clear, the responsibility of a national refusal to kiss the Son. They give their consent to, and unite in, the nation's treasonable declaration, "We will not have this man to reign over us."

Now we ask in all earnestness, can Christians, true fearers of God, do this? By their profession they declare that they are on Christ's side, that they will at all times own Him, and set His glory above every other consideration. How can they reconcile with this declaration made to Him, to the Church, and to the world, their refusal to testify against national dishonor done to Him by disregarding His authority, and what is still worse, their active participation in the great wrong? We are convinced that Christians have not given this subject the conscientious examination its importance demands, or they would not be found in sworn companionship with Christ's enemies.

Third: A government to which Christians owe allegiance must take the law of God as its rule. This is indeed included in the preceding observations; for in no other way can the authority of God be owned and obeyed. But the importance of the subject demands for it special consideration.

"The Word of God contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy God." To the truth of this proposition none who deserve the name of christian will hesitate to subscribe. It forms a part of the symbols of the faith of all Presbyterian Churches in every land. It is taught to their children [or should be!] among their earliest lessons, and its truth and importance commend themselves to every enlightened conscience.

Can it be admitted for a moment that the civil or political acts of men are exceptions to this rule? If so, it would read that the Bible is the only rule, except in civil things, in which the will of the people is the rule. This, though acted out by multitudes, would secure the assent of but few as a bald abstract proposition. In this instance the creed is better than the practice. But it should be remembered that a sound profession is no apology, still less justification, for wrong doing. If Christians unite with a nation that ignores all divine legislation, their creed, however sound; their declaration, however often repeated, that the Word of God is the only rule to direct men, is the merest trifling, that hardly deserves to be called hypocrisy. But in another aspect it is no light matter. "To him that knoweth to do good and doeth it not, to him it is sin," (James 4:17), is a declaration not without significance and importance to all whose practice contradicts their profession. They at least cannot plead in extenuation of this sin that they did not know that nations are required to obey the divine law, seeing they have placed among the fundamental principles of their faith a proposition that most obviously asserts this truth.

We do not hesitate to say that Christians incorporating with a government that rejects the divine law and places the will of the people or a constitution of their making in its place, practically disown its high claims, and are found in the company of those who deny a great truth clearly taught in the Word of God, and precious to every believer, and which engaging in the service of Christ they have pledged themselves to maintain at all hazard. What saith the Scripture? "The Lord is our Lawgiver, the Lord is our King," (Ps. 33:22). "There is one Lawgiver, who is able to save and to destroy," (James 4:12).

Fourth: A government that can receive the allegiance of Christians must give countenance and support to the Church. Can a Christian as a civilian ignore that spiritual institution with which are connected all his interests for eternity? Will he consent in any relation he sustains to place infidelity or a false or corrupted form of religion on a level with the religion that is "pure and undefiled before God and the Father," to honor "the bride, the Lamb's wife," no more than "the mother of harlots?" This is done by every government that does not recognize the Church as a heavenly institution, and is not to her "a nursing father," (Is. 49:23). And all who swear allegiance to such a government do this under solemnity, and we must add by the perversion, of an oath. What Christian would swear that a nation should not recognize the true Church and distinguish between her and all false systems of religion? From such an oath every pious mind would recoil. And yet how many do not hesitate to do substantially the same thing in a concrete form, by swearing allegiance to a government of which it is a boasted excellence that it makes no distinction between Christianity and infidelity.

I lay down this maxim of divinity [i.e. theology]; Tyranny being a work of Satan, is not from God, because sin either habitual or actual, is not from God; the power that is, must be from God; the Magistrate as Magistrate, is good, in nature of office, and the intrinsical end of his office, Rom 13:4, for he is the Minister of God for thy good; and therefore an ethical, political, or moral, power to oppress, is not from God, and is not a power, but a licentious deviation of a power, and is no more from God, then a license to sin, but [rather] from sinful nature, and the old serpent. -Samuel Rutherford. (*Lex,Rex*, 1644).

Religion is the whole Bible: sects pick out a part of it. But what whole? The LIVING whole, to be sure - not the dead whole: the SPIRIT; not the letter.

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The Missing 13th Amendment

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"TITLES OF NOBILITY" AND "HONOR"

In the winter of 1983, archival research expert David Dodge, and former Baltimore police investigator Tom Dunn, were searching for evidence of government corruption in public records stored in the Belfast Library on the coast of Maine.

By chance, they discovered the library's oldest authentic copy of the Constitution of the United States (printed in 1825). Both men were stunned to see this document included a 13th Amendment that no longer appears on current copies of the Constitution. Moreover, after studying the Amendment's language and historical context, they realized the principle intent of this "missing" 13th Amendment was to prohibit lawyers from serving in government.

So began a seven year, nationwide search for the truth surrounding the most bizarre Constitutional puzzle in American history -- the unlawful removal of a ratified Amendment from the Constitution of the United States. Since 1983, Dodge and Dunn have uncovered additional copies of the Constitution with the "missing" 13th Amendment printed in at least eighteen separate publications by ten different states and territories over four decades from 1822 to 1860.

In June of this year (1991), Dodge uncovered the evidence that this missing 13th Amendment had indeed been lawfully ratified by the state of Virginia and was therefore an authentic Amendment to the American Constitution. If the evidence is correct and no logical errors have been made, a 13th Amendment restricting lawyers from serving in government was ratified in 1819 and removed from our Constitution during the tumult of the Civil War. Since the Amendment was never lawfully repealed, it is still the Law today. The implications are enormous.

The story of this "missing" Amendment is complex and at times confusing because the political issues and vocabulary of the American Revolution were different from our own. However, there are essentially two issues:

- What does the Amendment mean?
- Was the Amendment ratified?

Before we consider the issue of ratification, we should first understand the Amendment's meaning and consequent current relevance.

MEANING of the 13th Amendment

The "missing" 13th Amendment to the Constitution of the United States reads as follows:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honour, or shall without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

At the first reading, the meaning of this 13th Amendment (also called the "title of nobility" Amendment) seems obscure, unimportant. The references to "nobility", "honour", "emperor", "king", and "prince" lead us to dismiss this amendment as a petty post-revolution act of spite directed against the British monarchy. But in our modern world of Lady Di and Prince Charles, anti-royalist sentiments seem so archaic and quaint, that the Amendment can be ignored. Not so. Consider some evidence of its historical significance:

- First, "titles of nobility" were prohibited in both Article VI of the Articles of Confederation (1777) and in Article I, Sections 9 and 10 of the Constitution of the United States (1787);
- Second, although already prohibited by the Constitution, an additional "title of nobility" amendment was proposed in 1789, again in 1810, and according to Dodge, finally ratified in 1819.

Clearly, the founding fathers saw such a serious threat in "titles of nobility" and "honors" that anyone receiving them would forfeit their citizenship. Since the government prohibited "titles of nobility" several times over four decades, and went through the amending process (even though "titles of nobility" were already prohibited by the Constitution), it's obvious that the Amendment carried much more significance for our founding fathers than is readily apparent today.

HISTORICAL CONTEXT

To understand the meaning of this "missing" 13th Amendment, we must understand its historical context -- the era surrounding the American Revolution. We tend to regard the notion of "Democracy" as benign, harmless, and politically unremarkable. But at the time of the American Revolution, King George III and the other monarchies of Europe saw Democracy as an unnatural, ungodly ideological threat, ¹ every bit as dangerously radical as Communism was once regarded by modern Western nations. Just as the 1917 Communist Revolution in Russia spawned other revolutions around the world, the American Revolution provided an example and incentive for people all over the world to overthrow their European monarchies.

Even though the Treaty of Paris ended the Revolutionary War in 1783, the simple fact of our existence threatened the monarchies. The United States stood as a heroic role model for other nations, that inspired them to also struggle against oppressive monarchies. The French Revolution (1789-1799) and the Polish national uprising (1794) were in part encouraged by the American Revolution. Though we stood like a beacon of hope for most of the world, the monarchies regarded the United States as a political typhoid Mary, the principle source of radical democracy that was destroying monarchies around the world. The monarchies must have realized that if the principle source of that infection could be destroyed, the rest of the world might avoid the contagion and the monarchies would be saved.

Their survival at stake, the monarchies sought to destroy or subvert the American system of government. Knowing they couldn't destroy us militarily, they resorted to more covert methods of political subversion, employing spies and secret agents skilled in bribery and legal deception -- it was, perhaps, the first "cold war". Since governments run on money, politicians run for money, and money is the usual enticement to commit treason, much of the monarchy's counter- revolutionary efforts emanated from English banks.

DON'T BANK ON IT (Modern Banking System)

The essence of banking was once explained by Sir Josiah Stamp, a former president of the Bank of England:

"The modern banking system manufactures money out of nothing. The process is perhaps the most astounding piece of sleight of hand that was ever invented. Banking was conceived in inequity and born in sin... Bankers own the earth. Take it away from them but leave them the power to create money, and, with a flick of a pen, they will create enough money to buy it back again... Take this great power away from them, or if you want to continue to be the slaves of bankers and pay the cost of your own slavery, then let bankers continue to create money and control credit."

The last great abuse of our banking system caused the depression of the 1930's. Today's abuses may cause another. Current S&L and bank scandals illustrate the on-going relationships between banks, lawyers, politicians, and government agencies (look at the current BCCI bank scandal, involving lawyer Clark Clifford, politician Jimmy Carter, the Federal Reserve, the FDIC, and even the CIA). These scandals are the direct result of years of law-breaking by an alliance of bankers and lawyers using their influence and money to corrupt the political process and rob the public. (Think you're not being robbed? Guess who's going to pay the bill for the excesses of the S&L's, taxpayer? You are.)

The systematic robbery of productive individuals by parasitic bankers and lawyers is not a recent phenomenon. This abuse is a human tradition that predates the Bible and spread from Europe to America despite early colonial prohibitions.

When the first United States Bank was chartered by Congress in 1790, there were only three state banks in existence. At one time, banks were prohibited by law in most states because many of the early settlers were all too familiar with the practices of the European goldsmith banks.

Goldsmith banks were safe-houses used to store client's gold. In exchange for the deposited gold, customers were issued notes (paper money) which were redeemable in gold. The goldsmith bankers quickly succumbed to the temptation to issue "extra" notes, (unbacked by gold). Why? Because the "extra" notes enriched the bankers by allowing them to buy property with notes for gold that they did not own, gold that did not even exist.

Colonists knew that bankers occasionally printed too much paper money, found themselves over-leveraged, and caused a "run on the bank". If the bankers lacked sufficient gold to meet the demand, the paper money became worthless and common citizens left holding the paper were ruined. Although over-leveraged bankers were sometimes hung, the bankers continued printing extra money to increase their fortunes at the expense of the productive members of society. (The practice continues to this day, and offers "sweetheart" loans to bank insiders, and even provides the foundation for deficit spending and our federal government's unbridled growth.)

PAPER MONEY

If the colonists forgot the lessons of goldsmith bankers, the American Revolution refreshed their memories. To finance the war, Congress authorized the printing of continental bills of credit in an amount not to exceed \$200,000,000. The States issued another \$200,000,000 in paper notes. Ultimately, the value of the paper money fell so low that they were soon traded on speculation from 5000 to 1000 paper bills for one coin.

It's often suggested that our Constitution's prohibition against a paper economy -- "*No State shall... make any Thing but gold and silver Coin a tender in Payment of Debts*" -- was a tool of the wealthy to be worked to the disadvantage of all others. But only in a "paper" economy can money reproduce itself and increase the claims of the wealthy at the expense of the productive.

"*Paper money*," said Pelatiah Webster, "*polluted the equity of our laws, turned them into engines of oppression, corrupted the justice of our public administration, destroyed the fortunes of thousands who had confidence in it, enervated the trade, husbandry, and manufactures of our country, and went far to destroy the morality of our people.*"

CONSPIRACIES

A few examples of the attempts by the monarchies and banks that almost succeeded in destroying the United States:

According to the Tennessee Laws (1715-1820, vol. II, p. 774), in the 1794 Jay Treaty, the United States agreed to pay 600,000 pounds sterling to King George III, as reparations for the American revolution. The Senate ratified the treaty in secret session and ordered that it not be published. When Benjamin Franklin's grandson published it anyway, the exposure and resulting public uproar so angered the Congress that it passed the Alien and Sedition Acts (1798) so federal judges could prosecute editors and publishers for reporting the truth about the government.

Since we had won the Revolutionary War, why would our Senators agree to pay reparations to the loser? And why would they agree to pay 600,000 pounds sterling, eleven years after the war ended? It doesn't make sense, especially in light of Senate's secrecy and later fury over being exposed, unless we assume our Senators had been bribed to serve the British monarchy and betray the American people. That's subversion.

The United States Bank had been opposed by the Jeffersonians from the beginning, but the Federalists (the pro-monarchy party) won out in its establishment. The initial capitalization was \$10,000,000 -- 80% of which would be owned by foreign bankers. Since the bank was authorized to lend up to \$20,000,000 (double its paid in capital), it was a profitable deal for both the government and the bankers since they could lend, and collect interest on, \$10,000,000 that didn't exist.

However, the European bankers outfoxed the government and by 1796, the government owed the bank \$6,200,000 and was forced to sell its shares. (By 1802, our government owned no stock in the United States Bank.)

The sheer power of the banks and their ability to influence representative government by economic manipulation and outright bribery was exposed in 1811, when the people discovered that European banking interests owned 80% of the bank. Congress therefore refused to renew the bank's charter. This led to the withdrawal of \$7,000,000 in specie by European investors, which in turn, precipitated an economic recession, and the War of 1812. That's destruction.

There are undoubtedly other examples of the monarchy's efforts to subvert or destroy the United States; some are common knowledge, others remain to be disclosed to the public. For example, David Dodge discovered a book called "2 VA LAW" in the Library of Congress Law Library. According to Dodge, *"This is an un-catalogued book in the rare book section that reveals a plan to overthrow the constitutional government by secret agreements engineered by the lawyers. That is one of the reasons why this amendment was ratified by Virginia and the notification was lost in the mail. There is no public record that this book exists."*

That may sound surprising, but according to The Gazette (5/10/91), *"the Library of Congress has 349,402 un-catalogued rare books and 13.9 million un-catalogued rare manuscripts."* There may be secrets buried in that mass of documents even more astonishing than a missing Constitutional Amendment.

TITLES OF NOBILITY

In seeking to rule the world and destroy the United States, bankers committed many crimes. Foremost among these crimes were fraud, conversion, and plain old theft. To escape prosecution for their crimes, the bankers did the same thing any career criminal does. They hired and formed alliances with the best lawyers and judges money could buy. These alliances, originally forged in Europe (particularly in Great Britain), spread to the colonies, and later into the newly formed United States of America.

Despite their criminal foundation, these alliances generated wealth, and ultimately, respectability. Like any modern member of organized crime, English bankers and lawyers wanted to be admired as "legitimate businessmen". As their criminal fortunes grew so did their usefulness, so the British monarchy legitimized these thieves by granting them "titles of nobility".

Historically, the British peerage system referred to knights as "Squires" and to those who bore the knight's shields as "Esquires". As lances, shields, and physical violence gave way to the more civilized means of theft, the pen grew mightier (and more profitable) than the sword, and the clever wielders of those pens (bankers and lawyers) came to hold titles of nobility. The most common title was "Esquire" (used, even today, by some lawyers).

INTERNATIONAL BAR ASSOCIATION

In Colonial America, attorneys trained attorneys but most held no "title of nobility" or "honor". There was no requirement that one be a lawyer to hold the position of district attorney, attorney general, or judge; a citizen's "counsel of choice" was not restricted to a lawyer; there were no state or national bar associations. The only organization that certified lawyers was the International Bar Association (IBA), chartered by the King of England, headquartered in London, and closely associated with the international banking system. Lawyers admitted to the IBA received the rank "Esquire" -- a "title of nobility". "Esquire" was the principle title of nobility which the 13th Amendment sought to prohibit from the United States. Why? Because the loyalty of "Esquire" lawyers was suspect. Bankers and lawyers with an "Esquire" behind their names were agents of the monarchy, members of an organization whose principle purposes were political, not economic, and regarded with the same wariness that some people today reserve for members of the KGB or the CIA.

Article 1, Sect. 9 of the Constitution sought to prohibit the International Bar Association (or any other agency that granted titles of nobility) from operating in America. But the Constitution neglected to specify a penalty, so the prohibition was ignored, and agents of the monarchy continued to infiltrate and influence the government (as in the Jay Treaty and the US Bank charter incidents). Therefore, a "title of nobility" amendment that specified a penalty (loss of citizenship) was proposed in 1789, and again in 1810. The meaning of the amendment is seen in its intent to prohibit persons having titles of nobility and loyalties to foreign governments and bankers from voting, holding public office, or using their skills to subvert the government.

HONOR

The missing Amendment is referred to as the "title of nobility" Amendment, but the second prohibition against "honour" (honor), may be more significant.

According to David Dodge, Tom Dunn, and Webster's Dictionary, the archaic definition of "honor" (as used when the 13th Amendment was ratified) meant anyone "obtaining or having an advantage or privilege over another". A contemporary example of an "honor" granted to only a few Americans is the privilege of being a judge: Lawyers can be judges and exercise the attendant privileges and powers; non-lawyers cannot.

By prohibiting "honors", the missing Amendment prohibits any advantage or privilege that would grant some citizens an unequal opportunity to achieve or exercise political power. Therefore, the second meaning (intent) of the 13th Amendment was to ensure political equality among all American citizens, by prohibiting anyone, even government officials, from claiming or exercising a special privilege or power (an "honor") over other citizens.

If this interpretation is correct, "honor" would be the key concept in the 13th Amendment. Why? Because, while "titles of nobility" may no longer apply in today's political system, the concept of "honor" remains relevant. For example, anyone who had a specific "immunity" from lawsuits which were not afforded to all citizens, would be enjoying a separate privilege, an "honor", and would therefore forfeit his right to vote or hold public office. Think of the "immunities" from lawsuits that our judges, lawyers, politicians, and bureaucrats currently enjoy. As another example, think of all the "special interest" legislation our government passes: "special interests" are simply euphemisms for "special privileges" (honors).²

WHAT IF? (Implications if Restored)

If the missing 13th Amendment were restored, "special interests" and "immunities" might be rendered unconstitutional. The prohibition against "honors" (privileges) would compel the entire government to operate under the same laws as the citizens of this nation. Without their current personal immunities (honors), our judges and I.R.S. agents would be unable to abuse common citizens without fear of legal liability. If this 13th Amendment were restored, our entire government would have to conduct itself according to the same standards of decency, respect, law, and liability as the rest of the nation. If this Amendment and the term "honor" were applied today, our government's ability to systematically coerce and abuse the public would be all but eliminated.

Imagine! A government without special privileges or immunities. How could we describe it? It would be ... almost like ... a government ... of the people ... by the people ... for the people!

Imagine: a government ... whose members were truly accountable to the public; a government that could not systematically exploit its own people! It's unheard of ... it's never been done before. Not ever in the entire history of the world.

Bear in mind that Senator George Mitchell of Maine and the National Archives concede this 13th Amendment was proposed by Congress in 1810. However, they explain that there were seventeen states when Congress proposed the "title of nobility" Amendment; that ratification required the support of thirteen states, but since only twelve states supported the Amendment, it was not ratified. The Government Printing Office agrees; it currently prints copies of the Constitution of the United States which include the "title of nobility" Amendment as proposed, but un-ratified.

Even if this 13th Amendment were never ratified, even if Dodge and Dunn's research or reasoning is flawed or incomplete, it would still be an extraordinary story. Can you imagine, can you understand how close we came to having a political paradise, right here on Earth? Do you realize what an extraordinary gift our forebears tried to bequeath us? And how close we came? One vote. One state's vote.

The federal government concedes that twelve states voted to ratify this Amendment between 1810 and 1812. But they argue that ratification require thirteen states, so the Amendment lays stillborn in history, unratified for lack of a just one more state's support. One vote.

David Dodge, however, says one more state did ratify, and he claims he has the evidence to prove it.

PARADISE LOST, RATIFICATION FOUND

In 1789, the House of Representatives compiled a list of possible Constitutional Amendments, some of which would ultimately become our Bill of Rights. The House proposed seventeen; the Senate reduced the list to twelve. During this process that Senator Tristram Dalton (Mass.) proposed an Amendment seeking to prohibit and provide a penalty for any American accepting a "title of Nobility" (RG 46 Records of the U.S. Senate). Although it wasn't passed, this was the first time a "title of nobility" amendment was proposed.

Twenty years later, in January, 1810, Senator Reed proposed another "Title of Nobility" Amendment (History of Congress, Proceedings of the Senate, p. 529- 530). On April 27, 1810, the Senate voted to pass this 13th Amendment by a vote of 26 to 1; the House resolved in the affirmative 87 to 3; and the following resolve was sent to the States for ratification:

"If any citizen of the United States shall Accept, claim, receive or retain any title of nobility or honour, or shall, without the consent of Congress, accept and retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

The Constitution requires three-quarters of the states to ratify a proposed amendment before it may be added to the Constitution. When Congress proposed the "Title of Nobility" Amendment in 1810, there were seventeen states, thirteen of which would have to ratify for the Amendment to be adopted. According to the National Archives, the following is a list of the twelve states that ratified, and their dates of ratification:

Ratification of Original 13th Amendment	
Maryland, Dec. 25, 1810	Kentucky, Jan. 31, 1811
Ohio, Jan. 31, 1811	Delaware, Feb. 2, 1811
Pennsylvania, Feb. 6, 1811	New Jersey, Feb. 13, 1811
Vermont, Oct. 24, 1811	Tennessee, Nov. 21, 1811
Georgia, Dec. 13, 1811	North Carolina, Dec. 23, 1811
Massachusetts, Feb. 27, 1812	New Hampshire, Dec. 10, 1812

Before a thirteenth state could ratify, the War of 1812 broke out with England. By the time the war ended in 1814, the British had burned the Capitol, the Library of Congress, and most of the records of the first 38 years of government. Whether there was a connection between the proposed "title of nobility" amendment and the War of 1812 is not known. However, the momentum to ratify the proposed Amendment was lost in the tumult of war.

Then, four years later, on December 31, 1817, the House of Representatives resolved that President Monroe inquire into the status of this Amendment. In a letter dated February 6, 1818, President Monroe reported to the House that the Secretary of State Adams had written to the governors of Virginia, South Carolina and Connecticut to tell them that the proposed Amendment had been ratified by twelve States and rejected by two (New York and Rhode Island), and asked the governors to notify him of their legislature's position. (House Document No. 76) (This, and other letters written by the President and the Secretary of State during the month of February, 1818, note only that the proposed Amendment had not yet been ratified. However, these letters would later become crucial because, in the absence of additional information they would be interpreted to mean the amendment was never ratified).

On February 28, 1818, Secretary of State Adams reported the rejection of the Amendment by South Carolina. [House Doc. No. 129]. There are no further entries regarding the ratification of the 13th Amendment in the Journals of Congress; whether Virginia ratified is neither confirmed nor denied. Likewise, a search through the executive papers of Governor Preston of Virginia does not reveal any correspondence from Secretary of State Adams. (However, there is a journal entry in the Virginia House that the Governor presented the House with an official letter and documents from Washington within a time frame that conceivably includes receipt of Adams' letter.)

Again, no evidence of ratification; none of denial.

However, on March 10, 1819, the Virginia legislature passed Act No. 280 (Virginia Archives of Richmond, "misc." file, p. 299 for micro-film):

"Be it enacted by the General Assembly, that there shall be published an edition of the Laws of this Commonwealth in which shall be contained the following matters, that is to say: the Constitution of the united States and the amendments thereto..."

This act was the specific legislated instructions on what was, by law, to be included in the re-publication (a special edition) of the Virginia Civil Code. The Virginia Legislature had already agreed that all Acts were to go into effect on the same day -- the day that the Act to re-publish the Civil Code was enacted. Therefore, the 13th Amendment's official date of ratification would be the date of re- publication of the Virginia Civil Code: March 12, 1819.

The Delegates knew Virginia was the last of the 13 States that were necessary for the ratification of the 13th Amendment. They also knew there were powerful forces allied against this ratification so they took extraordinary measures to make sure that it was published in sufficient quantity (4,000 copies were ordered, almost triple their usual order), and instructed the printer to send a copy to President James Monroe as well as James Madison and Thomas Jefferson. (The printer, Thomas Ritchie, was bonded. He was required to be extremely accurate in his research and his printing, or he would forfeit his bond.)

In this fashion, Virginia announced the ratification: by publication and dissemination of the Thirteenth Amendment of the Constitution.

There is question as to whether Virginia ever formally notified the Secretary of State that they had ratified this 13th Amendment. Some have argued that because such notification was not received (or at least, not recorded), the Amendment was therefore not legally ratified. However, printing by a legislature is prima facie evidence of ratification. Further, there is no Constitutional requirement that the Secretary of State, or anyone else, be officially notified to complete the ratification process. The Constitution only requires that three- fourths of the states ratify for an Amendment to be added to the Constitution. If three-quarters of the states ratify, the Amendment is passed. Period. The Constitution is otherwise silent on what procedure should be used to announce, confirm, or communicate the ratification of amendments.

Knowing they were the last state necessary to ratify the Amendment, the Virginians had every right announce their own and the nation's ratification of the Amendment by publishing it on a special edition of the Constitution, and so they did.

Word of Virginia's 1819 ratification spread throughout the States and both Rhode Island and Kentucky published the new Amendment in 1822. Ohio first published in 1824. Maine ordered 10,000 copies of the Constitution with the 13th Amendment to be printed for use in the schools in 1825, and again in 1831 for their Census Edition. Indiana Revised Laws of 1831 published the 13th Article on p. 20. Northwestern Territories published in 1833. Ohio published in 1831 and 1833. Then came the Wisconsin Territory in 1839; Iowa Territory in 1843; Ohio again, in 1848; Kansas Statutes in 1855; and Nebraska Territory six times in a row from 1855 to 1860.

So far, David Dodge has identified eleven different states or territories that printed the Amendment in twenty separate publications over forty-one years. And more editions including this 13th Amendment are sure to be discovered. Clearly, Dodge is onto something.

You might be able to convince some of the people, or maybe even all of them, for a little while, that this 13th Amendment was never ratified. Maybe you can show them that the ten legislatures which ordered it published eighteen times we've discovered (so far) consisted of ignorant politicians who don't know their amendments from their... ahh, articles. You might even be able to convince the public that our forefathers never meant to "outlaw" public servants who pushed people around, accepted bribes or special favors to "look the other way." Maybe. But before you do, there's an awful lot of evidence to be explained.

THE AMENDMENT DISAPPEARS

In 1829, the following note appears on p. 23, Vol. 1 of the New York Revised Statutes:

"In the edition of the Laws of the U.S. before referred to, there is an amendment printed as article 13, prohibiting citizens from accepting titles of nobility or honor, or presents, offices, &c. from foreign nations. But, by a message of the president of the United States of the 4th of February, 1818, in answer to a resolution of the house of representatives, it appears that this amendment had been ratified only by 12 states, and therefore had not been adopted. See Vol. IV of the printed papers of the 1st session of the 15th congress, No. 76."

In 1854, a similar note appeared in the Oregon Statutes. Both notes refer to the Laws of the United States, 1st vol. p. 73(or 74).

It's not yet clear whether the 13th Amendment was published in Laws of the United States, 1st Vol., prematurely, by accident, in anticipation of Virginia's ratification, or as part of a plot to discredit the Amendment by making it appear that only twelve States had ratified. Whether the Laws of the United States Vol. 1 (carrying the 13th Amendment) was re-called or made-up is unknown. In fact, it's not even clear that the specified volume was actually printed -- the Law Library of the Library of Congress has no record of its existence.

However, because the notes' authors reported no further references to the 13th Amendment after the Presidential letter of February, 1818, they apparently assumed the ratification process had ended in failure at that time. If so, they neglected to seek information on the Amendment after 1818, or at the state level, and therefore missed the evidence of Virginia's ratification. This opinion -- assuming that the Presidential letter of February, 1818, was the last word on the Amendment -- has persisted.

However, despite Clayton's opinion, the Amendment continued to be published in various states and territories for at least another eleven years (the last known publication was in the Nebraska territory in 1860)

(end of report)

Gospel Plow's Notes

1. (GP note) The founders also found democracy a threat, as it amounts to nothing more, or less, than mob rule. The United States of America were established as independent republics. This is why the constitution in Article IV reads:

Article IV, Section 4.

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislatures cannot be convened), against domestic violence.

In a democracy, the people or their representatives may pass any law whatsoever that they deem necessary; thus inevitably the minority will be oppressed by the majority. In a republic, all law is subject to a higher standard, which Blackstone's Law Commentaries identifies as "God's Law", and any law that stands in conflict with this higher Law is null and void. A republic preserves the biblical concept that the government is a "minister" of God, upholding His righteous command to punish the evildoer and encourage good works. A democracy makes the majority "god", capable of determining good and evil by popular opinion.

2. (GP note) The above interpretation may be correct. Gospel Plow, however, regards the "**Order of Cincinnati**" created after the war by officers of the Continental Army in order to bestow upon themselves hereditary titles of nobility to be the abomination that inspired the original 13th Amendment.

See Mercy Otis Warren, **History of the Rise, Progress and Termination of the American Revolution** (Boston: 1805; reprint, Indianapolis: Liberty Fund, 1988), 615-22.

Perhaps, as is usually the case, there were a number of factors that inspired the original 13th Amendment... and an array of forces opposing its recognition as the law of the land.

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November 5, 1993

TO: Robert Miller
Governor of the State of Nevada

TO: Bruce Babbitt
Secretary of the Interior

TO: Michael Espy
Secretary of Agriculture

TO: Jim Baca, Director
Bureau of Land Management

TO: David Unger, Acting Chief
U.S. Forest Service

SUBJECT: PUBLIC LAND AND OTHER MATTERS RELATED THERETO

Gentlemen:

INTRODUCTION

My name is Dick Carver, I am a Nye County Commissioner, member of the Nevada State Land Use Planning Advisory Council, a member of the Consumer Advisory Panel to Sierra Pacific Power Company, past member of the Nevada State Conservation Commission, past member of the United States Department of Interior Bureau of Land Management Battle Mountain District Advisory Council, a conservationist, and a second generation rancher here in Smoky Valley, Nye County, Nevada. There are two more generations living on the Carver Ranch today, my son and my grandchildren. My ranch does not have any dependency on public lands for grazing, nor do I have any mining claims on public land today.

The Carver family has a long history involving the use of the public lands. The Carver family was in the cattle business when they came from Missouri to California in 1850. They drove 800 head of cattle from the Salt Lake area to Hangtown (Placerville), California, to supply beef for the miners of the California Gold Rush. The Carver family was the first family of non-hispanic, non-native American settlers to graze cattle on the public lands in what is now Yosemite National Park, including Yosemite Valley and Tuolumne Meadow. In 1869, because of drought, the Carvers moved their cattle south along the west slope of the Sierra Nevada mountains to the Kern River area, where they continue to operate today on public lands.

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Because of my "deep roots" in the public lands issue, and as a Nye County Commissioner, taking the oath of office to uphold the Constitution and laws of the United States and the Constitution and laws of the State of Nevada, I am addressing the above- mentioned topic.

These views are my own and as a Nye County Commissioner, but may or may not be the views of the Board of Nye County Commissioners. I am addressing the most critical issue before us today;

WHO OWNS THE PUBLIC LANDS IN NEVADA?**POINTS OF INTEREST**

1. The United States Federal Government, Department of the Interior, and the Department of Agriculture are now regulating and managing certain public lands within the borders of the State of Nevada.
2. The United States Federal Government, Department of the Interior, Bureau of Land Management (BLM) is in the process of developing a new Tonopah Resource Management Plan (RMP). "The purpose of the Tonopah RMP is to provide the BLM direction to manage its natural resources in the Tonopah Resource Area." (Draft Tonopah Resource Management Plan and Environmental Impact Statement, p 1-1).
3. The United States Federal Government, Department of the Interior, and the Department of Agriculture have presented "a proposal to improve management of rangeland ecosystems and the administration of livestock grazing on public lands." "As the nation's principal conservation agency, the Department of Interior has responsibility for most of our nationally-owned public lands and natural resources." (Rangeland Reform '94).
4. After a thorough review of the United States Constitution, and the intent and concerns of the framers of the United States Constitution, it does not contain any authorization for the Federal Government of the United States to own, hold, or exert its dominion over any public lands except for whatever land it needs for its own governmental purpose as specified. Furthermore, the United States Government is authorized to acquire such needed land in any of the several states, by purchase, providing it shall be with the consent

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of the legislature of the state involved, and for those purposes specified. Article 1, Section 8, Clause 17, of the United States Constitution, hereafter referred to as 1.8.17).

5. The State of Nevada legislature has granted certain cessions to the United States Federal Government pursuant to 1.8.17 in Nye County as follows: The land for the Post Office and Federal building in Tonopah (NRS 328.270 and NRS 328.280), the Federal acquisition of land required by the Department of Defense or Atomic Energy Commission. (Appendix B PART A - State Constitutional Provisions and Statutes of General Effect Relating to the Acquisition of Legislative Jurisdiction by the United States, for Nevada, found in Report of the Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States, Part I, The Facts and Committee Recommendations Submitted to the Attorney General and Transmitted to the President, April 1956, pages 175-178).

6. The Nevada Revised Statutes clearly limit federal jurisdiction over the land in Nevada.

NRS 328.075 (2) STATES AS FOLLOWS:

Federal jurisdiction over land to which this state has not ceded its jurisdiction is limited to carrying out governmental purposes **authorized by the Constitution** of the United States, and federal jurisdiction over lands held for other purposes is limited to that exercisable by an ordinary proprietor under the laws of this state. (my emphasis added).

7. The conclusion submitted to the Attorney General of the United States, the Honorable Herbert Brownell, Jr. and transmitted to President Eisenhower in 1956 by The Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States is as follows:

1. "In the usual case there is an increasing preponderance of disadvantages over advantages as there increases the degree of legislative jurisdiction vested in the United States."

2. "With respect to the large bulk of federally owned or operated real property in the several states

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and outside of the District of Columbia, it is desirable that the federal government not receive, or retain, any measure whatever of legislative jurisdiction, but that it hold the installations and areas in a proprietorial interest status only, with the legislative jurisdiction remaining in the several states." (Id 70, Part I).

8. The intent of the framers of the Constitution of the United States was to guarantee to each of the states sovereignty over all matters within its boundaries except for those **powers specifically granted** to the United States as agent of the state. (NRS 321.596(4)). (my emphasis added).

9. The certain public lands mentioned in my first point of this letter are in fact public lands that belong to and are under the jurisdiction and control of the State of Nevada.

NRS 321.5973 STATES AS FOLLOWS:

Public lands and minerals are property of the State; rights and privileges under Federal laws to be preserved; administration of land to conform with Treaties and Compacts.

1. Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control.

2. Until equivalent measures are enacted by the State of Nevada, the rights and privileges of the people of the State of Nevada under the National Forest Reserve Transfer Act (16 U.S.C. □□ 471 et seq.), the General Mining Laws (30 U.S.C. □□ 21 et seq.), the Homestead Act (43 U.S.C. □□ 161 et seq.), the Taylor Grazing Act (43 U.S.C. □□ 315 et seq.), the Carey Act (43 U.S.C. □□ 641 et seq.), and the Public Rangelands Improvement Act (43 U.S.C. □□ 1901 et seq.), and all rights of way and easements for public utilities must be preserved under administration by the state.

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3. Public lands in Nevada which have been administered by the United States under international treaties or interstate compacts must continue to be administered by the state in conformance with those treaties or compacts. (Added to NRS by 1979, 1976).

10. On the public lands owned by Nevada, there is a split estate or other private property rights (i.e., water rights, minerals, grazing rights, timber rights, access rights, etc.). These rights must be recognized and are by state law.

NRS 321.5973(1) STATES AS FOLLOWS:

"Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control."

11. The following discusses the administration of the public lands within the State of Nevada.

NRS 321.5977 STATES AS FOLLOWS:

Objectives in administering public lands. The public lands of Nevada must be administered in such a manner as to conserve and preserve natural resources, wildlife, artifacts, prehistoric sites and artifacts, paleontological resources and to permit the development of compatible public uses for recreation, agriculture, ranching, mining and timber production and the development, production and transmission of energy and other public utility services under principles of multiple use which provide the greatest benefit to the people of Nevada. (Added to NRS by 1979, 1365; A 1981, 323).

12. Nye County, as a governmental subdivision of the State of Nevada, is responsible for public lands management in cooperation with the State of Nevada on public lands within -the borders of Nye County. Nye County has a Policy Plan for Public Lands which was developed with the cooperation of the State of Nevada (NRS 321. 640-770) and approved by the Nye

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County Board of Commissioners on April 3, 1985. Nye County has been in the process of updating this plan. I have been holding any further action on this plan until I could research who owns the public lands.

In conclusion, unless evidence can be produced to the contrary, Nye County in cooperation with the State of Nevada, is the public land management authority within the borders of Nye County on all public lands with the exception of those lands pursuant to 1.8.17 of the United States Constitution.

ISSUES

To understand clearly how this conclusion was drawn, one must look back over the past history of the public lands. These lands at one time were called "public domain." We have to go back even further into the past, back to the original thirteen colonies (1783), where there was no "public domain" as we later came to know it. When the thirteen colonies became free sovereign states, all the land within the border of each state was either privately owned or belonged to that state. There was no central government, and each unit was a complete independent sovereign state or small nation unto itself. In the states that were created out of the Northwest Territory, lands not privately owned were called waste or unappropriated lands.

The book "Golden Fleece in Nevada" written by Judge Clel Georgetta states "In 1780, the Continental Congress adopted a resolution requesting the thirteen original states to surrender to the central government (the Confederation) all the lands they claimed in the territory west of their original boundaries to the Mississippi, so such lands could be sold to private interests for money to pay off the debt incurred by the Revolutionary War, and then the area would be divided into new states to be admitted into the Confederation on the same basis as the original states." (@ 151).

Judge Georgetta continues "The thirteen independent sovereign states were first joined together in a Federal Union known as 'The Confederation' and in 1781 ratified 'The Articles of Confederation and Perpetual Union.' Those Articles contain the following words:

Article II. Each state retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which

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is not by this confederation expressly delegated to the United States in Congress assembled.

Article IX. ...provides also that no state shall be deprived of territory for the benefit of the United States. (Id 150).

There can be no doubt that the purpose of guaranteeing each state its complete sovereignty was to waylay all fear of joining the organization. It was those words of guaranty in the Articles that the various states joined the 'Confederation' in order to form a Central Government to perform certain functions for all the states as a group. It was to be a central government with very limited power." (Id 151).

"The transfer of the dominion of the central government comprised of the land west of the Appalachian Mountains to the Mississippi became known as 'the Northwest Territory.' In 1787, the Continental Congress created, by the Articles of Confederation, passed a legislative act which came to be known as 'the ordinance of 1787' pertaining to the Northwest Territory. It contained these words":

"Section 13 ...to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the Federal Councils on an equal footing with the original states."

"Article V ...and whenever any of said states shall have sixty thousand free inhabitants therein, such state shall be admitted, by its delegates, into the Congress of the United States, on equal footing with the original states, in all respects whatsoever..." (Id 152, 153).

"In view of the fact that the Articles of Confederation did not contain any provision for the Central Government to own, hold, or control any public land, it was considered that the Central Government - 'The Confederation' - held these lands in trust for the states that would be later created in the area." (Id 152). "Since this was a legislative act adopted by the Continental Congress before the United States Constitution was adopted, there seemed some doubt that it continued to be in full legal effect. Therefore, after the new Constitution was in effect, the Congress of the United States, created by the Constitution, reenacted the ordinance of 1787 in its exact words." (Id 152).

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To insure the continuation of "the Articles of Confederation" and those of "the Ordinance of 1787", the Constitution of the United States which became effective on March 4, 1789 contains Article VI, Section 1 (hereafter referred to as 6.1).

6.1 STATES AS FOLLOWS:

"All debts contracted and engagements entered into before the adoption of this Constitution shall be as valid against the United States under this Constitution as under the Confederation."

The United States operates under the numerous restrictions of the Constitution. No matter what Congress or the States might wish to do, they have to stay within the boundaries of the Constitution. This is why the framers are credited with the invention of a new kind of republic based on "Constitutional Supremacy." This makes the "supremacy clause" the cornerstone of the whole American political structure." (The Makings of America, ~. Cleon Skousen @657).

The "Supremacy clause" Article VI, Section 2 (hereinafter referred to as 6.2) recognized both the supremacy of the United States Constitution and laws, and the supremacy of the State Constitution and laws.

6.2 STATES AS FOLLOWS:

"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."

The purpose of the supremacy clause was to prevent the States >from invading those areas which had been specifically delegated to the federal government. The framers were equally concerned with the possibility of the federal branches of government invading the supreme authority retained by the States or trying to acquire exclusive domination of areas in which there was joint jurisdiction. Either case involved the ugly word 'usurpation,' which all of the Framers so vigorously warned against. (Id 657- 658 The Makings of America, Skousen J. "The word supreme means

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no more than this - that the Constitution and laws made pursuant thereof, cannot be controlled or defeated by any other law...the State, as well as individuals, are bound by these laws; but the laws of Congress are restricted to a certain sphere, and when they depart from this sphere, they are no longer supreme or binding." (Id 659, Skousen citing Hamilton).

The misconception of the Supremacy Clause is "that Congress has supreme power." Congress has only those powers granted by the Constitution. The evidence is clear that "the laws of the United States shall be made according to the Constitution of the United States and shall be supreme." Another reading is that "the Constitution expressly confines this supremacy to laws made pursuant to the Constitution of the United States."

"This Constitution as the powers therein granted, is constantly to be the supreme law of the land... It is not the supreme law in the exercise of a power not granted. It can be supreme only in cases consistent with the powers specially granted, and not in usurpation." (Id 659, Skousen citing Davie).

6.2 (1ST PART) STATES AS FOLLOWS:

"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;..."

Given the most casual reading of this part of the provision clearly demonstrates that it is talking about the supremacy of the laws of the United States made pursuant to the United States Constitution.

6.2 (2ND PART) STATES AS FOLLOWS:

"...and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding."

Again, "even the most casual reading of this part of the provision clearly demonstrates that it is talking about the state constitution, not the national Constitution." This supremacy is with the States. (The Makings of America, Skousen @ 662).

The United States Congress was not granted the power to make state law pursuant to state constitution. Only the state can make laws pursuant to the state constitution. The United States Constitution, "when adopted, will become a part of our state constitution; and the latter must yield to the former only in those cases where power is given by it. It is not to yield to it in any other case whatever..." (Id 659, Skousen citing Iredell).

Thus, I conclude that there are two supremacies, that of the United States Constitution and that of the State Constitution. State supremacy is "auxiliary" (Id 663) to the supremacy of the laws made pursuant to the United States Constitution. Powers not delegated in the United States Constitution to Congress are reserved to the States or to the people through the Tenth Amendment to the United States Constitution.

The Tenth Amendment, "powers retained by the states and the people," clearly strengthens my position that the powers granted to Congress through the Constitution of the United States by the people are limited, and all other powers are retained by the states or the people.

This amendment was adopted to reassure the people that the national government would not swallow up the states. It confirms that the states or the people retain all powers not given to the national government, (The Worldbook Encyclopedia CI-CZ Volume 4, page 798). (my emphasis added)

TENTH AMENDMENT STATES AS FOLLOWS:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

This brings us to the "powers granted to Congress." The enumerated powers delegated to Congress are clear. Congress shall have the exclusive power to make ALL federal laws, and that those laws would pertain only to the powers enumerated in the Constitution. (The Making of America, Skousen @ 252). From reading the intent of the framers of the Constitution, we begin to see how much they had suffered from war and what they had learned from their bitter experience with the weak constitutional structure of the Articles of Confederation. In 1787, "they sat in solemn contemplation of the powers they were not willing to admit they must relinquish to a central government. Many of

those powers were volatile and dangerous - open to abuse." (Id 371). The framers therefore tried to incorporate into the Constitution the necessary checks and balances so that if these powers were abused, there would be peaceful remedies available to protect the people and preclude the necessity of going to war to regain their rights. "One of the most important reasons the States united was to promote their mutual defense. Spelling out the war powers was, therefore, a highly significant segment of the Constitution." (Id 439). The enumerated powers of Article 1, Section 8, Clauses 11-16 are considered the war powers. One of the war powers, Article 1, Section 8, Clause 14 (hereinafter referred to as 1.8.14) has the word land in it.

1.8.14 STATES AS FOLLOWS:

1.8.14, "To make rules for the government and regulation of the land and naval forces."

This power clearly does not have anything to do with public lands, but refers to land forces (i.e., United States Army) and naval forces. "This provision gave the Congress the right to dictate the specific rules and regulations under which the land and naval forces of the United States would operate. This is a very important provision. The Constitution made the President the commander in chief, but it gave the Congress the power to lay down the regulations and restrictions under which, he would be required to operate." (The Makings of America, Skousen @ 449).

It is also interesting to note that following the "war power" provisions 1.8.11-16, the next enumerated power 1.8.17 gives Congress the AUTHORITY to set up a ten square mile restricted area for the seat of government, to be exclusively under the control of the Congress, (Id 456) for Congress should have a permanent, secure location. The individual States had failed to protect Congress in the past. 1.8.17 also gives the Congress the AUTHORITY to exercise complete jurisdiction over lands and facilities for defense of the nation which it purchased with consent of the state legislatures for the purposes specified. Here, in this provision, is still the concern of war, and is the only enumerated power that mentions land.

1.8.17 STATES AS FOLLOWS:

"To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten square miles) as may, by cession of particular states and the

acceptance of Congress, become the seat of government of the United States and to exercise like authority over all places purchased, by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings."

1.8.17 is very clear that the people of the States empowered Congress to exercise complete jurisdiction and authority over **all lands or facilities purchased** within a state, providing it shall be with the **consent of the legislature of that state**. Such lands shall be used for the "erection of forts, magazines, arsenals, dock yards, and other needful buildings." Nowhere does Congress have enumerated power to exercise complete jurisdiction and authority over state owned public lands within the borders of Nevada. "It was assumed that as soon as a new teople of that state would acquire title to every acre of land other than a very small percentage granted to the federal government for the erection of forts, magazines, arsenals, dock yards, and other needful buildings." (The Making of America Skousen @ 458). (my emphasis added).

"The consent requirement of 1.8.17 was intended by the framers of the Constitution to preserve the State's jurisdictional integrity against federal encroachment. The federal government cannot, by unilateral action on its part, acquire legislative jurisdiction over an area within the exterior boundaries of a state." (Report of the Interdepartmental Committee for the study of Jurisdiction over Federal Areas within the States. Part II @ 46, 47).

Article 1, Section 8, Clause 18 (hereafter referred to as 1.8.18), which is called an "implied power" (The Making of America Skousen @ 778) gives the Congress the **AUTHORITY** to pass any other laws needed to implement the provisions of the Constitution. It does not delegate additional powers. "The Constitution had enumerated all the powers which the government should have, but did not say how they were to be exercised. This clause explained how they were to be exercised." (Id 459-460 Skousen citing Nicholas).

1.8.18 STATES AS FOLLOWS:

"To make all laws which shall be necessary and proper for carrying into execution, the foregoing powers, and all other powers vested by this

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Constitution in the government of the United States or any department or officer thereof."

We have reviewed Article I, the Legislative Branch which includes the powers granted to Congress, Section 8. There is Article II that is the Executive Branch, and Article III, the Judicial Branch, the three branches divide the powers of the United States government. This division, called the separation of powers, is designed to prevent any branch of the government from becoming too powerful.

Next there is Article IV, much of this article was taken word for word from the old Articles of Confederation. This Article is "the relation of the states to each other". (The World Book Encyclopedia CI-C2 @ 798M). This is another section of the United States Constitution that deals with land, **lands that are to become states**. This is the section that will be referred to as the statehood section, Article IV, Section 3 (hereinafter referred to as 4.3). At the time the United States Constitution was formed and adopted, remember that the Confederation held **the Northwest Territory** in trust for the establishment of states. Also remember that "the Articles of Confederation" and "the Ordinance of 1787" were valid under the new consiitution, 6.1. The question of how the new central government was going to form and admit new states in the future, beyond the original 13 states, had to be addressed. This is how and why Article IV, Section 3, Clause 1 (hereinafter referred to as 4.3.1) was inserted into the United States Constitution (my emphasis added).

4.3.1 STATES AS FOLLOWS:

New states may be admitted by the Congress in the Union; but no new states shall be formed or erected within the jurisdiction of any other state; nor shall any state be formed by the junction of two or more states, or parts of states, without the consent of the legislatures of the states concerned, as well as of the Congress.

Now that we see how the Constitution covers property in the future, what about the existing property that the government held from the original 13 states? How was Congress going to dispose of the lands pertaining to the **Northwest Territory** and any other property that the original 13 states had ceded to the Confederation, and recognized by the new Constitution in 6.1.

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This is how and why Article IV, Section 3, Clause 2 was inserted into the Constitution.

4.3.2 STATES AS FOLLOWS:

"The Congress shall have powers to dispose of and make all needful rules and regulations, respecting **the territory** belonging to the United States; and nothing in the Constitution shall be construed to prejudice any claim of the United States, or of any particular state." (my emphasis added).

The Supreme Court has decided this "property clause" pertains only to a **certain territory** at the time the Constitution was adopted and was considered to only last until **the territory** was made into states, and the debt was paid. Thereafter, the only power Congress was to have was to be one of the enumerated powers of 1.8 of the United States Constitutions. The statehood article surely **would not** have given Congress unlimited power to make **any laws** necessary and proper over whatever Congress wanted to do. This would have defeated the **limiting powers** of 1.8 of the United States Constitution and would also make it impossible to determine the exact powers retained by the states in the Tenth amendment.

Others consider this "property clause" as pertaining to a territory and property before it becomes a state, as when a state is admitted, all property is granted to the state on an equal footing with the original thirteen states.

It is true that Article 4, Section 3, Clause 2 of the Constitution states the Federal Government shall have power to make rules and regulations respecting "the territory or other property belonging to the United States." What did those words refer to? "...other property belonging to the United States" no doubt referred to its "forts, magazines, arsenals, dock yards, and other needful buildings" specifically listed in Article 1, Section 8, Clause 17. What did the word "territory" refer to? According to various debates among early American Statesmen, it referred to the lands west of the Appalachian Mountains which the central government had accepted from the original states to be held in trust until new states could be created and admitted to the Union as full sovereign states on an equal basis with the original states, which owned and had full dominion over all lands within their borders. (Golden Fleece in Nevada, Clcl Georgetown, Judge @153).

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The Framers of the Constitution could have enumerated other powers in 1.8 of the Constitution that could have included the **authority** for the federal government to own, manage and control all public lands. The enumerated powers delegated to Congress limits the control of land. The management and control of certain public lands were clearly **retained by the states** through the Tenth Amendment.

There were many lengthy debates in Congress on issues dealing with public lands. Senator Hendricks made one while speaking of the ordinance of 1787: "this union is in theory formed of sovereign, equal people and independent states. In the older members of this Confederation, the federal government sets up no claim to the waste and unappropriated lands, has no land office, derives no revenue from the sale of land. The ordinance contemplated the public lands as belonging to new states, after their admission in the union... As a further inducement to the new states to join the Confederation the ordinance stipulated that they should be admitted into the union... on an equal footing with the original states in all respects whatever, and the Constitution in substance of the same policy, provides that all engagements entered into before the adoption of the Constitution shall be as valid against the United States, under the Constitution as under the Confederation so that the Articles of Confederation, the Acts of Cessions, the ordinance of 1787 and the Constitution itself, form a perfect and harmonious chain of policy - the grand object of which was the union and equality of the states. Then Mr. President, if at all correct in this view, it may well be asked by what means have the new states been. deprived of their equality of the right of soil... The public lands should be ceded to the states in which they lie because their present condition is not warranted by the letter of the Constitution of this government... Its powers are carefully enumerated and specified. I deny, sir, the limits of the states, except for the purpose designated by the Constitution such as forts, magazines, arsenals, dockyards and other needful buildings, and to enable Congress to hold lands even for these purposes, the consent of the legislature of the states is declared to be necessary by the expressed language of the Constitution..." (Id 154, 155).

As one can see, waste or unappropriated lands, later public domain, and still later, public lands were always a concern and discussed, but their ownership and control were retained by the states through the 10th amendment to the Constitution.

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We definitely do not want to overlook treaties, because they are also "supreme law of the land."

A PORTION OF 6.2 STATES AS FOLLOWS:

"...and all Treaties made, or which shall be made, under the Authority of the United States, shall be made the supreme Law of the Land..."

Earlier, we mentioned the importance of "the ordinance of 1787." Let us now discuss a treaty between Mexico and the United States. It should be pointed out that there are several treaties of great importance to the public lands issue between 1787 and 1848 (i.e., Louisiana Purchase, etc.).

In 1848, by the Treaty of Guadalupe Hidalgo, Mexico ceded to the United States the vast southwest. "The states of California, Arizona, Nevada, Utah, and parts of New Mexico, Colorado, and Wyoming were carved out of this combination of purchase and treaty. This treaty contains an interesting section: ...shall be formed into free, sovereign, and independent states and incorporated into the Union of the United States as soon as possible, and the citizens thereof shall be accorded the enjoyment of all the rights, advantages, and immunities as citizens of the original states..." (Golden Fleece in Nevada, Judge Georgetown @ 165). This is very interesting because we are now talking about the very land that is to become the state of Nevada.

What is an independent sovereign state as one of the original thirteen states? It is a state that retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which is not expressly delegated to the United States Congress by the Constitution and shall not be deprived of **territory for the benefit of the United States**. (The articles of confederation, and 6.1 of the United States Constitution).

It is also very interesting to note that "when the original states became free sovereign states, all the land within the border of each state was to be either privately owned, or belong to the state." (Golden Fleece in Nevada, Judge Georgetown @ 150). Nevada cannot be a free sovereign state, as the original thirteen states, unless all the lands within its borders are either privately owned or belong to the state except those pursuant to 1.8.17. This is why the Federal Government must purchase, with the consent of the state legislature, land for specified

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purposes. The land belongs to the state, this was the intent of the framers of the United States Constitution and is the limit placed upon the federal government today.

It is important to look at how Nevada became a state. On March 21, 1864, Congress passed an act called "The Enabling Act."

THE ENABLING ACT STATES AS FOLLOWS:

A part of Section 1: "Enable the people of the Territory of Nevada to form a Constitution and State Government and for the admission of such State into the Union on an Equal Footing with the original States in all respects whatsoever."

So, again, we have the same intent as the Treaty of Guadalupe Hidalgo of 1848 - free sovereign state as the original thirteen states.

SECTION 4, CLAUSE 3 OF "THE ENABLING ACT" STATES AS FOLLOWS:

"That the people inhabiting said territory do agree to declare that they forever disclaim all right and title to the unappropriated public lands lying within said territory, and that the same shall be and remain at the sole and entire disposition of the United States..."

Let's get a clear reading and understanding of this part of-"The Enabling Act." The United States Congress was the only one that could pass an act to allow the people of the Nevada Territory to form a Constitution and State Government and to admit this Territory into the Union as a state. (4.3.1 U.S. Constitution). The people of the Nevada Territory had no authority to pass this act. Research has shown that first, the people of the Territory of Nevada had to give up all their "interest" in the unappropriated lands of the Nevada territory to the Congress of the United States so Congress could pass said lands to the State of Nevada upon acceptance of Nevada into the Union. Then Nevada would become a free sovereign state as the original thirteen states relating to land.

If the unappropriated public lands referenced in "The Enabling Act" were not passed from Congress to the new state of Nevada and Congress held these lands in the name of the Federal Government, it would be a "violation of the United States Constitution as

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these lands are not pursuant to 1.8.17 of the U.S. Constitution." (Golden Fleece in Nevada, Judge Georgetta @ 168). Remember that the Constitution limits what the federal government can own; it does not grant unlimited ownership to the federal government. It would also be a violation of:

- a. The Congressional Act of 1834 which provided any land held by the federal government within a new state would be held in trust for the state until it could pass into private hands.
- b. The Treaty of Guadalupe Hidalgo of 1848, as Nevada would be denied the right of a free sovereign as an original state in all respects whatsoever.

And it would be a breach of trust, and void President Lincoln's proclamation where he said, "...do hereby declare and proclaim that the said State of Nevada is admitted into the Union on an equal footing with the original states."

The Constitution of the United States provides the basis of government. It divides the powers and duties between the federal and state governments, limiting the power of the federal government, and the states retaining all other powers.

AUTHORITIES

Judicial review is the method used to answer basic questions as to what the Constitution means in case of dispute, and confirms the state and national governments with their constitutional limits. (The Worldbook Encyclopedia, U-V, Volume 20, page 83).

Review of some authorities from court cases relevant to the public lands issue.

"When the state of Alabama was admitted to the Union, one of the requirements laid down by the federal government was that the state must relinquish claim to all public lands within its borders. The compact between the United States and the state of Alabama provided that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state and that the same would remain at the sole disposal of the United States. That is almost the same wording we have in the Nevada 'Enabling Act.'" (Golden Fleece in Nevada, Judge Georgetta @ 158).

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"Later there was a dispute over the legal effect of such a compact. One party contended the federal government was the out- and-out owner of the land and had complete jurisdiction and sovereignty over it. The other party contended the federal government had no power under the Constitution to hold land in Alabama after it became a state." (Id 158).

"The dispute finally reached the Supreme Court of the United States in the case of: POLLARD V. HAGEN, 44 U.S., (3 How), 212 (1845) 11 Law Ed. 565. Fact: Pollard claimed the land in the City of Mobile under a patent issued by an act of Congress." (Id 158). "Hagen claimed the land by a chain of title through the state of Alabama going back to a 'Spanish Grant.' At the time Alabama was admitted to the Union as a state, this land was under the Mobile River, a navigable stream." (Id 158).

"The United States Supreme Court held Alabama had the same jurisdiction over navigable rivers, and the soil under them as the original thirteen states had. The compact (Enabling Act) through which Alabama became a state contained the provision 'that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state, and that the same should remain at the sole disposal of the United States. The United States Supreme Court held that provision was **in violation of the United States Constitution and was therefore void.**'" (Id 158). (my emphasis added)

The misconception about the "Enabling Act" of Alabama and Nevada, is that the people of the **State of Alabama** disclaimed all right and title to waste or unappropriated lands after statehood, where in Nevada the **people of the Nevada territory** (before statehood) disclaimed all right and title to unappropriated public lands in the Nevada Territory. There is a very big difference. Could it be that the Nevada disclaimer (Enabling Act) is being interpreted as being the people of the STATE of Nevada rather than the people of the territory of Nevada? There is no constitutional provision for the people of a territory to discard the sovereignty and equal footing of a future state. The **people** of the **territory** of Nevada were **only** giving up their **interest** at that time to the unappropriated public lands.

NEVADA V. UNITED STATES 512 F. Supp. 166 (1981). The State of Nevada brought an action alleging that the Federal Land Policy and Management Act (FLPMA) of 1976 was unconstitutional. The question of ownership of the public lands was not asked. The court entered judgement for defendants that the FLPMA was

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constitutional. The Ninth Circuit affirmed the lower court decision and referenced that this case does not involve a claim to title of land. The Ninth Circuit upholding the lower court decision, "The federal government owns approximately 88 percent of the land within the borders of the state of Nevada, according to the uncontroverted allegation of the state in this case... Nevada agrees that this case does not involve the claim of title to land... Any further challenges to actual or anticipated federal action with respect to federally held land will arise in a different legal and historical context from that surrounding the 1964 moratorium which prompted this suit." (699 F 2d 486- 488, Judge Schroeder, Ninth Circuit).

"The purposes of the cessions of unappropriated lands to the federal government was for the land to be sold, and the proceeds applied to paying the public debt incurred in the Revolutionary War." "...[t]he United States never held any right to the vacant lands in any of the new states except temporarily to execute the trusts created by the original states in their deeds of cession of their western lands to the federal government. 'Both of these deeds of cession stipulated, that all the lands within the territory ceded, and not reserved or appropriated to other purposes, should be considered as a common fund for the benefit of all the United States, to be faithfully and bona fide deposited of for that purpose, and for no other use or purpose whatever.'" (Id 170, District Court citing POLLAND V. HAGEN).

In 1787, Congress also specified that new states shall be admitted into the Union "...on an equal footing with the original states in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

"Whenever the United States shall have fully executed these trusts, the municipal sovereignty of the new states will be complete throughout their respective borders, and they, and the original states, will be upon an equal foot, in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

The Nevada court addressing the property clause declares that "the limitations on what the federal government can do with its property, by reason of the origin of the property clause, apply only to lands within the original thirteen states..." (Id 171, citing UNITED STATES V. GRATIOT 39 U.S. (14 Pet) 526 10 L. Ed. 573) (1840).

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Said court discussed the reasons for insertion of the property clause in the Constitution. "The federal government was to be one of carefully limited powers, and it had no grant of authority to receive and administer the unappropriated lands and other properties, such as military equipment and supplies, which the thirteen original sovereign states wished to cede to it for the common good." (Id 170, District Court citing POLLAND V. HAGEN). The raising of money to pay the public debt by selling the lands was the main object of the cessions. The property clause provided the United States government with the power to take possession of the properties and protect them, so that they could be disposed of in an orderly fashion. It applies only to the property which the states held in common at that time, and has no reference whatever to any territory or other property which the new sovereignty might afterwards itself acquire." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 15, L. Ed. 691 (1856). "It does not speak of any territory, nor of territories, but uses language which, according to its legitimate meaning points to a particular thing. The power is given in relation only to the territory of the United States. That is, a territory then in existence, and known or claimed as the territory of the United States. It begins its enumeration of powers by that of depositing, in other words, meaning sale of the lands, or raising money from them, which as we already said, was the main object of the cessions, and which accordingly the first thing provided for in the article." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 436 (1856).

In KANSAS V. COLORADO, 206 U.S. 46, "The first article, treating legislative powers, does not make a general grant of legislative power. It reads Article 1, Section 1, all legislative powers herein granted shall be vested in a Congress, etc." Then, in Section 8 it mentions and defines the legislative powers that are granted. By reason of the fact that there is not a general grant of legislative power, it has become an accepted constitutional rule that this is a government of enumerated powers. Further, Kansas citing FAIRBANK V. UNITED STATES, 191 U.S. 283, 288: "We are not confronted here with a question of the extent of the powers of Congress, but one of the limitations imposed by the Constitution on its action, and it seems to us clear that the same rule and spirit of construction must also be recognized. If powers granted are to be taken as broadly granted and as carrying with them authority to pass those acts which may be reasonably necessary to carry them to full execution; in other words, if the Constitution in its grant of powers is to be construed that Congress shall be able to carry into full effect the powers

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granted, it is equally imperative that, where prohibition or limitation is placed upon the powers of Congress, prohibition or limitation should be enforced in its spirit and to its entirety. It would be a strange fault of construction that language granting powers is to be liberally construed, and that language of restriction is to be narrowly and technically construed." (Id 91).

"But it is useless to pursue the inquiry further in this direction. It is enough for the purpose of this case that each state has full jurisdiction over the lands within its borders, including the beds of streams and other waters." (Id 93).

ST. LOUIS-SAN FRANCISCO RY. V. SATTERFIELD 27F 2d 586 (1928), "The legislature of a state has unlimited power to transfer jurisdiction to the United States except as it may be restricted by state or federal Constitutions.'~

KLEPPE V. NEW MEXICO 426 U.S. 529, 49 L. Ed. 2d 34 (1976), is another constitutional issue like the Nevada case. The question asked was if the Wild and Free-Roaming Horse and Burros Act was constitutional. Here again this case did not involve a claim of title to the land. The Supreme Circuit Court found the Wild Horse Act constitutional.

This case was a reversal of the District Court ruling. Supreme Court Justice Marshall, "...appellees mistakenly read this language to limit Congress' power to regulate activity on the public lands...and while the furthest reaches of the power; granted by the Property Clause have not yet been definitively resolved, we have repeatedly observed that the power over the public lands thus entrusted to Congress is without limitation... we find that, as applied to this case, the act is a constitutional exercise of congressional power under the Property Clause...we need not, and do not decide whether the Property Clause would sustain the act in all of its conceivable applications." (Id 538, 539, 546).

A most recent case NEW YORK V. UNITED STATES 120 L. Ed 2d 120 (1992), "...the Constitution question is as old as the Constitution: it consists of discerning the proper division of authority between the federal government and the states. We conclude that while Congress has substantial power under the Constitution to encourage the states to provide for the disposal of the radioactive waste generated within their borders, the Constitution does not confer upon Congress the ability simply to

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compel the states to do so..." (Id 133).

"...If a power is delegated to Congress in the Constitution, the Tenth Amendment expressly disclaims any reservation of the power to the states; if a power is an attribute of state sovereignty reserved by the Tenth Amendment, it is necessarily a power the Constitution has not conferred on Congress." See UNITED STATES V. OREGON 366 U.S. 643, 649, 6 L E. 552, 66 S ct 438 (1946); OKLAHOMA EX REL. PHILLIPS V. GUY F. ATKINSON CO., 313 U.S. 508, 534, 85 L. Ed. 1487, 61 S ct 1050 (1941) (Id 137).

"It is in this sense that the Tenth Amendment 'states but a truism that all is retained which has not-been surrendered.' UNITED STATES V. DARBY, 312 U.S. 100, 124, 85 1 Ed. 609, 61 S ct 451, 132 ARL 1430 (1941). As Justice Story put it, 'This amendment is a mere affirmation of what, upon any just reasoning, is a necessary rule of interpreting the Constitution. Being an instrument of limited and enumerated powers, it follows irresistible, that what is not conferred, is withheld, and belongs to the state authorities...' (Id 137).

"Congress exercises its conferred power subject to the limitations contained in the Constitution." (Id 137). (my emphasis added).

The United States Constitution did not allow for the Congress to regulate private property in the states; the regulation of private property in any state falls under the sovereignty and jurisdiction of the state's policy power. In NEW YORK V. UNITED STATES, the court further states, "As an initial matter, Congress may not simply commandeer the legislative process of the states by directly compelling them to enact and enforce a federal regulatory program." HODEL V. VIRGINIA SURFACING MINING AND RECLAMATION ASSOCIATION INC., 452 U.S. 254, 288, 69 L Ed 2d 1, 101 S ct 2352 (1981). In HODEL, the court upheld the Surface Mining Control and Reclamation Act of 1977 precisely because it did not 'commandeer' the states into regulation mining." The court found that "the states are not compelled to enforce the steep-slope standard, to expend any state funds, or to participate in the federal regulatory program in any manner whatsoever." (Id 141).

IF THE STATE RATIFIED OR GIVES CONSENT TO ANY AUTHORITY WHICH IS NOT SPECIFICALLY GRANTED BY THE UNITED STATES CONSTITUTION, IT IS NULL AND VOID.

The NEW YORK court further states: "Where Congress exceeds its authority relative to the states; therefore, the departure from the Constitutional plan cannot be ratified by the "consent" of state officials." An analogy to the separation of powers among the branches of the federal government clarifies this point. The Constitution's division of power among the three branches is violated where one branch invades the territory of another, whether or not the encroached-upon branch approves the encroachment. In BUCKLEY V. VALEO, 424 U.S. 1, 118-137, 35 L. Ed. 2d 659, 96 S ct 612 (1976), for instance, the court held that the Congress had infringed the President's appointment power, despite the fact that the President himself had manifested his consent to the statute that caused the infringement by signing it into law. See NATIONAL LEAGUE OF CITIES V. USERY, 426 U.S., AT 842, N 12, 49 L. Ed. 2d 245, 96 S ct 2465...Congress cannot be expanded by the 'consent' of the governmental unit whose domain is thereby narrowed, whether that unit is the executive branch or the state's." (Id 154).

"State officials cannot consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution." (Id 154). (my emphasis added).

SUMMARY

When the United States Constitution was adopted, it was a new basic law of the land. Some people today consider it as the "Supreme Land Management Plan" (Cliff Gardner, Elko County Rancher/Historian, October 1, 1993).

The evidence is clear that the United States Constitution does not delegate any powers to Congress that allows Congress to grant to any federal agency legal claim to all public lands within Nevada's borders, except those pursuant to 1.8.17. Nor does Congress have any delegated power to grant power to the federal agencies to regulate private property on the public lands within Nevada's borders.

The Supreme Court of the United States holds that the federal government has no right or power under the constitution to own, hold control of, or exercise any complete municipal sovereignty over any land of any kind except - the District of Columbia; land it had purchased within a state, with the consent of the state legislature, for its own governmental uses, (forts, arsenals, dockyards and other needful buildings) and over acquired territory before it is divided into states. That is exactly what

the Constitution says and that is what the Supreme Court said it means.

Some consider the case of NEW YORK V. UNITED STATES (1992) as the strongest states rights case ever by the United States Supreme Court (Don Bowman, Churchill County Businessman, October 27, 1993). The Supreme Court of the United States held that Congress exercises its conferred powers subject to the limitations contained in the Constitution, if the state ratifies or gives consent to any authority which is not specifically granted by the United States Constitution, it is null and void, state officials can not consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution.

The United States Constitution is clear, NEVADA LAW IS CLEAR. Nevada owns all the public lands in Nevada and all the minerals subject to existing rights, and has complete jurisdiction and control of these lands. NRS 321.5973(1)

The Tonopah Resource Management Plan and Environmental Impact Statement and Rangeland Reform '94 apply only to federal property in Nye County pursuant to 1.8.17 of the United States Constitution.

Again, if anyone can produce any evidence to the contrary, please bring your evidence forward.

As I was born and raised in Smoky Valley, Nevada and as a Nye County Commissioner, I strongly believe in the principals o,f multiple use which will provide the greatest benefit to the people of Nye County, the State of Nevada, and the United States. As a county commissioner, I believe in management of our natural resources that is closest to the people and to the resources themselves. This being with county government, as our founders of this great country believed in when they settled America.

With the strong leadership in Nye County, we can address through our Nye County Land Use Plan, all issues presently being managed by the federal agencies. With the appointment of a Nye County Public Lands Commission, we can involve the actual public land users as advisors to the Nye County Board of Commissioners.

Article 15, Section 2 of the Constitution of the State of Nevada required that I take the oath to support, protect and defend the Constitution and Government of the United States and the Constitution and Government of the State of Nevada. The United

States Constitution limits the land that the federal government can own and manage. The Nevada state law clearly establishes ownership of the public lands. The supremacy clause of the United States Constitution makes Nevada law supreme in the absence of power granted to Congress by the United States Constitution. My constituents are demanding that I fulfill my oath of office by making sure it is recognized that within the borders of the state

NEVADA OWNS ALL PUBLIC LANDS.

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Cc:

The Honorable Harry Reid, U.S. Senator
The Honorable Richard Bryan, U.S. Senator
The Honorable Barbara Vucanovich, U.S. Representative
The Honorable James Bilbray, U.S. Representative
The Honorable Frankie Sue Del Papa, Nevada Attorney General
All Nevada Legislators
Mr. Dean Rhoads, Chrmn, NV Committee on Public Lands
Mr. John Marvel, Vice-Chrmn, NV Committee on Public Lands
Mr. Roy Neighbors, NV Committee on Public Lands
Mr. Mike McGinnis, NV Committee on Public Lands
Mr. Mark James, NV Committee on Public Lands
Mr. Jack Regan, NV Committee on Public Lands
Ms. Karen Hayes, NV Committee on Public Lands
Mr. John Crossley, Director, Legislative Council Bureau
Mr. Pete Morrow, NV Department of Natural Resources
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All Nevada County Commissioners
All Nevada County District Attorneys
Nevada Farm Bureau
Nevada Cattlemans Association
Nevada Sheep Growers Association
Nevada Mining Association
Nevada Miners & Prospectors Association
Nevada Association of Cities
Nevada League of Cities
C.A.R.E.E.

The Truth Men Fear

by Jonathan Allen Cummings

(Gospel Plow thanks Mr. Cummings for permission to reprint this timely essay.)

Few dare to admit when it's time to abandon peaceful discourse at the ballot box in exchange for the cartridge box, even when every other possibility has ostensibly been exhausted. But why?

There are three reasons:

1. Paleoconservatives fervently believe that they have "The Truth" on their side. Therefore, they think it is only a matter of time before their adversaries will see the light and yield the right of way. But in the end, it is not just the truth that defeats tyranny and wins the battles for the heart and soul of a nation; rather, it is the willingness, the determination and the collective strength of a people loyal to a cause, which is based in the truth, that prevails.

Yet, history has been mired with the corpses of countless victims who mistakenly relied on their good intentions to achieve cultural sovereignty without employing the vigorous use of arms. Even when the abuse and suffering has spanned several generations, most have seemed reluctant to accept the fact, that, those who are blinded by sin do not possess the common sense needed to differentiate between right and wrong. It is only when the price of being nobly passive far exceeds the cost of implementing aggressive force when the downtrodden finally consider a call to action. By then, though, it is much more expensive than most would hazard to guess.

Notwithstanding, conservatives have understood what it means to maintain peace through strength. The problem arose when they failed to prevent leftist saboteurs from tampering with the proverbial line drawn in the sand. Instead of standing firm, they have repeatedly given in to the winds of compromise; and with the passage of time, it has become increasingly difficult for even our most astute thinkers to locate the original mark. As a result, conservatives have learned to tolerate the redefinition of terms according to an ungodly majoritarian consensus which is being bolstered by the redistribution of the wealth.

In contrast, the Founding Fathers created the Second Amendment to be an insurance policy against all sorts of tyranny, none of which included delegating the interpretation of a fundamental right to government referees. Unfortunately, the bad guys have beaten the good guys to the punch; and whenever they could pull a fast one, they have gotten away with blaming those they hit below the belt for not getting out of the way. In short, when paleoconservatives cry foul, liberals and their neoconservative cousins just change the rules of the game.

In essence, then, despots and charlatans carry a big stick they have not been afraid to use. This explains, in part, why rampant crime, licentiousness, corruption, infidelity, lusts of the flesh, materialism, same sex marriages, abortion, mandatory charity, feminism, multiculturalism, illegal immigration, progressive taxation and even compulsory education, to name just a few societal afflictions which are blessed by the state, continue to proliferate.

To make matters worse, trendy Christians have been compromising their principles for so long they have lost sight of their religious heritage. Many have also been duped into thinking it is quite reasonable to adopt a secular form of righteousness in exchange for the "antiquated" and "abstract" complexities outlined in the Bible. Little do they know, however, that they have been participating in the glorification of dirt; which is to say, the epitome of rebelliousness towards God and the quickest path to ruin. In fact, the steady erosion of Colonial values has made us accessories to the very evils we are duty-bound to hate. The solution, therefore, lies in one's capacity to accept reality for what it is, rather than what they wish it to be;

2. Although many like to complain bitterly, and go through the motions of instituting changes within the confines of a system which has been transformed into a secular arbiter of laws, being somewhat comfortable and fat causes an apathetic majority to lack the desire to do what needs to be done. Frankly, there is an appalling level of toleration shared by conservatives, even when their most sacred principles have been compromised or violated; and this dreadful situation exists because far too many have actually found contentment within the status quo. To put it succinctly, ordinary selfishness and narrow-mindedness, as old as civilization itself, has had as much of an impact on conservatives as it has to liberals;
3. Coming to grips with the worst case scenario, which involves an armed insurrection, means that there is no turning back once that threshold is crossed. As a result, many fear losing what little freedom they have because they have rationalized that their current pitiful condition is preferable to fighting for what has been lost or is about to be seized. This is besides the fact that genuine liberty comes directly from maintaining God's Law (i.e. the Ten Commandments), not manmade imitations.

So in effect, an alarming number of our Founding Fathers descendants have accepted the faulty notion, that, the government's definition of liberty has a greater value than the legitimate authority traditionally inspired by the Word of God. Thus, each time the establishment takes something away, the morally inept ignore what has been confiscated by staying focused on what they still have, even though what remains is counterfeit, mundane or utterly worthless.

Worse still, cultural saboteurs have managed to convolute the meaning of righteousness into a New Age utilitarian perspective, which is to say, man ultimately decides what is right and wrong, not God. The net effect of this deception, regrettably, has helped constitute a pretentious disposition of endearment among the masses for things which are neither virtuous or honorable. Nevertheless, this explains why it is useless to

pretend that the hearts and souls of a nation can be won over by confronting Goliath with anything less than what God has determined takes to succeed.

Given these circumstances, there is nothing to be gained by tossing what amounts to token gestures at a managerial class which has been commandeered by ignorant swine; neither will we convince the multitudes who have become dependent on the "freedom" to indulge in the immorality the state protects to surrender what they now assume are inalienable rights. Yes, we have to adopt an alternative plan, a plan that every able-bodied patriot knows in his gut is unavoidable.

In all honesty, we are the last remnants of God's people who share the same fiery spirit that guided our forefathers; and like them, we too must find the courage and fortitude to live free or die. Because we alone acknowledge the fact that America was founded by Christians, was nurtured by Christians, and was meant to be the world's last sanctuary for Christians, we must act to take this country back, lest we grovel in the bondage of our own cowardice.

In retrospect, it was never the intention of the Framers to create a safe-haven for heathens, agnostics, or multicultural proselytizers worshipping at the altar of moral relativism. No, it was their intention to create a society reflective of and obedient to, the teachings of Christ Jesus, not the Greek's mythological gods, the god of the Aztecs, or the Moslems.

If you recall, early on Thomas Jefferson declared: "God forbid we should ever be twenty years without such a rebellion." Translated: it was their duty then, just as it is ours today, to use force to insure the preservation of the original culture if and when it has deviated from its prescribed tenets. Unlike the failed governing arrangements devised by countless others, America's architects chose to model a unique constitutional republic, meaning a system built upon the rule of law which affirmed God as sovereign.

In so doing, they constructed a system around a single culture which took into account man's fallen nature, and this led to instituting the checks and balances needed to safeguard against the ever changing moods of popular opinion. Yet, one need only study the steady degenerative progressions of the Soviet Union and China to get a sense of where we're headed; and although our leaders refer to themselves as anything but the arrogant charlatans they really are, we know the utilitarian ethic which guides them is no different than the thinking espoused by Mao Tse Tung and Joseph Stalin. In fact, ideologically speaking, there is no substantive difference. Granted, their methods may vary somewhat, but their objectives are technically one in the same.

So, here we are, 131 years since the wrong side won the Civil War; and alas, our nation has been overrun by sniveling dependents and shrewd carpetbaggers feeding off of each other. Like maggots gnawing away at an apple's core without regard of consuming the seeds, they defile liberty and leave a trail of destruction that makes it impossible to bring forth new fruit.

When George Washington gave his farewell address he offered this observation: "It is substantially true, that virtue or morality is the necessary spring of popular government." Yet, today we are told that things other than social issues matter most; which explains, in part, how the Money Man mentality that presently dominates our culture was able to assert itself above the laws of God. Perhaps Alan Keyes said it best when he warned: "We can no longer follow leaders for whom the moral challenge facing this nation is an afterthought.... Politicians unwilling to confront the killing spirit of our times declare their moral cowardice and forfeit the right to lead."

Another great statesman, Andrew Jackson, wrote: "In a free government he demand for moral qualities should be made superior to that of talents". But try telling that to the Wall Street jackals and their Washington puppets who are elated about redistributing the wealth mostly among themselves. Like cancer in the blood, it's absurd to believe that the disease will somehow cure itself; nor should anyone with even a remote idea about right and wrong be satisfied while waiting endlessly for the unattainable.

Hence, today's patriots must do what needs to be done because they are bonded to a higher set of ideals: one nation under God and one culture over man. Moreover, we cannot afford to close our eyes to the fact that our country has degenerated beyond repair when we are expected to drink poison to quench our thirst for righteousness. No, corrective surgery will not restore a missing arm or a leg; instead, the time has arrived for a complete overhaul beginning with the head.

The question is: how much does freedom mean to you?

Bear in mind, the Book of Mark states that the spirit is willing, but the flesh is weak. So do not think for a moment that genuine freedom comes without paying a price; nor will the temptation to neglect our duties be easy to overcome. We just have to hope that God grants us the wisdom and the courage to purge tyranny from our shores before we drown in disgrace like the people who ignored Noah.

But because most folks prefer not to accept unpleasant realities, regardless of how corrupt the conditions in America have become, the path towards prosperity will be long and arduous. Even so, we have already seen countless examples of failing to get satisfaction by way of either peaceful protest or petitioning of grievances. You must ask yourself: can anyone honestly be a patriot or a defender of freedom while allowing the unborn to be killed? In truth, they can't; but if you are willing to accept the responsibility of upholding the sanctity of life entrusted to us by God, then we really have no other choice but to go on the offensive.

Indeed, Christians are drastically out-numbered, out-financed and out-gunned, but when has God's people ever needed the most of anything in order to defeat the vanguards of sin? Never! So be careful not to make the mistake of embracing the strategy of liars who depend on your pacifism to maintain their stranglehold. Rest assured, though, doing nothing to stop the advance of evil is the same as giving it your blessing.

May we, therefore, find strength in the words of Charles Montesquieu, the one man who influenced our Founding Fathers perhaps more than any other: "When once a republic is corrupted, there is no possibility of remedying any of the growing evils, but by removing the corruption and restoring its lost principles; every other correction is either useless or a new evil." You may not fully understand the significance or the ramifications of applying what is

normally unthinkable, even in a dire situation, but the massacre at Waco should have been a definite wake-up call. If not, you are most likely part of the problem, not the solution.

So get prepared. Those who insist on talking their way out of exercising their responsibility to God and country are helping to destroy everything our Founding Fathers fought to establish. The choice is simple: you either do battle with the enemy on his terms (which most assuredly brings about defeat); or you take advantage of launching an organized assault under the auspices of surprise. Least of which, one must first possess the initiative to cut the cord with the lords of imagery; and that can only happen when we stop running from the truth and face tyranny head on.

This is the truth:

The war of words is over except in the minds of the naive and the spiritually dead.

For the love of God, we must end this romantic attachment to the false spirit of self-righteous pacifism which has taken the place of rational thinking. Like the concubine who eventually learns to love her brutal master, much of the body politic has been conditioned to get satisfaction while being molested. God bless the patriot, for without these men and women, America will be no more.

Jonathan Allen Cummings

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Created: Saturday, March 08, 1997, 20:42

Test Fire: ArmaLite AR-10A2



Specifications:

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating (6 locking, 1 safety lug)
Caliber - .308 Winchester (7.62 NATO)
Barrel - 20" Chrome, 1:12 Twist, AR-10 Heavy Weight
Sights - National Match aperture and hooded front post
Length - 41"
Weight - 9.75 lbs
Feed device - 10 rnd. detachable box magazine (converted 20 rnd. M-14 mags. available)
Options - National Match two stage trigger
List price: \$1375.00

Description:

This version of the AR-10 is the most basic, representing a 7.62 NATO version of the AR-15 H-Bar. The carry handle is integral to the upper receiver. Front sight is integral to the gas block. National Match sights are standard. A muzzle brake is installed in place of a flash hider.

Apart from a rough guard and extremely tight detent plunger for the winter trigger, fit and finish are as good or better than any other AR type that I have handled. Upper and lower receiver fit is not tight, but not sloppy. Upon initial disassembly and cleaning I found the carrier, bolt, pins and pivots were dry and required lubrication. The rear sight was also dry, but adjusted nicely once properly lubed.

The standard trigger is slightly better on this example than some AR types, though still heavy and creepy. A two-stage National Match trigger is available and may be worthwhile.

Two ten round magazines, a sling, and an operator's manual are provided. The operator's manual is concise, clear, and well illustrated. Operation and maintenance is typical of AR-15/M-16 types. It would be helpful if ArmaLite would produce and include in the accessory package a cleaning kit designed for this chambering that fits the in the buttstock assembly. Until then, I guess an AR-15 kit with a 30 caliber bore brush will have to suffice.

Test Fire:

With the bolt closed, a fully loaded magazine was inserted into the rifle and the charging handle operated to chamber a round. Compared to a standard AR, a bit more effort was required for this procedure due to the heavier action spring and the "no extra capacity" design of the magazine mandated by our friends at ATF.

One round was fired at 25 yards to determine if the rifle was zeroed. Factory settings placed this shot squarely in the one inch black I used for this test. The rifle was then completely disassembled, inspected, and cleaned.

NOTE: ArmaLite recommends a 100 round break-in procedure for their target barrels. The AR-10A2 comes with a standard 1 in 12 twist chrome lined barrel and no break-in is required. Still, I feel that a break-in procedure will help to maximize the accuracy potential of any barrel. Thus, the break-in procedure was followed on this bore during the period of this test. Whether this had any effect on accuracy, I can only speculate.

Having on hand 50 rounds of Federal Classic 150 gr. softpoints, I decided to fire these first. Because I did not want lead from the softpoint smeared into the chamber and bore, each round was dropped into the chamber by hand and the bolt then released. The bore (only) was cleaned after each shot for the first 12 rounds. From 12 to 50 the bore was cleaned after every 3 rounds. The bore was cleaned every 10 rounds from 50 to 200.

This first series was fired over a period of one and a half days. About half were fired using the iron sights, and the others using a Weaver V10 (two to ten power) variable scope mounted by way of the B-Square mount for AR types which attaches to the carry handle.

Average 3 shot groups for iron sights was 2.5 inches at 100 yards, 1.5 inches with the scope. Cases were consistently ejected about eight feet to the right and forward . Measured velocity averaged 2795 fps with a standard deviation of 17.

The next test used Federal Premium 150 gr. Ballistic Tip ammunition. The supplied 10 rnd. magazines were used. The first round from each magazine was loaded into the chamber via the charging handle. Ten rounds were then fired semi-auto for group, again about half with the scope and half with iron sights.

Ten shot groups with iron sights averaged 3 MOA, 1.5 MOA with the scope. Measured velocity averaged 2781 fps with a standard deviation of 14.8. I feel that this rifle is capable of better accuracy and would benefit from the installation of a match trigger and a quality scope.

Shooting at paper is informative, but practical shooting is more fun. The next test consisted of setting up my favorite reactive targets (water filled plastic gallon jugs) at 200 yards. Firing offhand and using the iron sights, I had no trouble at all hitting. The first shot resulted in a very loud bang immediately followed by a pleasing "WHOOOMP" as the Nosler Ballistic Tip turned the jug into shredded plastic and water vapor. Subsequent shots at remaining targets were equally gratifying.

200 rounds were fired in this initial testing period. During the test only the bore had been cleaned. The rifle was then completely disassembled, inspected, and cleaned. Although the gas system had become quite dirty, no malfunctions of any kind occurred during the testing process. No unusual wear was detected, in fact, I feel the break in process is not yet complete. I did notice that some of the Ballistic Tip ammo showed prominent marking of case heads in the area of the ejector plunger, though no other signs of excessive pressure were evident.

Conclusions:

I like the AR-10A2 ! Accuracy is quite good for a battle rifle type. Functioning was perfect over the period of the test. Although making the .308 sound like a heavy magnum, the muzzle brake is quite effective in limiting muzzle rise, helping the shooter maintain the sight picture. Certain accessories designed for the AR-15 fit the AR-10, including the DPMS ambidextrous selector switch. ArmaLite offers conversion of twenty round GI M-14 magazines for increased capacity. Those who like the ergonomics of the AR15 / M-16, but desire a more powerful and versatile chambering will appreciate ArmaLite's AR10 series.

More weapons:

[Bulgarian SLR-95](#)

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Friday, July 04, 1997 - 6:29:29 PM

NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

BULGARIAN SLR-95



Specifications:

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating
Weight (unloaded) - 7.6 lbs. (SLR-96 8.4 lbs.)
Length, barrel - 16.33 inches
Length, overall - 35.43 inches
Feed device - 5-round detachable box magazine (also accepts standard AK types)
Sights, front - Hooded post
Sights, rear - Tangent leaf, graduated from 100 to 800 meters
Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
Muzzle velocity - 2346 fps
Bullet weight - 122 gr.
Working pressure - 45,000 psi
Bore diameter - .301 inches
Groove diameter - .311 inches

Description:

The SLR-95 is a sporterized version of the venerable Russian AK style auto-loader. It comes equipped with a politically correct black polymer thumbhole stock (the SLR-96 comes with a wooden stock also in the politically correct configuration). Also standard is a five round detachable Zytel magazine, and a muzzle brake. The bayonet lug has been removed.

The fit and finish of the SLR-95 is excellent, especially for a rifle in the \$300 - \$400 range. It has none of the burrs and poor finish that plague many SKS's. And, unlike the MAK-90's and Maadi's, the SLR-95 is milled steel rather than stamped. The stock and handguard fit without any wobble or spaces (unlike some of the SKS's and MAK-90's I've encountered). All metal parts come with a black finish. The stock and handguard are either black polymer or European hardwood. A cleaning/tool kit and sling are also provided.

The magazine is a removable Zytel five round clip. This limitation is easily overcome as the SLR-95 will accept most AK clips. I've used 30 round Norinco clips and found them to perform without problems, unless the poor finish of these Chinese magazines is considered a problem.

Like most AK style rifles, the safety is located on the right side of the receiver. This is the one design flaw I encountered. To take the safety off requires removing your finger from the trigger. The safety also makes a very distinct click when moving it from one position to another. In a situation where quiet is necessary, this could be a problem. Trigger pull is very crisp.

Field Stripping:

Disassembly proved to be simple and easy. After making sure the rifle is unloaded, the safety is moved to the "SAFE" position. A safety lock release button on the end of the recoil guide allows the receiver cover to be lifted up and back for removal. The recoil guide sits within a groove in the receiver. Pushing it forward releases it from the groove, and it is then lifted upward and pulled straight back for removal.

The safety is then set to the "FIRE" position. At this point the bolt handle is pulled firmly backward the full length of its travel. This allows the bolt carrier/gas piston unit to be pulled backward out of the gas tube. The bolt is removed from the bolt carrier by pushing it to its rear position and turning it counterclockwise. It may then be pushed forward out of its bore in the bolt carrier.

The gas tube and handguard assembly are next. There is a gas tube latch lever that is rotated upward (stripping tool provided). This releases the handguard and allows it to be pulled upward and back. The rifle is now field-stripped and ready for cleaning.

By reversing these steps, the rifle can be reassembled. Caution must be taken to make sure the gas tube seats properly. The same is true of the receiver cover. The latter seems to work best if the cover is pushed into the groove in the forward part of the receiver, then snapped down over the safety guide release button.

Firing:

With a little practice, the SLR-95 is an amazingly accurate rifle. To compare accuracy and recoil, I fired both an SKS (older Norinco with milled receiver) and the SLR-95. The ammunition used was Sellier and Bellot, and Norinco. The SLR-95 had noticeably more recoil, perhaps due to its

7/3/25, 6:26 PM

Bulgarian SLR-95

shorter length and lighter weight. The shell ejector is designed to function in sub-arctic conditions, and ejects the empty cartridge with enough force to leave a noticable scratch on the shoulder. This renders them unusable for reloading. Accuracy at 50 - 75 yards was equal. I was able to group in four inch patterns with both rifles. At 100 yards the SKS showed just slightly better grouping. Using a better grade of ammunition would likely give even better results.

All in all the SLR-95 is an excellent mid-priced weapon. Prices in the Pacific Northwest are in the \$300 - \$325 range. High quality fit and finish, good accuracy, ease of use and disassembly, ability to use standard AK magazines and parts make this rifle a good choice for the Christian freeman who wants to move up from the SKS.

Contributed by: "A Pastor"

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Friday, July 04, 1997 - 6:30:03 PM

Overcoming Obstacles to Sudan

(excerpted from Frontline Fellowship News 1996 edition 2)

Our mission had been invited to present a series of sermons at a Church Conference in Southern Sudan. Thereafter, we were to conduct a Pastor's Training Course and hold various chaplaincy services amongst the armed forces in the area.

As we had a large quantity of desperately needed Bibles and Christian books to deliver to the Churches, we first considered driving overland through Uganda and Zaire. Then word came through of a relief column that had been ambushed on the very road we needed to travel over. This brought to 240 the number of people killed in ambushes on the Northern Ugandan roads in the previous 4 weeks. This was the work of the so called "Lord's Resistance Army".. (LRA), which pretends to be Christian, but whose members pray five times a day towards Mecca! The LRA has been heavily armed and supported by the Muslim Government of Sudan. The LRA's main activities have been attacking the supply lines of the Christians in Southern Sudan. In this, the LRA has been clearly serving the cause of Khartoum. When the Ugandan government closed the Northern roads to Sudan, our only option left was to fly into Western Equatoria.

After a hectic morning in Nairobi, we drove off with flight authorisations for each of our team members to depart at 6am the next morning from Lokichoggio. It took our heavily laden diesel truck 15 hours to reach Lokichoggio. The scenic route took us over the Great Rift Valley and through a dozen police checkpoints and army roadblocks. The last 200 km was through bandit territory notorious for violent attacks on cars and hijacking after dark. With our flight leaving the very next morning, we had little choice but to press on in faith.

As it happened, all we encountered were stray camels and zebra on the road. When we finally arrived in Lokichoggio at 3 AM, the frustrating task of locating the mission compound from which we were to depart began. When at last we tracked down the compound, we found the people there somewhat edgy. We were informed that their compound had been attacked by armed robbers 6 times in the previous two and a half months, including 2 nights before.

When we finally laid out our sleeping bags it was less than 2 hours to dawn. As it happened, I set my alarm and rose early in vain. The UN had cancelled our flight without any explanation being given!

The Church conference was only 2 days away, so we seriously prayed about chartering a private aircraft to fly our team and Bible shipment in. What made us hesitate was more than just the cost - the UN was warning that the Sudan Air Force had recently stationed 14 helicopter gunships in Juba to shoot down any unauthorised (i.e. non-UN) flights over Southern Sudan.

Breaching the Blockade

As I prayed through the various aspects involved in this dilemma, the Lord's leading became clear. We could not allow our mission to be guided by the UN or the Islamic government of Sudan!

God's people had invited us to this church conference, they desperately needed the Bibles, and the Lord had repeatedly confirmed that this mission trip was in His will. No matter what the cost, no matter what the risk, we had to improvise, adapt and overcome all obstacles to fulfil our commitments to the believers in Sudan, breach the UN blockade and deliver the precious cargo of Bibles and Christian books.

We swung into action and by dawn the next morning we were flying into Sudan with the Christian contraband - 1,200 Bibles in 5 languages and several boxes of Christian books and teaching manuals. As we flew over rolling hills, rocky mountains, the wide expanse of the Nile river and adjacent swamps, we were reminded of why aircraft are so important for travel across this vast country.

Soon we were bumping across the bush landing strip. Within ten minutes, the charter aircraft was soaring off again leaving us amidst piles of Bible boxes and our bush kit. We were then berated by some local official because they had no prior knowledge of the flight. *"You might have been shot down!"* He was clearly agitated. After calming him down, we were able to begin our journey by road to the site of the church conference.



Camouflaged Church Conference

We were welcomed by an enthusiastic choir of singing and dancing Christians. They said that they had scarcely dared to believe that we would be able to make it. It had been many years since they had last had an outside visitor to the churches in their district. We were informed that the front - the nearest Muslim garrison - was a mere 15 miles away. Because the last church diocese gathering had been subjected to an aerial bombardment (6 bombs had been strung across the town, one bomb landing in the church compound), they had constructed a special conference venue in the bush outside the town. It was carefully camouflaged under tree cover and would not be visible to Muslim aircraft.

The town was an important centre for spiritual revival and Christian leadership training. The pastors pointed out to us where previous bombs had exploded and the trenches we were to use for cover in the event of an air raid. Every home seemed to have its own trenches for cover.

The next morning an enthusiastic choir and soldiers escorted us through the bush to the conference centre. It was beautifully constructed in a shady clearing covered by tall trees. It was clear that a lot of hard work had gone into this venue. Hundreds of cheerful Christians were converging on the site from all directions. Many were singing, some wore or carried crosses. The Commissioner of the district (who is also a church elder) officially welcomed us to the conference. He said that *"This is a war for religious freedom. The Khartoum government has made it clear that only Islam will be"*



allowed in Sudan." The SPLA in New Sudan (the South) was fighting for the freedom to hold church conferences like this. He said that they could not guarantee our safety from air attacks but they would do all they could to ensure our safety whilst their guests. Throughout the conference military patrols circled the area and vigilant soldiers scanned the surrounding jungle.

We learned that all of the people in this town were displaced people. Just a few years ago their town had been overrun by a Muslim offensive. They had then built this temporary town until they could move back to their homes.

We were impressed with the high standards of civil administration, church structures, community organisation, hygiene and spiritual fervour maintained in the district. The Commissioner explained that the reason for all this was that a Scottish missionary couple - Dr. Kenneth Fraser and his wife Eileen, had come and firmly planted the Gospel in Moruland in 1920.

Celebrating Life and Liberty

On 21 March, we joined thousands of jubilant dancing and singing citizens of Maridi as they celebrated the 5th anniversary of the liberation of Maridi from the Arabs - in 1991. The governor officially thanked those of us who were assisting their suffering people. We were also told of how the Muslim forces had herded civilians at gunpoint and then had them crushed under their tanks as the frustrated GOS forces were fleeing Maridi in 1991.

Soldiers for Christ

The next day, 22 March, we held the first official FF chaplaincy service amongst the SPLA. The captain and his NCO's were immaculately dressed up for this occasion and the clamour for Bibles afterwards was encouraging.

After this we were invited to conduct a chaplaincy service for the 7th Division. We rose before dawn and trekked through the bush and across the town, then up the hill to the barracks. Long before we could see the base we could hear the singing of the soldiers whilst they ran. The barracks were battle scarred with walls pockmarked with bullet holes and torn roofs where mortar shells had exploded.

The unit was in high spirits as they had just heard of the fall of another key town on the Ethiopian border - Pochalla - to the SPLA forces.

Approximately 1,500 men of all ranks were gathered on the parade ground singing Christian hymns as the Chaplain - holding high a wooden cross - led them in praise to God for their victory. Many soldiers had crosses pinned to their uniforms. As I presented a Gospel message to the division, they responded enthusiastically. In fact, I had some trouble maintaining the flow of the message as they constantly interrupted with applause and cheers - a very receptive audience indeed.



Afterwards we were mobbed for Bibles and ran out all too quickly. Fortunately we had more boxes back at our camp which we could carry over on our next outreaches to the base but even the other 12 boxes of Bibles would prove insufficient to satisfy the intense demand for Bibles in their various languages. We would need to bring in many more Bibles on our next trip.

"These Bibles that you have brought are a very great achievement" declared the Chaplain. "We know that it is very difficult to bring them in. The UN and the Arabs do not want us to receive the Word of God because they know that it will be the most powerful weapon for our freedom. This is a great day. These are the first Bibles ever distributed amongst our soldiers. You have been the first foreign visitors to take a Chaplaincy service in the SPLA."

Rev. Peter Hammond

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Last update - Sunday, May 25, 1997 - 10:25:11 AM

Strafed and Bombed in the Nuba Mountains

excerpted from:

Frontline Fellowship News; 1997 Edition 2

A joint Frontline Fellowship (FF) and Voice of the Martyrs (VOM) mission team to the Nuba Mountains was attacked by Government of Sudan (GOS) helicopter gunships on 4 March, 97.



FF had been invited to join VOM on its first trip to the Nuba Mountains. VOM chartered the DC-3 aircraft and organised the relief packages of medicines, food and agricultural tools. FF supplied 1,500 Arabic Bibles (of which 680 were delivered on the first flight). Within 45 minutes of the mission team landing behind enemy lines in the war torn Nuba Mountains, two MI-24 Hind helicopter gunships came roaring over the airstrip.

Over 500 Nuba civilians had come to receive the relief aid and Bibles. There was much rejoicing and excitement. "You're the first visitors we've ever had in their area. Nobody has ever brought us any aid before," they were told. They were still organising the aid distribution when the Muslim gunships came in low with twin 30mm machine cannons blazing. As the crowd scattered, one bomb or rocket exploded in the middle of where the crowd had been. The gunships circled and made three strafing runs over the area. They systematically rocketed and shot wherever people were fleeing. Our team saw two Nuba women shredded by machine cannon fire.

More missiles were fired. Huge boulders were blown into pieces. As one MI-24 gunship came roaring across at tree top level with 30mm machine cannons blazing, Steve could actually see the helmeted face of the pilot. The door gunner fired at Steve with a 14.5mm machine gun. All around Steve the ground was churned up as he sprinted for cover. Bullets cracked and ricocheted alongside as he dived into a dry river bed and took cover.

As Scott ran towards the rocks, something seemed to trip him up and he fell heavily to the ground. Others later said that they clearly saw shrapnel from a missile fly right over him.

One terrified little boy was seen running and screaming as bullets literally churned up the ground all around him. Yet he ran through the gauntlet of flying metal and escaped unharmed. A pastor who witnessed it said that it was clearly a miracle of God's protection. Incredibly, only 2 had died in the vicious attack. Considering the vast amount of ordinance expended, it was hard to believe that so few had been hit.

Each helicopter made three or four attacks and left only when it seemed that they had fully expended all their ammunition, bombs and rockets.

Some SPLA soldiers then led the mission team up the mountain to a secure area controlled by the resistance movement. They explained that the Arabs had sent out a mechanised column of ground forces to wipe out our mission team, but that the SPLA had ambushed them twice, delaying them effectively.



The local SPLA commander and a pastor welcomed our team warmly. They then organised their people to collect the scattered relief supplies and Arabic Bibles so that the distribution could be effectively carried out.

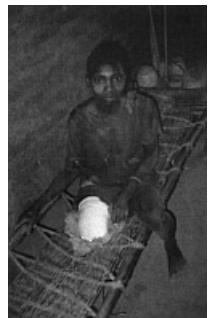
This was the beginning of an 8 day mission to the Nuba. During this time our missionaries saw GOS forces burning dozens of villages and amassed documentation and photographs of the systematic scorched earth "combing" policy of the Muslim government of Sudan, their terror bombings, slave raids and concentration camps.

For 3 consecutive days, from 21 to 23 February, GOS Antonov bombers had attacked the villages of Debri, Heiban, Ungurban, and Buram countries. From 23 February to 2 March, GOS troops (transported by trucks and preceded by T-72 tanks and helicopter gunships) attacked the villages which had been bombed by the Antonovs. All the churches, schools and homes in these villages were set on fire and the livestock either looted or destroyed. On 28 February, nine Nuba women were kidnapped from a watering well at Kawkaryia.

Every day in the Nuba our team heard and saw villages being shelled by GOS artillery and bombed by GOS aircraft. The villages in Heiban country destroyed were : Toda, Elgoz, Nawli, Ere and Andreba (15,000 people displaced). The villages burnt down in Ungurban country included : Tendri, Teberi, Regafi, Kararyia, Garoud El Hemid, Lopa and Lebies (25,000 people lost their homes in this scorched earth campaign). The villages burnt in Buram country were : Tabanya, Lado, Togodo and Romla (12,000 people were displaced from these villages).

When our missionaries asked the Nuba people what their needs were, they listed the following: Education (books and teacher training especially), Bibles and missionaries, clothes, anti-aircraft weapons, bore holes, food and medical supplies.

Our team walked over 120 miles, mostly at night, through the mountains and across valleys, between enemy garrisons and past burning villages to reach a secure landing strip in time for an evacuation by air.



Throughout their time in the Nuba mountains, our team was given the most gracious hospitality by the courageous and long suffering Nuba people and the local SPLA unit performed magnificently to protect and aid our missionaries. One FF team remains in Sudan for on-going ministry. Please continue to pray for them and for the suffering Christians of Southern Sudan and the Nuba Mountains.

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Christians Strafed and Bombed in the Nuba Mountains

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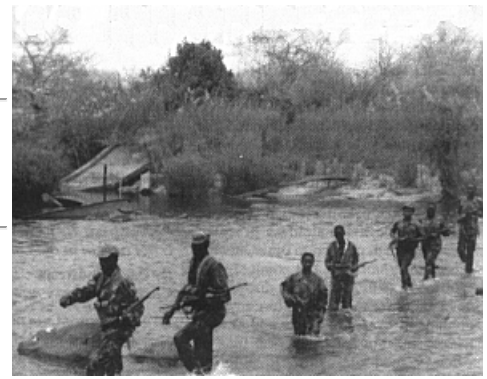
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Last update - Sunday, May 25, 1997 - 10:25:11 AM

SPLA Offensive Overwhelms Muslim Forces

excerpted from:
Frontline Fellowship News;
1997 Edition 2

A series of co-ordinated military assaults launched by the Sudan Peoples Liberation Army (SPLA) in March 1997 has succeeded in capturing 24 garrison towns previously held by the National Islamic Front (NIF) government forces. The spectacularly swift offensive swept all opposition aside and killed, wounded or captured a total of 16,000 enemy soldiers. By the end of March the strategic towns of Kaya, Yei, Lainya and Kajokeji had been captured by the victorious SPLA forces.



The entire border with Uganda is now effectively under SPLA control (as is the Zaire, Kenyan and Ethiopian borders with Sudan). The SPLA's dramatic new offensive has, therefore, broken the stranglehold of the NIF blockade on Western Equatoria and opened the road for relief supplies to be driven through Uganda into Western Equatoria. The SPLA is now also able to link its liberated territories in Eastern Equatoria to Western Equatoria and onto Bahr El Ghazal.



The SPLA offensive began at the end of the dry season, in March, with co-ordinated attacks on Government of Sudan (GOS) garrisons between Kaya (on the Ugandan border) and Yei (the heart of the agricultural belt) in central Equatoria. Just four days later, by 12 March, the SPLA had routed the GOS forces and captured seven GOS garrisons (at Kaya, Bazi, Morobo, Gumini, Limbe, Loka, and Yei).

The scale and ferociousness of the SPLA offensive clearly took the NIF regime by surprise. Five days into the offensive and three days after the capture of Yei, the GOS was persisting in promoting the propaganda that they were warding off an invasion by "Ugandan troops" at Kaya, but no mention had been made of the SPLA offensive. The GOS vigorously denied that the strategic town of Yei had been captured. The garrison town of Yei was considered so important by the GOS that it was reputed to have had and even larger defensive force than the Southern capital of Juba.

The refusal by the NIF regime to acknowledge that they had lost Yei led to another catastrophic defeat for the GOS. The fleeing GOS garrison from Morobo was informed by radio that Yei was secure and that they needed to break through the SPLA siege of the town. Nearly one thousand GOS troops were killed and a further thousand were taken prisoner by the SPLA in an intensely fierce battle south of Yei as the fleeing GOS force tried desperately to fight their way through to the Yei garrison which no longer existed.

The SPLA captured a vast quantity of equipment from the GOS forces. Seventeen tanks were captured intact at Yei along with an anti-aircraft battery. An Antonov bomber which was sent to bomb Yei was later shot down by this AA battery. The high flying Antonov exploded in mid air.

When finally the GOS admitted that they had "lost radio contact" with their garrison in Yei, the NIF leader, Lt. Gen. Omar Hassan Ahmad Al-Bashir, sought to draw attention away from their humiliating defeat at Yei by claiming that Lainya was his chosen line of defence for Juba. Lainya was so heavily fortified that Gen. Al-Bashir even issued a public challenge on TV and radio daring the SPLA to try to take Lainya. However, as he left the TV studios, Al-Bashir was informed that Lainya had already fallen to the SPLA. Lainya had fallen after only a 5 hour battle! The visibly shaken dictator then ordered that all remaining garrisons outside Juba should withdraw into the town itself for the defence of the Southern capital and its air base.

The effect of the news of the unbroken series of SPLA victories was devastating upon the GOS garrisons. As the last remaining garrison town of Kajokeji was surrounded, GOS troops began to desert in large numbers. When the GOS garrison began its retreat to Juba, it was ambushed and captured along with all their weapons, supplies and equipment. Predictably, the GOS continued to try to cover up yet another catastrophic defeat with another issue of lies. The official statement from Khartoum claimed that their "tactical withdrawal" from Kajokeji was successful and all had reached Juba safely. The fall of Kajokeji on 24 March brought to 19 the number of GOS garrisons captured by the SPLA in Central Equatoria since 9 March.



In less than three weeks, the entire military situation had shifted. Now it was not the SPLA controlled Western Equatoria which was besieged, but the GOS controlled Southern capital of Juba! At the time of the writing this report, the SPLA forces were a mere 40 kilometres from Juba and a wave of panic was sweeping through Juba. Morale amongst the GOS troops hit an all time low. Reportedly, many GOS troops simply threw down their weapons and ran or surrendered at the beginning of any firefight.

To compensate for their crushing losses in Equatoria, The GOS mobilised a massive mechanised column in the Upper Nile to capture Maban and Shali on 15 March. To celebrate this victory, the NIF regime announced that a million men would march on the streets of Khartoum to celebrate this great victory. Interestingly, when the SPLA had initially captured Maban two months previously, the GOS radio had informed the public that no such garrison post existed and Maban was merely the name of one of the small tribes living in the Upper Nile. By March 15, it had been officially converted into a strategically important town. The mass demonstration in Khartoum, however, failed to materialise.

In fact, the GOS consolation in taking Maban and Shali proved to be rather embarrassingly short lived. On 19 March the SPLA retook both of the towns, captured the garrisons and seized all of the equipment and supplies which had been brought in by the GOS forces. The Commander in Chief of the SPLA, Dr. John Garang, reportedly observed that the NIF regime had now taken upon itself the task of re-supplying the SPLA. Another leader quipped that Al-Bashir was now acting as the quartermaster-general for the SPLA!

7/3/25, 6:26 PM

SPLA Offensive Overwhelms Muslim Forces

Presumably now that the GOS have once again lost Maban, it will be returned to it's previous inconsequential status.



By the end of March, over 16,000 GOS soldiers had been either killed, wounded or captured, and Amadi, Lui, Lazoti and Jambo had also been captured by the SPLA. The strategic equilibrium in this war between the Muslim Arab North and the mainly Christian Black South had dramatically changed with the initiative having decisively seized by the SPLA.



In that time a present will be brought to the LORD of hosts From a people tall and smooth of skin, And from a people terrible from their beginning onward, A nation powerful and treading down, Whose land the rivers divide...

-Isaiah 18:7

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Historical Precedent for Christian Militia

In the American Revolution many clergymen took up arms against the British. The pulpits of nearly every colonial meeting house had for years proclaimed the apostasy of King George's government and the established Church. When the tyranny of British rule had become too much to bear, patriot clergymen not only encouraged the men in their congregation to join the American Army but actually formed and lead militias in the cause of liberty.

This list is by no means complete, but is meant to give a sampling of ministers and elders whose hands, like King David's, were fit for whatever mission the LORD assigned.

It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. You enlarged my path under me, So my feet did not slip. I have pursued my enemies and overtaken them; Neither did I turn back again till they were destroyed. -Psalm 18:32-37



Episcopal

Dr. Samuel Provost, first Bishop of New York
 Dr. John Croes, first Bishop of New Jersey
 Robert Smith, first Bishop of South Carolina

Presbyterian

General Morgan, Cowpens
 General Pickens, Cowpens
 Colonel Campbell, King's Mountain
 Colonel Williams, King's Mountain
 Colonel Cleaveland, King's Mountain
 Colonel Shelby, King's Mountain
 Colonel Sevier, King's Mountain
 Captain James Hall, North Carolina
 Adam Boyd, North Carolina
 James Armstrong, Maryland
 James Caldwell, New Jersey

The supreme knight and the great martyr of Presbyterianism, was pastor James Caldwell of the Presbyterian Church of Elizabeth, New Jersey, "the Rebel High Priest," "the Fighting Chaplain." He has been made famous by the story "Give 'em Watts!" It is told that at the Springfield engagement when the militia ran out of wadding for their muskets, Parson Caldwell, galloped to the Presbyterian Church, and returning with an armload of hymn-books, threw them on the ground, exclaiming, "Now, boys, give 'em Watts! Give 'em Watts!"... To add to the fame of Caldwell, the British made martyrs of both himself and his wife. General Knyphausen's expedition took Elizabeth in 1780, burning Caldwell's church and shooting his wife. Later they shot Caldwell himself, claiming that it was by mistake.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 102, 104



German Reformed

General Nicholas Herkimer
Baron Frederick William von Steuben

Lutheran

John Peter Gabriel Muhlenberg, Virginia



(Muhlenberg) was a pastor of a church at Woodstock, Virginia, at the opening of hostilities. When the news of Bunker Hill reached Virginia, he reminded his congregation that there was a time to preach and a time to pray; as for him, the time to preach was past.

"It is now," he cried, "the time to fight"; and throwing off his vestments he stood forth in the garb of a Virginia colonel.

His brother having remonstrated with him for his enlistment, he wrote:

"You may say that as a clergyman nothing can excuse my conduct. I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as any man. I am called by my country to its defence. The cause is just and noble. Were I a Bishop.....I should obey without hesitation; and as far am I from thinking that I am wrong, I am convinced it is my duty so to do - a duty I owe to my God and my Country."

In February, 1777, John Muhlenberg became a brigadier-general in the Continental Army; in September 1783, he was a breveted major-general. He took part in the battles of Brandywine, Germantown, and Monmouth; at Yorktown he commanded the first brigade. He was a member of the Virginia Convention of 1776; later he was vice-president of the supreme-executive council of Pennsylvania and he represented that state both in the House and in the Senate of the United States.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 114-115

Baptist

Colonel Joab Houghton, New Jersey

Colonel Houghton was in the Hopewell Baptist Meeting-house, at worship, when he received the first information of Concord and Lexington, and of the retreat of the British to Boston with such heavy loss. His great-grandson gives the following eloquent description of the way he treated the tidings:

"Still the breathless messenger he sat quietly through the services, and when they were ended, he passed out, and mounting the great stone block in front of the meeting-house he beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first words a silence, stern as death, fell over all. The Sabbath quiet of the hour and of the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the royal troops; the heroic vengeance following hard upon it; the retreat of Percy; the gathering of the children of the Pilgrims round the beleaguered hills of Boston; then pausing, and looking over the silent throng, he said slowly : 'Men of New Jersey, the red coats are murdering our brethren of New England! Who follows me to Boston?' and every man of that audience stepped out into line, and answered 'I !' There was not a coward or a traitor in old Hopewell Baptist Meeting-house that day."

Baptists and the American Revolution, Cathcart; 1876 rev. 1976; p. 56-57

The King's governor in the Colonies remarked that it was the "Black Robed Regiment" that instigated the people's resistance to the Crown. How is it that so many pastors in our day, when the evil promoted by government is so much greater than that the founders faced, are unwilling to preach the Law to the oppressor and liberty to the people?

Preachers who refused to be licensed by the Crown in the Colonies were jailed, beaten, and occasionally killed for their faithfulness. Today the vast majority of churches in America have taken a license to preach ([the 501-c3 tax exemption](#)) from the government. Preachers today have swallowed a theology that denies that Christ is King over ALL creation, including government, and instead declare that Satan is the ruler of this world. They have bent the knee to the Beast, and unless they repent, will receive the due reward for their apostasy.

The churches in Hitler's Germany either happily cooperated with the Nazi regime, or raised the hymns in the pews loud enough that they could not hear the trainloads of humanity being transported to slavery and death. Most of those fine old churches, and their congregations, were fire bombed into oblivion by Allied avengers.

Will America's church defy antichrist and stand for justice, liberty, and righteousness as she did in the later 1700's... or will she face the fateful lightning of Christ's terrible swift Sword?



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Mike Hill Memorial and Project Sunrise

"We can't expect God to be on our side, we must always choose to be on God's side. We must always make a choice between good and evil, there is no sitting on the fence."

- Mike Hill, 1995



**This Page is dedicated to the memory of Mike Hill.
Never forget his courage and commitment.**



*This Page (and Project Sunrise) are under construction.
Please return soon for more pictures and updated text.*

Mike Hill Story



Mike Hill (1945-1995) was a former Ohio National Guardsman and Canton Police Officer. After a number of years on the police force (1968-1973) he quit because of the daily corruption of law. Mike co-authored a book "I Was There" with Edward J. Grant, on the killings at Kent state. His house was demolished by the City of Canton in 1986. He studied the Constitution, the Bible and law and became very knowledgeable in these areas. He put his knowledge to good use instructing militia members in law and the Bible. His thirst for knowledge never stopped and he was killed on the way home from a Common Law study session.



The Militia Purple Heart and Militia On-line Bronze Star presented to Mike Hill (posthumously) by the 52nd.. Missouri Militia

"Mike Hill, as a man of God, had the courage of a lion and he also had the sensitivity of a lamb." - 2nd. OUM Brigade Commander, 1995



He was driving alone in his car while a car of other members followed behind him. They were passing through Frazeyburg (5 miles below the speed limit in the early morning hours of June 28th, 1995. At 2:15 am Sgt. Matt May (a Frazeyburg police officer) pulled Mike's car over, apparently unaware of the car farther behind him. Mike got out of the car and was told to get back in. He did and resumed travelling. He was pulled over again, a few miles down the road. The witnesses, in the trailing car, saw the officer jump out of his car and take cover behind his open door. Mike again got out of his car, took a few steps forward and was gunned down by four shots from the police officer. The witnesses, fearing for their safety and that of the teenage boy with them, fled the scene to a safe house where they swore out affidavits before witnesses. We received notification from them by 4:30 that morning.

The car Mike was driving



The sheriff was called into the situation to begin damage control. He stated, in an on-air interview (WNIR radio) that there were no witnesses, and implied the officer (who was previously accused of brutality during a traffic stop) was the only witness. A few days later, after learning of the sworn affidavits by the on-scene witnesses, the Sheriff changed his story and claimed an off-duty firefighter was in the patrol car (denied by the actual witnesses). The law enforcement officials (Muskingum county deputy Dresden police officer) who arrived less than ten minutes after the shooting, apparently created false evidence by placing Mike's handgun in his hand (the wrong hand) and shooting him in that hand as he lay dying on the ground (this was confirmed by an independent autopsy). This clumsy fabrication and the non-witness firefighter were used to suggest Mike had drawn a weapon on the officer. The Sheriff of Muskingum county refused to release the names of the supposed (firefighter) witness, the Dresden police officer, or the transcript from local law enforcement dispatches.

The Secret Grand Jury investigation ignored the testimony of on-scene witnesses, the incriminating secrecy of the Sheriff, and the independent autopsy. The secret Grand Jury produced no-charges against the officer who killed Mike Hill. Mike was stopped and killed because the Ohio Highway Patrol was issuing Alerts to all Ohio law enforcement that militia members were armed and extremely dangerous (despite that fact that not one single member has ever been accused of any violence or criminal acts). The small time police officer most likely panicked when he saw Mike's license plate "Ohio Militia, 3-13, Chaplain" and found it necessary to shoot on sight. No warning, no provocation, just shot him when he stepped from his car.

Mike Hill Memorial

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Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Mikes family, friends, Ohio Unorganized Militia, and patriots from across the country laid Mike to rest on the family ranch in Graysville Ohio June 30th., 1995. The 4-ton (11'x 4'x 3') stone, pictured below, was brought to Mike's grave, from North Carolina, by the North Point team. The North Point team and the OUM together set the stone in place (over four feet deep in the ground). The stone was dedicated to Mike's honor and glory June 30th., 1996 with a memorial service.



Project Sunrise

When a militia member sacrifices everything, we can't forget them and we owe them, to make sure their families can make it through the tough times. It was very tough on Mike's family (God bless his widow Arleen). We new it was up to the OUM to make sure his plans for their future were carried out. Mike had started to build a new kennel for the family dog breeding business (which was needed to provide enough income to live off of and pay the bills). To ensure their livelihood and preserve the ownership of the ranch Mike is buried on, we picked up where Mike left off. We have begun the completion of the kennel.



Special Thanks to Joe, Bill and Phil. It would not have been possible without their skills and unselfish hard work. - Stark County OUM says God Bless You!

Please Help us save the Mike Hill Memorial (Project Sunrise)

We have made great progress so far. We have finished all the structural framing and siding, the roof, most of the electric, the drains and some of the plumbing (including 250 feet of water line to the memorial). A new septic system and leach field are completed as well as the grading. We have installed and filled the heating system (in the floor) and completed the concrete floor. We still must build interior kennels and rooms (kitchen, office, bathroom), pour concrete for exterior portion of the kennels and build the exterior kennels and install doors, gutters and downspouts. ***I really hope we can finish this before the big cold.*** Of course our biggest obstacles are money and manpower.



If Mike's widow can't make a living and pay the mortgage she will be evicted!

When we finish building the dog kennel, she will be able to make the payments. We must finish before winter! However, we have run out of money and we still need the following items:

- **concrete or (cement) -- 50% DONE, THANK YOU**
- **Railroad ties (150 sq. ft.)**
- **Rebar 3/4 or 5/8, 8ft (10 to 15 needed)**
- **Chevy Engine 250 cu. in. Straight 6 -- DONE, THANK YOU**
- **chain-link fence**

If you, or anyone you know, can supply these items or provide them at reduced costs PLEASE HELP! We work every other weekend if you'd like to help with the labor.

[Call or write to the Stark County OUM](#)

If you'd like to send donations:

Chaplain Mike Hill Fund
Golden Nugget Ranch
34265 County Highway 12
Graysville, Ohio 45734



...If you'd like to buy a puppy, call the ranch at (614) 567-3263

Stark OUM Wants Your Opinions and Questions

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Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Write or E-mail us, ([TALK](#)) if you want more information on a particular subject. We will TRY to answer them here. If you would like to submit a letter, with your opinion or insight, we will consider posting it to a new page for guest correspondence. Title the subject *GUEST* (to have your letter considered for our guest page) or *SUBJECT* (to get us to answer a letter).

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Militia Fires on Government Troops !

April 19, 1775; Lexington, the Massachusetts

Government troops suffered a humiliating defeat at the hands of citizen militia today. Hundreds of casualties are reported.

Lt. Colonel Francis Smith, leading 900 troops made up of grenadiers and light infantry marched onto the Green in Lexington shortly after dawn. They had been dispatched from the King's Army in Boston with the intent of capturing anti government fugitives and militia armaments in Lexington and Concord. They were not alone in the morning mist. A detachment of Patriot militia stood at the other end of the Green.

Ringleaders Evade Arrest

Courier alerts fugitives
to Government dragnet



Despite heavy security, word of the approaching Government task force had reached the parsonage of the Rev. Jonas Clarke, where notorious anti government rebels Samuel Adams and John Hancock had been hiding. The fugitives fled in the predawn hours. The Reverend Clarke then mustered the militia that had for months been drilling and training under his command each Sunday after services.

Radicals Defy Authorities

After being issued powder and ball from the magazine hidden in the upper story of the meetinghouse, Rev. Clarke's men assembled with other local militia under the command of Captain John Parker who is quoted as issuing the following orders at the arrival of the Government troops - *"Stand your ground; don't fire unless fired upon; but if they mean to have a war, let it begin here!"*



An unidentified British officer is reported to have cursed the Patriot militia in the coarsest of language, calling them *"traitors and rebels"* as he ordered them to surrender their arms and disburse. Before the resolute militiamen had time to either comply or disobey, a pistol shot was heard - followed by a volley from the line of Regulars. Eight Patriot militiamen were killed on the spot, and the Government troops charged across the Green and through the village on their course to Concord.

The citizen militia of all the surrounding area had by this time received the call, and two to three hundred men assembled under the command of Colonel Barret who issued orders not to fire unless the Government troops provoked.

Rev. William Emerson, the minister in Concord who had assembled (musket in hand) with the rebels, is quoted as saying *"Let us stand our ground. If we die, let us die here!"*

Confrontation at the North Bridge

Lt. Colonel Smith had ordered a detachment of his Government troops to take down the North Bridge at Concord to prevent Patriot militia from coming to the aid of the town. As Barret's militia approached the bridge, Government forces arrayed in the "street firing" formation, a tightly grouped series of ranks designed to concentrate firepower.

Witnesses report that the anti government militia marched in good order to the bridge. Discipline broke down among the Regulars and first one shot, and then an entire volley, were fired towards the militia without any order from commanders. Most of the volley flew high, though a few rebels were hit.

Crack Unit Panics!

Barret's militia continued to approach, under high discipline, to within 50 yards of the bridge, where Maj. Buttrick finally gave the militia the order to return fire. The many hours of marksmanship training required of anti government militiamen by their leaders produced deadly results. Half the officers in the Regular corps were hit in the first volley. Government forces at the North Bridge were quickly reduced to an undisciplined churning mass, only the first rank able to fire.

All order in the Government ranks disintegrated within a few moments. As one Ensign Lister, who survived the debacle, admitted - *"The weight of their fire was such that we was obliged to give way, then run with the greatest precipitance."*

The North Bridge fallen, rebels advancing toward the main force, and still more anti government forces assembling round the town, Government commanders struggled to regain control of, and inspire confidence in their men.

Retreat Turns to Rout

Lt. Col. Smith and his contingent were forced into an orderly retreat towards Boston without capturing the militia provisions in either Concord or Lexington. Capt. Parker regrouped his men and began to move to engage the Regulars as they retreated from Concord. Militia continued to muster from all the countryside and harassed the Government task force with rifle fire from every wall, rock, and tree along the road. Orderly retreat soon turned to rout with Government troops suffering withering fire. Government dead and wounded are reported to be in the several of hundreds.

Governor Gage dispatched Lord Percy and a battalion in response to Colonel Smith's call for relief. Percy rescued Smith's corps at Lexington and continued the retreat through Menotomy, which the discredited Government forces proceeded to plunder and burn. Patriot militia pursued Government troops clear to Charlestown where cannon on British ships offered cover to the Redcoats.



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April 19, 1775

Unnamed sources are quoted as saying that if the militia of Salem and Marblehead under command of Colonel Pickering had not been tardy to the call, the entire Government force under Smith and Percy would have perished under the muskets of the radical anti Government militias.



Note: Pastor, when did you last drill your men?

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TITLE 10--ARMED FORCES

Subtitle A--General Military Law

PART I--ORGANIZATION AND GENERAL MILITARY POWERS

CHAPTER 13--THE MILITIA

Sec. 311. **Militia:** composition and classes

(a) The **militia** of the United States consists of all able-bodied males at least 17 years of age and, except as provided in section 313 of title 32, under 45 years of age who are, or who have made a declaration of intention to become, citizens of the United States and of female citizens of the United States who are members of the National Guard.

(b) The classes of the **militia** are--

(1) the organized **militia**, which consists of the National Guard and the Naval **Militia**; and

(2) the unorganized **militia**, which consists of the members of the **militia** who are not members of the National Guard or the Naval **Militia**.

(Aug. 10, 1956, ch. 1041, 70A Stat. 14; Sept. 2, 1958, Pub. L. 85-861, Sec. 1(7), 72 Stat. 1439; Nov. 30, 1993, Pub. L. 103-160, div. A, title V, Sec. 524(a), 107 Stat. 1656.)

Historical and Revision Notes 1956 Act

Revised section	Source (U.S. Code)	Source (Statutes at Large)
311(a).....	32:1 (less last 19 words).	June 3, 1916, ch. 134,
311(b).....	32:1 (last 19 words).	Sec. 57, 39 Stat. 197; June 28, 1947, ch. 162, Sec. 7 (as applicable to Sec. 57 of the Act of June 3, 1916, ch. 134), 61 Stat. 192.

In subsection (a), the words ``who have made a declaration of intention'' are substituted for the words ``who have or shall have declared their intention''. The words ``at least 17 years of age and \* \* \* under 45 years of age'' are substituted for the words ``who shall be more than seventeen years of age and * * * not more than forty-five years of age''. The words ``except as provided in section 313 of title 32'' are substituted for the words ``except as hereinafter provided'', to make explicit the exception as to maximum age.

In subsection (b), the words ``The organized **militia**, which consists of the National Guard and the Naval **Militia**'' are substituted for the words ``the National Guard, the Naval **Militia**'', since the National Guard and the Naval **Militia** constitute the organized **militia**.

1958 Act

Revised section	Source (U.S. Code)	Source (Statutes at Large)
311(a).....	32 App.:1.	July 30, 1956, ch. 789, Sec. 1, 70 Stat. 729.

The words ``appointed as . . . under section 4 of this title'' are omitted as surplusage.

Amendments

1993--Subsec. (a). Pub. L. 103-160 substituted ``members'' for ``commissioned officers''.

1958--Subsec. (a). Pub. L. 85-861 included female citizens of the United States who are commissioned officers of the National Guard.

Cross References

Congressional power to provide for organization, equipment, discipline, and government of **Militia**, see Const. Art. I, Sec. 8, cl. 16.

Declaration of intention to become a citizen of the United States, see section 1445 of Title 8, Aliens and Nationality.

Small Arms Tactics and Individual Weapon Systems as it concerns Christian Freeman

Contents:

- [Trends in Small Arms Tactics](#)
- [Individual Weapon Systems](#)
- [Criteria and Comparison](#)
 - [Kinetic Energy](#)
 - [Sectional Density](#)
 - [Wind Deflection](#)
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Trends in Small Arms Tactics

Certain aspects of military small arms tactics seem to have come full circle in the last 200 or so years.



At the time of the American War for Independence the regular army was trained in tactics that emphasized high volume fire by massed infantry formations at close range. Accuracy was secondary to rate of fire. The standard small arm was a smoothbore "Brown Bess" musket, unrifled for speed in loading. In 1775, there was not even a command to "take aim" in the British manual of arms, only "load," "present," and "fire". Proper aim would have been difficult at best, for there was no rear sight on the standard British arm.

On April 19th, 1775 along the Battle Road from Concord to Charlestown, British troops suffered 3 times the casualties as did militia because the irregulars generally chose not to confront the column in mass, but rather, to fire from cover at longer range. Though they did not use rifles, which were just then becoming popular in Pennsylvania and the southern Colonies, the militia practiced marksmanship, often firing carefully aimed shots at longer ranges than their muskets were designed for.

This trend grew slowly. Ranger units emphasized hit and run tactics, and sharpshooter units stressed marksmanship during the War of Northern Aggression in the 1860's. By the turn of the next century, standard military rifles like the German K98 and the Springfield 1903A3 were designed to enable hits at 1000 yards and beyond.



WWII began with U.S. troops armed with the M1 Garand. Gen. George Patton Jr. stated "In my opinion, the M1 Rifle is the greatest battle implement ever devised." This semi automatic rifle chambers the 30'06 cartridge, is capable of a high rate of aimed fire, is effective at long range, and is still being sold as surplus at reasonable cost to citizens by the Dept. of Civilian Marksmanship.

The closing years of WWII witnessed a paradigm shift in military small arms and tactics. Germany introduced the Sturmgewehr, a detachable magazine fed, full auto arm chambered for an intermediate power cartridge. Though this weapon/cartridge system was only effective to about 400 yards, storm tactics combined with individual weapons capable of full auto fire were deemed desirable. The "assault weapon" was born.

Russia was so impressed with the German weapon and tactics that by 1947 they had developed their own version - the Automat Kalashnikov. Inexpensive to mass produce, rugged, reliable, and easy to maintain the AK-47 quickly became the standard small arm in the Soviet Bloc. Untold millions were exported to revolutionaries worldwide.



The U.S. and her NATO allies, meanwhile, developed the concept of the "battle rifle". The AK-47 is basically a carbine capable of selective (semi or full auto) fire with an intermediate power cartridge (7.62x39 Russian). The U.S. M-14, the German G-3, and the FN-FAL developed in Belgium were designed as full sized rifles capable of selective fire with a full power (7.62x51 NATO) cartridge.

Early in the Vietnam era the U.S. began to reconsider the battle rifle concept. Full auto fire consumes vast amounts of ammunition. Even a heavy, full sized rifle becomes difficult to control under full auto with the 7.62 NATO cartridge. It was decided that a light weight weapon firing a shorter, smaller caliber cartridge would free the soldier to carry more of the lighter ammunition and thus be more compatible with tactical dogma which values high rates of fire at shorter distances above long range marksmanship.

At present, the M-16 in 5.56 NATO chambering is dominant as the individual weapon in much of the world. The Russians and Chinese are abandoning the AK-47 and 7.62x39 in favor of redesigned carbines chambering smaller caliber cartridges resembling the 5.56 NATO. The trend seems to be

Considering predominant tactical dogma, this makes sense. Infantry is seldom unsupported in the field. They are transported in helicopters or armored personnel carriers equipped with heavy machine gun and/or automatic cannon. Light machine gun, mortar, artillery, armor, and ground attack air support are available. Engagement is typically by storm tactics utilizing overwhelming force. Infantry is simply not expected to engage at more than a couple hundred yards, usually after the target has been softened by support weapons. The selective fire carbine, perhaps augmented by an attached grenade launcher, is well suited to this task.



The typical resistance or guerrilla fighter does not have access to these heavy weapons, nor could he provide the logistical support they require. Thus, he cannot utilize this tactical dogma. Should he engage the enemy on the enemy's terms, the resistance fighter will be utterly overwhelmed rather quickly. His individual weapon, likely being the only weapon he has access to, must conform to the tactical problem he is confronted with. The tactical problem that the Christian freeman confronts today is very similar to that which faced his forebears, the militia at Lexington and Concord, in 1775.

So again, it seems that in many ways we have come full circle.

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Individual Weapon Systems

An individual weapon system is a combination of weapon, cartridge, and accessories. This is the standard weapon that the soldier carries into battle. Design specifications are set according to tactical requirements. As we have seen, tactical dogma evolves and requires changes in weapons systems.

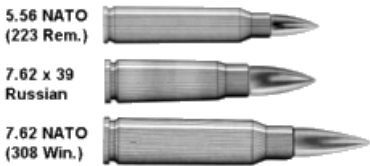
In the last several years there has been a long overdue demand for military and paramilitary arms and equipment by the general public. Early on, surplus weapons and ammunition flooded in to supply this demand. At the same time, the Antichrist Occupational Government became alarmed and began to restrict imports. Before this demand, and the elitist response, one could purchase a new semi auto version of the G-3 (HK-91) from Heckler and Koch for less than the price of a top quality bolt rifle. At present, the same weapon often retails for over \$2500.

Manufacturers and importers responded by making minor modifications. Politically correct versions of most of these weapons systems can still be had, though legislation is in the works to effectively ban most useful equipment. Popular and available chamberings for these weapons are :

Common Weapon Systems		
Weapon Type	Cartridge	Class
SKS, MAK-90, SLR-95	7.62x39 Russian	carbine
AR-15, DR-200	5.56 NATO	carbine
HK-91, FAL, M1A, AR-10	7.62 NATO	battle rifle

The individual weapon systems considered chamber cartridges that are widely available in America. Tens (if not hundreds) of millions of rounds of 7.62x39 ammo has been imported in recent years, and U.S. manufacturers now produce this cartridge also. The 5.56 NATO (223 Remington) and 7.62 NATO (308 Winchester) are easily obtainable of either imported or domestic origin.

We have classed these systems according to our assessment of the cartridges chambered, the carbine class being more limited in range. Using criteria of kinetic energy, sectional density, and wind deflection the practical range of the 7.62 NATO exceeds that of the others considerably and is classified as a battle rifle round for our purposes.



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Criteria and Comparison

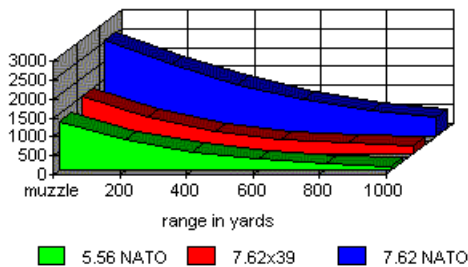
Kinetic Energy :
the amount of work capable of being done by the projectile at a given range, expressed in foot pounds. This is a function of bullet weight and velocity.

As the graph shows, the 7.62 NATO has nearly twice the energy available as the other rounds at all ranges up to 1000 yards. Also evident is the fact that the higher velocity of the 55 grain 5.56 NATO bullet is insufficient to overcome the projectile weight advantage of the 7.62x39 as far as raw energy is concerned.

Energy available, however, is only one criterion. Sectional density of the projectile is another. The ability of a non reactive projectile to penetrate objects is a function of velocity and sectional density.

Kinetic Energy

in foot pounds



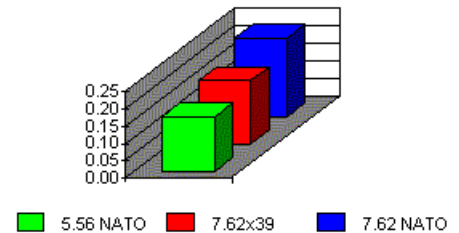
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Sectional Density :

A bullet's weight in pounds divided by the square of it's diameter in inches.

Once again, we see that the light bullet weight of the 5.56 NATO causes the cartridge to score lower by our criterion than the others. The SS-109 in 5.56, which was designed to overcome this by utilizing the 62 gr. bullet, has a sectional density of only 0.177 - still less than the 7.62x39, which itself has a sectional density considerably inferior to the 7.62 NATO.

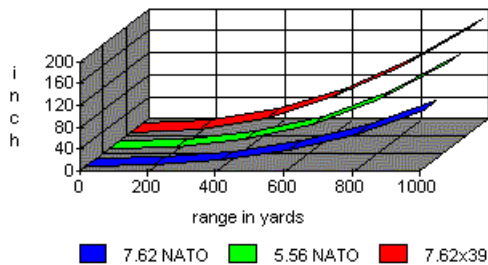
Sectional Density



[contents](#)

Wind Deflection

(10 mph crosswind)



Wind deflection :

The amount of horizontal movement of the projectile attributable to wind.

Wind deflection is a major factor in long range shooting. The cartridge least affected by wind is the 7.62 NATO. The 7.62x39 is affected to a greater extent than both the others. High velocity aids the 5.56 NATO in this instance, but it is still affected more severely by wind than the 7.62 NATO at all ranges.

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Conclusion :

The 5.56 NATO and the 7.62x39 are at their best at ranges under 300 to 400 yards maximum. The type of weapon that will make the most of these cartridges is a quick handling, short (16") barreled carbine. In urban environments these carbines would be quite useful and effective.

The 7.62 NATO is a battle rifle round, delivering double the power of the other two at their best, and able to reach out effectively at twice the range. The disadvantage of greater weapon and ammunition weight is of little concern to the typical Christian freeman who will not likely be "sprayin' n prayin'" but rather placing well aimed shots. Even in an urban or heavily forested area, we would prefer a battle rifle like the M1A or AR-10 to the carbines.

Addendum :

Although America is claimed by some to be home to the most heavily armed populace on earth, 184 years of increasingly restrictive weapons laws and anti gun propaganda has resulted in a population that is woefully ignorant, and poorly equipped to defend what is left of their rights.

Most of the arms claimed above are in the hands of the occasional hunter who neglects even to sight in his rifle before his rather poorly executed excursions. How many deer hunters, who traipse through the woods once a year or two, cannot hit a standing animal broadside at point blank range? I have personally witnessed this scenario more times than I care to remember. Not to mention the fact that this individual has likely spent a thousand hours sitting in front of the "idiot box" with a beer in his hand, sedentarily idolizing the gladiators of professional sports, for every hour spent educating himself on the much more important issues of religion and civil responsibility. I would not like to have to depend on Elmer Fudd in a firefight! He lacks not only skill, but more importantly - motivation.

This is not to belittle the weapon itself. A standard hunting rifle, in a chambering suitable for deer or elk, can be a formidable weapon in the hands of a determined and experienced marksman. A modern scoped bolt action rifle can be extremely accurate, and suffers only from a low rate of fire. This type of weapon has a somewhat specialized niche in the armory of the Christian freeman - the precision rifle or sniper role.

Recently, precision bolt action rifles in 7.62 NATO (308 Win.) have become quite popular. Since the sniper role does not require ammunition interchangeability, the 7mm Rem. Magnum or the 300 Win. Magnum might be a better chambering, offering flatter trajectories. Certainly the 5.56 NATO (223 Rem.) or 7.62x39 would be less than ideal for this purpose.

Weapons:

[Testfire: ArmaLite AR-10A2](#)

[Bulgarian SLR-95](#)

[Soviet Bloc SKS Carbine](#)

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[Christian Guide to Small Arms](#)

[Christian Militia ?](#)

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NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

TECHNICAL INFORMATION

SOVIET BLOC SKS CARBINE



Specifications:

Weapon nomenclature - Samozariadnyia Karabina Simonova (SKS)
System of operation - Gas, Semi-automatic fire only
Bolt type - one-piece, tipping, rear-cocking
Weight (loaded) - 8.8 lbs.
Length, barrel - 20.34 inches
Length, overall - 40.16 inches
Feed device - 10-round, fixed, staggered double-row box magazine
Sights, front - Hooded post
Sights, rear - Tangent leaf, graduated from 100 to 1000 meters
Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
Muzzle velocity - 2411 fps
Bullet weight - 122 gr.
Working pressure - 45,000 psi
Bore diameter - .301 inches
Groove diameter - .311 inches
Direction & rate of rifling twist - Right, 1 turn in 9.45 inches

Design History:

The SKS was adopted by the Soviet Union in 1946, and is the basis for the later AK series of weapons. It is a gas-operated, semi-automatic rifle and might be referred to as a miniature version of the 14.5mm PTRS semi-automatic antitank rifle used during World War 2. Both the SKS and the PTRS were designed by the famed Russian arms inventor Sergei Simonov. Because of its light recoil and moderate weight, 35 rounds per minute of aimed fire can be achieved.

Unlike its predecessor, the Tokarev, the SKS features an instantly dismountable gas system. The gas cylinder is an integral part of the handguard and contains the piston rod. The front end of the combined gas cylinder and handguard fits over a gas port housing pinned to the barrel approximately 7 inches from the muzzle. The rear end butts against the rear sight base which contains the tappet rod and tappet rod return spring. The latch located on the right side of the sight serves to lock the handguard-gas cylinder into place. Its removal for field maintenance takes less than three seconds.

In the 1950's, Soviet technical advisors helped the Chinese government to establish several factories to produce the SKS carbine. The first Chinese SKS carbines were identical to their Soviet counterparts, and were adopted by the Peoples Republic of China as the Type 56 carbine. Subsequently, the Chinese have manufactured several varieties of the original SKS, including selective-fire models, short-barreled "paratrooper" models, and models which use the detachable magazine of the later AK-47 assault rifle.

As the general availability of the AK-47 improved in the early 1960's, the SKS was relegated to the category of a secondary military arm in both the USSR and in the PRC. However, stockpiles of millions of SKS carbines are maintained for the "Peoples Militias" (strategic reserve) and for export to the third world countries as "military aid".

Operation:

When the rifle is fired, gas enters the gas port housing under pressure to thrust the piston rod back against the short tappet rod. In moving back, the tappet rod slides through a hole in the rear sight base and a corresponding one in the top of the receiver to strike the bolt carrier.

The claw-like arrangement of the bolt carrier cams the rear end of the bolt upward, unlocking it completely after 7/16" of rearward travel. The kinetic energy imparted to the bolt carrier upon being struck by the tappet rod is sufficient to cause the bolt and bolt carrier to travel together 3 7/8" rearward to extract and eject the fired case and to compress the recoil spring.

The compressed recoil spring forces the bolt and carrier forward to strip a cartridge from the magazine and chamber it. The camming surfaces within the bolt carrier force the rear end of the bolt down into the locked position. When locked, the lower rear end of the bolt butts against a hardened steel

Description:

SKS carbines have been fitted with two different styles of bayonet. The earlier type is 9" in length and resembles a knife blade. The later type is 12" long, and is needle shaped. Both types are attached to the barrel and fold back under the barrel when not in use. The stock and handguard of the Soviet and Eastern bloc carbines are made of laminated beechwood with a hard, waterproof, clear lacquer finish. Chinese-made SKS carbines are usually found with stocks and handguards made of a porous Asian hardwood resembling teakwood, and brushed with an orange colored shellac-type finish. The Chinese SKS is sometimes fitted with a synthetic plastic resin stock and handguard which is molded in a reddish-brown color.

The buttstock of all versions is hollowed out to receive a cleaning kit contained in a steel capsule. The body of the capsule also serves as a handle for the cleaning rod and its lid fastens over the muzzle to protect the rifle during cleaning. Inside the capsule is a bore brush, a cleaning rod extension, and a tool to clear carbon fowling from the gas port. The capsule lid can also serve as a blank firing device, if properly locked onto the front sight base.

The magazine is unusual and consists of a stamped and welded sheet metal housing, stamped sheet metal floor cap, and a sheet metal follower. Both the follower arm and the floor cap are hinged to the forward end of the magazine body. A coil spring set at the hinge point furnishes sufficient pressure to the follower arm to insure the feeding of cartridges.

The weapon is loaded from above with ten-round stripper clips for which a guide groove has been provided in the forward face of the bolt carrier. It is important to exert thumb pressure against the cartridges as close to the clip as possible, since pressure applied elsewhere makes it difficult to strip the last three rounds. The stripper clip is a one-piece, spring steel stamping - very sturdy and efficient. The magazine can also be loaded with single rounds.

Field Stripping:

To unload the weapon for field stripping, rapid emptying of the magazine is accomplished by holding one hand under the floor cap to catch the loaded rounds as the other hand pulls back the magazine latch. After clearing the chamber and detaching the sling, swing the latch on the right side of the rear sight upward to the first stop.

The gas cylinder-handguard can be removed by lifting up at the rear and withdrawing it from its forward contact with the gas port housing. By swinging the latch up to its second stop, the plunger and spring can be released easily, but maintain thumb pressure against the tappet rod to prevent it from being expelled by the tappet rod spring.

NEVER, under any circumstances, attempt to fire this weapon with the handguard-gas cylinder removed, or with a defective handguard latch! The gas port is angled to point directly toward the shooters face and severe injury will result from high pressure gas and flame. The handguard-gas cylinder must be firmly latched in place before firing.

To dismantle the bolt assembly, lower the bolt on the cleared chamber leaving the hammer cocked, and locate the latch on the right rear of the receiver. Rotate this latch until it is upright and pull it out as far as possible. Remove the receiver cover by lifting it and pulling it to the rear. The recoil spring is removed by drawing it rearward out of the bolt carrier. By pulling the charging handle to the rear and upward, the bolt and bolt carrier will be freed from the receiver.

To remove the trigger group, push the safety lever into the "safe" position. Insert the bullet point of a loaded round in the pocket of the spring catch located directly behind the triggerguard and push forward. The trigger group will become unfastened and jump outward, pushed by a coil spring set into the stock beneath the triggerguard.

Swing the trigger group downward and back to remove. Pull the magazine group down and to the rear to release it. Pull the handle of the bayonet towards the blade to unlatch it. Remove the cleaning rod by flexing it slightly to release it from its slot beneath the front sight. Pivot the bayonet until it locks in the extended position. Grasp the receiver cover latch pin, and use it to lift the receiver up and out of the stock.

By reversing these steps, the weapon can be reassembled. However, the following precautions must be observed. Reseat the fore-end of the stock properly within the barrel band. When replacing the magazine, its forward end must engage the lug extending from the rear sight beneath the barrel.

Hinge the magazine cap upward and hold it in this position while guiding the projecting pins of the trigger group into the receiver lug. Apply pressure to the bottom of the triggerguard; if the trigger group does not lock into place, brace the carbine with one hand and deliver a sharp blow to the triggerguard to insure proper seating. Before installing the trigger group, the hammer must be in the cocked position, and the safety must be engaged.

Ammunition:

Surplus military ammunition from Com Bloc nations is currently banned from importation. Some ammunition imported before this ban is still available. Winchester (USA) and Remington (UMC) supply military ball type ammo in 7.62x39 which is superior to Com Bloc ball. Trajectory data supplied here is generic and presumes a maximum point blank range (bullet remains within 6 inches of line of sight) of 300 yards:

Distance (yards)	25	100	200	300	400	500
Trajectory (inches)	.7	4.7	2.1	-6.1	-26.6	-60

As can be seen from the table, bullet drop makes obtaining hits with the 7.62x39 at ranges beyond 350 yards increasingly difficult. Energy loss also limits effective range.

Identifying Soviet Bloc 7.62 x 39 ammunition:

Designation	Bullet Type	Marking	Round Weight
PS	Ball	none	256.8 gr.
T-45	Tracer	Green	240.7 gr.
Z	Tracer-Incendiary	Red	239.8 gr.
BZ	AP Incendiary	Black & Red	251.5 gr.

More weapons:

[Bulgarian SLR-95](#)

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*(The following is not a work of Gospel Plow, but rather the introduction to a collection of 15 essays on 2nd Amendment rights that have been compiled into a 362 page book. **Safeguarding Liberty: The Constitution & Citizen Militias** is available from the Gun Owners Foundation.)*

Safeguarding Liberty

The Constitution & Citizen Militias

Introduction by Larry Pratt

Firearms: the People's Liberty Teeth

Now that the Brady bill has become the law of the land, does that mean it has to be obeyed? Certainly federally licensed firearms dealers must obey it because they operate under federal government authority. But what about sheriffs and police chiefs?

Many sheriffs in several states have refused to do the background check mandated by the Brady law. One such sheriff is Ray Nixon of Lincoln County, Montana. He addressed a meeting of the unorganized militia in February 1994 at a crowded meeting in Eureka.

The concern of the militia was to lawfully reinforce the sheriff in case the federal government might contemplate another Waco- or Weaver- type massacre in Lincoln County. Citing the Militia Act in Title 10 of U.S. Code and the Montana Posse Law, the members of the unorganized militia offered themselves to be deputized by the sheriff. Military service and NRA firearms certification were considered adequate qualification for membership in the sheriff's posse.

The Lincoln County unorganized militia that evening began the process of forming a lawful force to resist any tyrannical act on the part of the federal government. This was not a bunch of vigilantes or a mob that night. This was the militia of the Second Amendment and of the posse law in Montana.

The Lincoln County militia had reached the point that the colonial militias had in 1774 when they began to form and to drill. In 1774, as in 1994, there was still hope of reconciliation with the growing tyranny of the central government. But after years of encroachments on their liberties, the colonists of 1774 and the militiamen of 1994 decided to be prepared.

Meaning of Well Regulated Militia

This helps us understand the now greatly misunderstood words of the Second Amendment which read: "A well-regulated militia being necessary for the defense of a free state, the right of the people to keep and bear arms shall not be infringed." Opponents of the individual right to keep and bear arms have greatly misunderstood the initial clause of the Second Amendment.

For many in our time, it is inconceivable to think of anything being well-regulated without a law mandating the regulation and a bureaucracy to conduct the regulation. In the 18th century, the word regulation did not at all require government involvement. The actions of the American colonists make it plain that a well-regulated militia was well-rehearsed and well-drilled without the control of the government. Indeed, the colonial well-regulated militias shot at the King's policemen (the King's soldiers were acting in the capacity we now consider a police function, but there were no police departments then).

When the Reverend Josiah Clark met the British forces at Lexington on April 19, 1775, he was serving as the elected commander of his well-regulated militia. He had well-regulated his men many a Sunday afternoon following church services. The British had made the importation of powder (semi-auto rifles?) illegal and General Gage had sent his men to confiscate colonial stockpiles, along with other war materiel such as muskets and food stores.

It is interesting to note that then, as today, the city people were disarmed first. General Gage had earlier registered firearms in Boston and then shortly thereafter he confiscated what he had just registered. He did it in the name of crime control. Throughout history the names of tyrants change, but not their methods.

Effectiveness of the Militia

The militia's of the communities outside of Boston had been alerted by messengers from Boston the night of April 18. Paul Revere was one of these messengers, although he was captured before he got very far. The British were defeated rather soundly by the militia at Lexington and the other companies that came from surrounding areas answering the call.

Today's Paul Reveres use electronic bulletin boards and computers, and appropriately enough, one of the leading such networks is the Paul Revere Bulletin Board (phone 408-947-7800.) Gun Owners of America uses this bulletin board for legislative alerts. Paul Revere now rides on electrons, not a horse.

The day following the battle of Lexington, Lord Dunmore of Virginia ordered the looting of the colonial powder magazine in Williamsburg. He should not have been surprised at Patrick Henry's response, since the Patriot Orator had only a month before delivered his stirring call to arms at St. John's Church in Richmond before the Second Virginia Convention.

Some cautioned against using force in response to Lord Dunmore's theft, and the matter seemed to pass without colonial response. But by the end of April, news of the British attack in Lexington reached Virginia. By May 2, 1775, Patrick Henry was on the move. Stirring the Hanover Volunteers to action with a fiery speech, they elected Henry their captain, and rode off to Williamsburg. So popular was Henry's action that by the time the Hanover Volunteers got to Williamsburg their ranks had swollen to 5,000 from the cheering crowds that lined their way. The powder was compensated twice over, and shortly afterwards, Governor Dunmore, fearing for his safety, ended up on board a ship in the York River.

Well-regulated these militias were, but controlled or sanctioned by the established government they were not. The actions of the colonies indicated that they viewed militia as something that free men had an unalienable right to organize among themselves.

Revolution or War?

Were the formation of colonial militias the actions of revolutionaries? Revolutionaries are not concerned about the legitimacy of government. They appoint themselves and strike out using force. The American colonists had remonstrated for a decade before the War for Independence, asking the English King to stop the violations of the colonial charters which the kings of England had agreed to submit themselves. The colonists had complained through their own elected government. When hostilities broke out, it was a war between a government supported by the people and a foreign government that had become illegitimate.

We should consider some of the complaints the colonist enumerated in their Declaration of Independence. It sounds so very contemporary. For example, "He [King George III] has refused his Assent to Laws, the most wholesome and necessary for the public good." Does that not apply to the refusal of many urban jurisdictions to make it easier for people to legally arm and protect themselves from the criminal element? In addition, our government virtually refuses to execute murderers and often sets them free to kill again.

Another complaint was that "He has called together legislative bodies at places unusual, uncomfortable, and distant..." Have you ever been to a hearing to consider legislation regulating or banning guns held during the week when the gun owners are at work? The Senate provided another example of the midnight deals cooked up by Senators Dole and Mitchell, followed by passage of the Brady bill with only three Senators present and voting.

This complaint rings true still: "He has obstructed the Administration of Justice, by refusing his assent to Laws for establishing Judiciary Powers." Juries are prohibited from hearing whatever case a defendant wishes to make. Also, the jury's power to refuse to convict someone who has broken a law if that would be an injustice has been hidden from jurors. This has made a mockery of justice.

And finally, this one could be found in almost any daily paper: "He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance."

Government, Not the People, to Be Held Suspect

The words of the founding fathers reflected the actions they took during the War of Independence. Their view of government was one of deep suspicion. The task they set for themselves in establishing a government once they had thrown off the British tyranny was to limit and restrain their own creation.

A couple of Jefferson quotes are illustrative: "When the people fear the government there is tyranny." And, "The strongest reason for the people to retain the right to keep and bear arms is, as a last resort, to protect themselves against tyranny in government."

Patrick Henry warned during the Virginia Ratifying Convention debates over adoption of the present Constitution: "Guard with jealous attention the public liberty. Suspect every one who approaches that jewel. Unfortunately, nothing will preserve it but downright force. Whenever you give up that force, you are inevitably ruined." What exactly was Henry warning of? He foresaw that the new government would dangerously centralize power unto itself. In Henry's words, it would "oppress and ruin the people."

Even a defender of the new Constitution, James Madison, (author of the Second Amendment) shared in Federalist Paper number 46 the same suspicion of government: "Besides, the advantage of being armed forms a barrier against the enterprises of ambition, more insurmountable than any which a simple government of any form can admit of. The governments of Europe are afraid to trust the people with arms. If they did, the people would certainly shake off the yoke of tyranny, as America did."

An ally of James Madison and George Washington, George Mason articulated his suspicion of government his way: "To disarm the people is the best and most effectual way to enslave them." Mason defined the militia as "the whole people, except for a few public officials." Noah Webster, a patriot and scholar, defined the militia similarly as "the effective part of the people at large."

Webster wrote that, "Before a standing army can rule, the people must be disarmed as they are in almost every kingdom in Europe. The supreme power in America cannot enforce unjust laws by the sword because the whole body of the people are armed, and constitute a force superior to any band of regular troops that can be, on any pretense, raised in the United States."

Militia Act of 1792

The first Congress of the United States under the new Constitution adopted the Bill of Rights. A few months later Congress enacted the Militia Act of 1792. That Act has two important lessons for understanding the meaning of the militia. First, the law required everyone covered by the act to have a military rifle and the ammunition for it. Second, military firearms were to be in people's homes, not in armories as in the case of the National Guard which did not exist at that time.

The Militia Act of 1792 helped put feet to the suspicions the Founders had of government. The militia was seen as a practical way of containing the dangerous potential of government.

Anti-gunners often ask regarding an AR-15 or an AK-47, "Why would anyone want a gun like that? You cannot hunt with it." Even if that were true, the answer constitutionally is "So what?" Truly, the Second Amendment is not about hunting or target shooting as a recreation. Arguable, those pastimes are protected by the Ninth Amendment which says that "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

AR-15s and other semi-automatic rifles should be in the hands of as many Americans as want them precisely because they make anti-gunners in general and many politicians in particular nervous. That was the express purpose the Founders had in mind for the Second Amendment.

Government Needs to Fear the People Again

When a government no longer fears the people, atrocities become possible such as the murder of members of Randy Weaver's family by U.S. Marshals and FBI agents. Emboldened by the lack of resistance when murdering women and children in Idaho, the Feds moved to Waco, Texas and slaughtered nearly 100 people, including four of their own agents.

Following on the heels of these acts, the government now has the audacity to insist that the militia must be disarmed by the illegalization of semi-automatic rifles and shotguns. Why should they not be so bold? After all, where was the outcry when they first restricted, then outlawed new machine guns? The politicians of this century have been able to accomplish a more effective disarmament of the American militia than George III and his minions such as General Gage, Governor Dunmore and others.

The events in Lincoln County, Montana and many other similar activations of the militia in countries across America are one of the most hopeful signs of the preservation of liberty in our time. One can only speculate had there been an effective militia in Naples, Idaho which could have been mobilized after the U.S. Marshal murdered Sammy Weaver by shooting him in the back. It is entirely possible that Vicki Weaver would not have been murdered later on by an FBI trained assassin while she was holding a baby in her arms.

Had the Feds feared a militia as active as the one in Lexington on April 19, 1775, it is entirely possible that the massacre of Branch Davidians in Waco, Texas on April 19, 1993 would never have occurred.

Long live the militia!

Long live freedom! Long live a government that fears the people!

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Driving deep the point, exposing the roots...

sowing the seed, that the harvest increase!

The United States of America, once the bastion of Liberty and leading proponent of Christian culture, is rapidly devolving into a totalitarian feudalistic state characterized by the following class structure -

The political elite :

obsessed with lust for power and wealth; deliberately ignorant of the fact that they occupy their office only at the pleasure of the King of Kings and solely to serve His purpose; characterized by arrogance, perversion, greed, and avarice.

The financial elite :

fearing neither God nor man; only allegiance is to mammon; utilize slave labor in the Third World and shyster economics to destroy the small independent farms and business' that once delivered America's high standard of living to the common man.

The intellectual / religious elite :

reject the true Christianity of the Reformation; blown about every wind of doctrine; play the harlot with humanism, foreign gods, and antichrist civil and commercial plutocrats.

The average American :

licentious, libertine, and lazy; hedonistically pursuing self gratification at the expense of his posterity; content to submit to slavery as long as he has a six-pack, a few doobs, and a ball game or a skin flick to watch.

While the elitists pursue their New World Order, and the libertarians posture and postulate their anarchist delusions, Gospel Plow seeks to reawaken the remnant - the Christian freeman - to his heritage and his responsibilities.

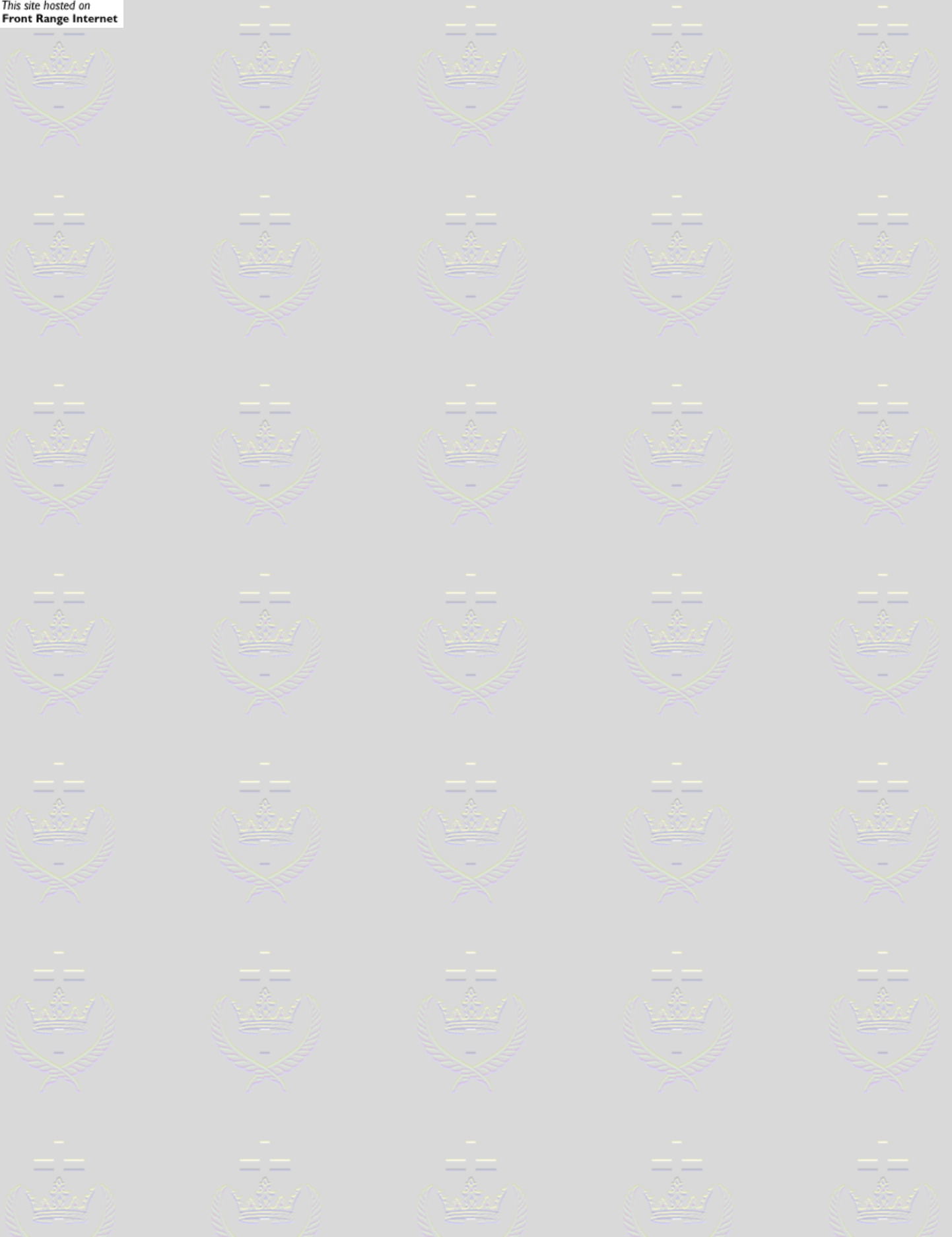
Dedicated to arming and training the remnant in America, we here at Gospel Plow firmly declare along with the founders of this supposedly Christian nation that there is **"No King but Christ!"**

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The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance. -Psalm 33:10-12

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. -Gal 4:31-5:1

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Organized Christianity in America is apostate! Sound doctrine and the courage to put it into practice is as scarce in the American church today as it was in Germany fifty years ago. Not only have the non-denominational churches fallen from true doctrine, but the historic Protestant and Catholic denominations have as well.

So called bible believing congregations declare Satan as the ruler of this world, and look for an invisible return of Christ to deliver a select few believers from increasing persecution by secretly removing them to heaven.

Mainline Protestants ordain women and homosexuals as priests, and worship the spirit of the earth. Child sacrifice has been revived in the form of abortion, and is even practiced in hospitals run by the church.

Nearly every church takes a license from the government to preach - [the 501c3 tax exemption](#) - which not only limits their ability to preach the Law and the Gospel, but actually makes the church a creation of government.

It is no wonder that America is about to self-destruct! Neither youth nor elders, politician nor clergy, rich nor poor, powerful nor powerless - fear God and His righteous wrath. Everyone does as he pleases and to hell with the consequences.

Political and economic elitists put into effect plans intended to centralize all power in their hands, and religious leaders conspire with them to insure that their own position of security and ecclesiastical authority is not threatened. The result is that the Christian freeman is threatened with a return to the feudalism of the medieval period. Military and law enforcement organizations, serving as vassals to the lords of this New World Order, are used to remove freemen from the land that Christ has given them as an inheritance. Americans are reduced to working as serfs for the elite, parted from the blessings of liberty that their fathers bled and died to win. In the pulpits from which the Black Robed Regiment preached resistance to tyrants in the 1770's, false shepherds either lull the flock to passivity with fables of a rapture, or focus attention on political action committees lead by men who have pledged fealty to the ruling class.

Yet Christ declared at His Ascension - ***All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. -Matthew 28:18-20***

One should expect that those who deny Christ would deny these words, such is the nature of all fallen men. But how is it that so many who claim the title of Christian reject the concept that He is *even now* Ruler over all, and that it is the responsibility of Christians to teach all nations to accept this fact and obey Him. The sad fact is that most of the church rejects His authority over their own lives, let alone the life of the unregenerate.

Surely Islam is not reticent in the enforcement of that false religion. Neither are the pagans nor humanists. There is indeed a war under way, waged not only in the spiritual realms but right here on this earth with the standard weapons of warfare - propaganda, bombs, tanks, and guns.

Ask the black Christians of the Sudan who are being starved, raped, enslaved, and slaughtered at the hands of the Islamic occupational government of Khartoum.

photos - Frontline Fellowship



A young Christian starved by Khartoum
Sudanese Christian militiamen aid wounded comrade

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Y2K or anno Domini 2000?

The new year has arrived, and despite dire predictions from various sources, here in the Rampart range the sun still rises, the snow still falls, and the electricity is still on.

Over the last year we have received many requests for our opinion on the Y2K "bug". We replied consistently that we expected minor glitches in some systems, but that the real danger was presented by those who would take advantage of the situation to advance their own agenda. We thought it prudent to have a reasonable stock of basic necessities on hand, as is standard practice in well run rural households.

We are of the same opinion today.

There are several reasons Gospel Plow's position was, and still is, cautious. We did not jump on the "end of the world as we know it" bandwagon, nor did we accept the concept that all is well. The truth is the world is constantly in turmoil, and only some things are well.



A few thoughts...

On the secular side, most of the promoters of the Y2K as catastrophe theory had something to sell. They sold a lot of it! Fear is a tremendous motivator of even the procrastinator. In this area of the country canned goods, camping supplies, and fuel moved briskly... particularly near the end of December.

The "Christians" who were most adamantly voicing the cataclysm scenario were those of the dispensationalist sects. One would think that those who hold the concept of a pretribulational rapture so dear as to disregard it's soteriological implications would be in the "don't worry" camp. Some were, but most were not. We presume they over imbibed on the currently popular "Left Behind" series.

The Antichrist Occupational Government played up the danger of terrorism from "millennial cults". To date, the only evidence of terrorism near the turn of the century has come from Earth worshippers and those advocating a Moslem state. No matter, all are useful fools to the tyrant.

Our predictions seem to have rung true.

- Merchants have reaped an obscene profit from fear.
- Rapture cultists have used fear to capture a few more fools who will readily forget that the latest prediction of the end of the world has proven false.
- And the Antichrist Occupational Government has utilized fear to heighten the hue and cry for yet another round of assaults on the rights of free men.

Gospel Plow also promotes fear.

The fear of the LORD is the beginning of wisdom...-Psalm 111:10

It is troubling that most often this Psalm is truncated to this single phrase. So much is missed in quoting only these few words. Psalm 111 is really more a message of great hope. This hope is based on a covenant with the God who has historically done great works for His elect. The God who is full of righteousness, graciousness, and mercy...

Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. -Psalm 111:1-10

He has promised us an inheritance. He has provided us a Redeemer. We, who are His people, who fear Him alone, are full of hope because we understand this...

January 1 was the first day of

anno Domini 2000 - The Year of Our Lord 2000

This is the beginning of the third millennium of the Christian Era! Our great King has not failed to uphold His covenant in the millennia gone by, nor will He fail His subjects in this day.

It is we who have failed. We have neglected to advance His Kingdom. He alone holds Dominion, in spite of His citizens who have declared "we will not have this Man to rule over us", and in spite of His ministers who have committed treason by declaring Satan the ruler of this world. We have allowed antichrist ecclesiastical and civil ministers to deny His authority over every aspect of this and every age.

Oh, Lord God... Oh, Christ our King... we and our fathers have sinned!

We must repent! We must pray that He will create in us the spirit and the means to make this next 1000 years the most Christian millennium yet to be seen.

- It is our duty to provide a Christian home and a Christian culture for our children, and grandchildren, and for generations yet unseen.
- It is our duty to bring all peoples, nations, and tongues to confess that Jesus Christ is Lord.
- It is our duty to resist all forms of antichrist activity, especially those claiming ecclesiastical or civil authority.
- It is our duty to incessantly work and hope for that glorious day when Christ Himself will return to put a final end to the rebellion against His authority and judge both the quick and the dead.

Yes, we have hope. We have hope because in spite of all the turmoil of this day and of the days to come...



Christ is King!

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: -Eph 1:15-21

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The 501c3 Tax Exemption

Taking a License to Preach

Is your church government licensed and approved? The incorporation of the local Christian assembly and application for the 501c3 tax exemption is indeed the proof of such apostasy.

The Ecclesia vs the Corporation

ecclesia

L. *ecclesia*, Gr. *ekklesia* 1577, ek-klay-see'-ah; from a comp. of Grk 1537 and a der. of Grk 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation (Jewish synagogue, or Chr. community of members on earth or saints in heaven or both):-assembly, church.

Strong's Greek Dictionary of the Bible

The word the bible uses to describe the church is the *ecclesia* (assembly) of believers. This assembly has existed since Adam, and will continue until our lord Christ returns to judge the quick and the dead. The *ecclesia* is created by Christ alone...

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. -Romans 8:29-30

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Christ alone is the head of the church...

...which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. -Eph 1:20-23

The organized (visible) church has not, however, always been synonymous with this assembly. Religious leadership, seeking to retain or increase their ecclesiastical authority, has throughout the ages often subjected the organized church to the whims of political entities. Each time this has happened it has been necessary for the assembly of believers to separate from the established church.

Incorporated Churches?

A corporation is the creation of government, and subject to any and all decrees which it's creator ordains.

corporation

An artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity. *Blacks Law Dictionary, 6th Ed.*

When a church incorporates it submits a charter to the state, which the state has the power to approve or deny. The corporate church becomes subject to the state and the state now assumes authority to review the actions of the church and all corporate officers. Does your church designate the pastor as the president of the corporation? Is there a Board of Directors? Do you hold Business Meetings to discuss corporate finances?

Since the state is the creator of your corporate church, to whom are these corporate officers legally responsible?

The officers of a charitable organization are accountable to the court and subject to removal by the court, or by the state board of charities. They are bound by the ordinary strict rules concerning the authority of a fiduciary; and persons dealing with them must at their peril, take notice of the powers granted the corporation by it's articles of incorporation. [11 C.J. *Charities* s103]

Increasingly the properties of corporate churches are being seized by government agents, and the officers of corporate churches are being prosecuted, simply because they have taken politically incorrect (but biblically consistent) stands.

Can a Christian serve two masters? Are the privileges offered by the state to the corporate church worth the price?

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. -Luke 16:13

Government Restrictions on the Corporate Church

TITLE 26--INTERNAL REVENUE CODE

Sec. 501. Exemption from tax on corporations, certain trusts, etc.
(c) List of exempt organizations

(3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

By law, the 501c3 church may not:

- preach politically incorrect sermons (propaganda)
- influence legislation
- participate in political action
- endorse candidates
- oppose candidates
- publish or distribute political positions

Perhaps this is why the organized church today is silent concerning the actions of our current Antichrist Occupational Government. Perhaps if we had a real church, and real preachers like those who took to the pulpits of the American colonies to preach the Law to the oppressor and Liberty to the people in the 1700's, thirty-five million innocent babies would not have been sacrificed in the last 20 years.

The judgment of the Almighty has already begun on the Harlot Church and the Beast she serves. Who then, will YOU serve?

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities." -Rev 18:1-5

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Last update - Monday, April 22, 1996 - 7:00:27 PM

Millions Disappear!

NWO News Service

ROME - Last night, on the eve of the coronation of the first Holy Roman Emperor since the middle ages and the institution of His Benevolent reign over the United World, millions belonging to a cultic religious sect disappeared off the face of the earth. Witnesses report that automobiles careened over the highways of various countries after their drivers vaporized. Numerous airplane crashes are suspected to have been caused by the mysterious disintegration of pilots. Thousands, perhaps millions of innocent citizens were injured or killed in the chaotic result.

In contradiction to old wives tales of a whisking away of zealots to heaven official sources disclosed that the fanatic religionists implemented a worldwide suicide pact utilizing an illegal drug, code named *RAPTURE*, that actually dissolves the molecular bonds that hold tissue together. The Emperor regrets that the cult's mass suicide caused so much destruction, but states that the United World is better off without such anti-government rebels.

Peace Enforcers are sweeping known cult hangouts in search of survivors. Any religionist who refuses to swear allegiance to His Benevolence is to be reported to authorities.

The major portion of Christians in America actually expect such a news story to be reported in the near future. They believe that they will be instantly transported to heaven to escape a future evil tyrant. With the *true* church gone he will then be able to consolidate his power. They refuse to take appropriate action to oppose tyranny worldwide because they believe that it is foreordained... and that *they* are exempt! What is the source of such nonsense?

The *PRETRIBULATIONAL RAPTURE* is one of the central doctrines of a system of theology known as *DISPENSATIONALISM*. Although few recognize the appellation, many Christians have accepted these doctrines as gospel. Dispensationalism has been opposed by orthodox Christianity since the system was first expounded by J.N. Darby in 1832. A number of fine works by evangelical theologians have exposed faults in Darby's doctrine.

Gospel Plow offers a discourse that we believe shows dispensationalism to be not only in error, but in fact a pseudo Christian cult that denies the everlasting gospel of Christ Jesus.

[*Dispensationalism: A Return to Biblical Theology, or Pseudo Christian Cult*](#)

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Dispensationalism

A Return to Biblical Theology

or

Pseudo Christian Cult

"What is indisputably, absolutely, and uncompromisingly essential to the Christian religion is its doctrine of salvation... If Dispensationalism has actually departed from the only way of salvation which the Christian religion teaches, then we must say it has departed from Christianity. No matter how many other important truths it proclaims, it cannot be called Christian if it empties Christianity of its essential message. We define a cult as a religion which claims to be Christian while emptying Christianity of that which is essential to it. If Dispensationalism does this, then Dispensationalism is a cult and not a branch of the Christian church. It is as serious as that. It is impossible to exaggerate the gravity of the situation."

John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 150.

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1. Why Argue about Doctrine?

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. -Romans 16:17-18 KJV

Why do so many who call themselves Christian continually argue among themselves and with others about doctrine? Are not all who name Christ united by the Holy Spirit into Christ's body? Doesn't every church teach the same basic doctrine? If this were so there would have been no need for Paul to admonish young pastor Timothy *"Take heed unto thyself, and unto the doctrine..."*, for the Councils of the early church to define the creeds and oppose false teachings, for Martin Luther's 95 Theses, the Augsburg Confession, nor in fact for the Reformation as a whole.

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing Him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point. -Martin Luther

Since Christian doctrine was first defined there have been continuous assaults, both overt and insidious, to lead astray those whose faith is not firmly grounded in Christ and sound doctrine. The church has attempted to deal with this fact by defining creeds and confessions, teaching catechisms, and requiring pastors to be trained by orthodox institutions.

Unfortunately, most of the American church has been caught up in a form of revivalism that replaces creeds with "testimonies", catechisms with "Youth Group Pizza Nite", and theological training of pastors with church growth seminars. Most laymen, and many preachers, have a difficult time putting into words exactly what they believe, and of the few who can make a statement of doctrine fewer still can cite the scriptural basis, history, or make a logical defense of said doctrine. Such is the curse of a theology based upon feelings and experience rather than Word and Sacrament.

Paul, the apostle, was adamant on the subject of doctrine. His admonition quoted from the Epistle to the Romans was not to avoid the issue of doctrine, but rather to mark those who teach doctrine contrary to that which was *once for all* delivered to the saints. Jude agrees that Christian doctrine was settled at the time of the writing of his Epistle, but that heresy was creeping into the church.

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ." -Jude 1:3-4

Are we, as Christians, to divide over any and all issues? The ever increasing number of denominations and sects has been caused primarily by disputes over what was considered by those involved to be doctrinal issues. Many will argue over food or drink, or regarding a festival or a new moon or Sabbaths, and while such issues may have legitimacy in regard to physical health or preferences in forms, the dividing line should be drawn over much more substantial criteria.

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2. What is Dispensationalism?

Dispensationalism is a form of premillennialism originating among the Plymouth Brethren in the early 1830's. The father of dispensationalism, John Nelson Darby, educated as a lawyer and ordained Anglican priest, was one of the chief founders of the Plymouth Brethren movement, which arose in reaction against the perceived empty formalism of the Church of England. To the Brethren the true "invisible" church was to come out of the apostate "visible" Church, rejecting such forms as priesthood and sacraments.

Dispensational theology centers upon the concept of God's dealings with mankind being divided into (usually) seven distinct economies or "dispensations", in which man is tested as to his obedience to the will of God as revealed under each dispensation.

Dispensationalists see God as pursuing two distinct purposes throughout history, one related to an earthly goal and an earthly people (the Jews), the other to heavenly goals and a heavenly people (the church).¹

Dispensationalists believe that in the Old Testament God promised the Jewish people an earthly kingdom ruled by Messiah ben David, and that when Christ came He offered this prophesied kingdom to the Jews. When the Jews of the time rejected Christ and the earthly kingdom, the promise was postponed, and the "mystery form" of the kingdom - the church - was established.

The church, according to dispensational doctrine, was unforeseen in the Old Testament and constitutes a "parenthesis" in God's plan for Israel. In the future, the distinction between Jew and Gentile will be reestablished and will continue throughout all eternity. The "parenthesis", or church age, will end at the rapture when Christ comes invisibly to take all believers (excepting OT saints) to heaven to celebrate the "marriage feast of the Lamb" with Christ for a period of seven years.²

God's program for the Jews then resumes with the tribulation, Antichrist, bowls of wrath, 144,000 Jews preaching the Gospel of the Kingdom, and Armageddon. Then, the Second (third, if you count the preTrib rapture) Coming, the instantaneous conversion of the entire nation of Israel, the resurrection of the Tribulation and Old Testament saints, and the "sheep and goats" judgment. The "goats" will be cast into hell, the "sheep" and the believing Jews will enter the millennium in natural human bodies, marrying, reproducing, and dying. The "mystery church" and the resurrected Tribulation and Old Testament saints will live in the heavenly Jerusalem suspended above the earthly city. This millennium will be a time of great peace and prosperity, with Christ ruling on David's throne. After 1,000 yrs. Satan will be released from the chain with which he had been bound at the beginning of the millennium and many of the children born to the "sheep" and the Israelites will follow him in revolt against Christ. The King will again destroy His enemies, followed by another resurrection of the righteous, another resurrection of the unrighteous, a final judgment, and at last the New Heavens and the New Earth.

Although premillennial thought has been recorded in the early church, dispensational theology and its pursuant eschatology are new, as even the father of the system admitted -

"I think we ought to have something more of direct testimony as to the lord's coming, and its bearing also on the state of the church: ordinarily, it would not be well to have it so clear, as it frightens people. We must pursue it steadily; it works like leaven, and its fruit is by no means seen yet; I do not mean leaven as ill, but the thoughts are new, and people's minds work on them, and all the old habits are against their feelings - all the gain of situation, and every worldly motive; we must not be surprised at its effect being slow on the mass, the ordinary instruments of acting upon others having been trained in most opposite habits." - *LETTERS OF J.N.D.*, vol.1 pg.25-26

The new doctrine was widely accepted in America, due to popular prophetic meetings such as the Niagara Bible Conferences. C.I. Scofield promulgated dispensational thought in his Scofield Reference Bible. Dispensational Bible institutes by the hundreds have sprung up across the continent - notably Moody Bible Institute and Dallas Theological Seminary. Media evangelists such as Jerry Fallwell, Pat Robertson, Jack Van Impe, and Hal Lindsey popularize dispensational eschatology today. Most likely you have heard these doctrines taught over Christian radio programs, and yes, from your own church's pulpit, though probably no one defined the theological system as dispensationalism nor the origination as Darby circa 1832.

Dispensationalists view the teaching as a return to Biblical theology, after nearly 1,800 years of darkness. But, since the day Darby began to preach the doctrine, Godly men have opposed. Many books have been published exposing the flaws in the intricate system. Most hack away at the branches, arguing peripheral issues. We intend to lay the axe to the root of the tree.

"My brother, I am a constant reader of my Bible, and I soon found that what I was taught to believe (by Darby's doctrine) did not always agree with what my Bible said. I came to see that I must either part company with John Darby, or my precious Bible, and I chose to cling to my Bible and part from Mr. Darby." - George Müeller, a contemporary and one time supporter of Darby quoted by Robert Cameron in his book *SCRIPTURAL TRUTH ABOUT THE LORD'S RETURN*, pp.146-7

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3. Is Dispensational Premillennialism Different from Historic Premillennialism?

Please understand that Dispensational Premillennialism and classic Historic Premillennialism are two very different systems of eschatology:

- Older premillennialism taught that the church was in the forevision of the Old Testament prophecy; Dispensationalism teaches that the church is hardly, if at all, in the Old Testament prophets.
- Older premillennialism taught that the great burden of Old Testament prophecy was the coming of Christ to die (at the First Advent) and the kingdom age (at the Second Advent). Dispensationalism says that the great burden of Old Testament prophecy is the kingdom of the Jews.
- Older premillennialism taught that the First Advent was the specific time for Christ to die for man's sin; Dispensationalism teaches that the kingdom (earthly) should have been set up at the First Advent for that was the predicted time of its coming.
- Older premillennialism taught that the present age of grace was designed by God and predicted in the Old Testament; Dispensationalism holds that the present age was unforeseen in the Old Testament and thus is a "great parenthesis" introduced because the Jews rejected the kingdom.
- Older premillennialism taught that one may divide time in any way desirable so long as one allows for a millennium after the Second Advent; Dispensationalism maintains that the only allowable way to divide time is in seven dispensations. The present age is the sixth such dispensation; the last one will be the millennial age after the Second Advent. It is from this division of time that Dispensationalism gets its name.
- Older premillennialism taught that the Second Advent was to be one event; Dispensationalism holds that the Second Advent will be in two sections - "the Rapture" and "the Revelation." Between these two events they put the (to them) unfulfilled seventieth week (seven years) of Daniel 9:23-27, which they call "the Great Tribulation."
- Older premillennialism taught that certain signs must precede the Second Advent; Dispensationalism teaches that no sign precedes the "rapture-stage" of the Second Advent, which may occur "at any moment." However, there are signs that precede the "revelation-stage" of the Second Advent. The "Rapture" could occur "at any moment," but the "Revelation" must take place after the seven years of the Great Tribulation. The first stage is undated and unannounced; the second stage is dated and announced.
- Older premillennialism had two resurrections-the righteous before the Millennium; the unrighteous after the Millennium. Dispensationalism has introduced a third resurrection - "tribulation-saints" at the "revelation-stage" of the Second Advent.
- Older premillennialism usually held what is called the "historical symbolic" view of the book of Revelation. This view makes Revelation a picture in symbolic form of the main events in the present age. Dispensationalism holds generally to the "futurist" view of the book of Revelation, which view makes almost the whole book (especially chapters 4 to 19) a literal description of events to take place during "the Great Tribulation" or Daniel's seventieth week, which Dispensationalism considers as yet unfulfilled.
- The general attitude of older premillennialism was on the whole mild and reverent in its approach to Scripture. There have been some outstanding scholars who have been persuaded that the premillennial is the correct view. In contrast, Dispensationalism has assumed a far more dogmatic attitude. It has introduced a number of novelties in prophetic interpretation that the church never heard of until about a century ago.

Historic Premillennialism is considered to be an orthodox Christian millennial system. Arguments posited against this older form of chiliasm will be in the nature of a disagreement among brethren about non-essentials. The dispensational system, however, differs from orthodox Christian doctrine in many areas. Most of these aberrations will, if seriously considered, end in the denial of the everlasting gospel.

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4. How Does Dispensationalism Deny the Gospel?

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. -Gal 1:6-10

Dispensationalists have long been accused of teaching multiple methods of salvation. Dispensational leaders (excepting the Bullingerite or Consistent sects) have long denied these charges. Denial without refutation is, however, meaningless. Let us examine some of the evidence.

The Scofield Problem

C.I. Scofield (1843-1921) pastor of the First Congregational Church in Dallas, Texas, and then of Moody Church, Northfield, Massachusetts, discussed with Arno C. Gaebelein his plan to write an annotated version of the Bible in 1901 :

"One night, about the middle of that week, Dr. Scofield suggested, after the evening service, that we take a stroll along the shore. It was a beautiful night. Our walk along the shore of the sound lasted until midnight. For the first time he mentioned the plan of producing a reference Bible, and outlined the method he had in mind. He said he had thought of it for many years and had spoken to others about it, but had not received much encouragement. The scheme came to him in the early days of his ministry in Dallas, and later, during the balmy days of the Niagara Conferences he had submitted his desire to a number of brethren, who all approved of it, but nothing came of it. He expressed the hope that the new beginning and this new testimony in Sea Cliff might open the way to bring about the publication of such a Bible with references and copious footnotes." -*Moody Monthly* 43 (1943) : 278.

The end result of this discussion was the Scofield Reference Bible of 1909, combining an attractive format, notes, and cross references which became perhaps the most influential tome of dispensational theology to date. "The teachings of dispensational premillennialism on prophecy have spread widely in Canada and the United States, due especially to the influence of the 1909 Scofield Reference Bible and its subsequent editions."³ The theology presented by Scofield in his Reference Bible is normative dispensational doctrine, thus the significance of the quote here:

"As a dispensation, grace begins with the death and resurrection of Christ....The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation"⁴

Scofield here states that salvific grace is a New Testament phenomenon, unavailable in previous dispensations. Notice that Scofield explains that legal obedience was the condition of salvation in the previous dispensation, but that now faith in Christ is the condition that must be met. This is consistent

A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.⁵

If, indeed, man is tested in respect to obedience to the will of God in each of these "dispensations", what is the reward - or punishment? If the reward is salvation, as obviously Scofield taught concerning the dispensation of Law, that salvation is not of grace but of works! The dispensationalist, misunderstanding the concept of Law and Gospel, offers salvation to those who meet the condition of the "dispensation" in which they are tested, thus even in the dispensation of Grace, faith becomes a work which entitles us to Christ. If one can only muster from the depths of one's heart enough "faith", one can meet the condition of this dispensation and be rewarded with salvation.⁶

Orthodox Christian doctrine, on the other hand, adamantly teaches that man is dead in trespasses and sin, cannot improve his condition in the slightest, and that it is Christ *alone* who justifies the ungodly. Faith is the gift of God, through the new birth, a work of the Holy Spirit by Word and Sacrament.

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.⁷

In answer to the "Scofield problem" dispensationalism began to redefine the term "dispensation". The New Scofield Reference Bible of 1967 repeats Scofield's terminology, but the modern commentators elaborate on 1909 version indicating that the definition implies three concepts: a new divine revelation, the nature of man's stewardship with respect to it, and a certain time period for it. These implied concepts are then qualified to such an extent as to make the delineations meaningless. Significantly, this new definition of dispensations brings into question whether the term means anything at all.

The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and he has failed in this present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith.⁸

Revisionist dispensationalism now states that the purpose of the dispensations are not salvific. What, then, is the purpose of the testing in regards to the "specific rule of conduct"? What is the significance of man's failure in the various dispensations? It seems that while Scofield might have been too frank in his elucidation, his successors have so qualified the term "dispensation" as to remove from it any semblance of meaning. Note also, that "available to him by God's grace through faith" still leaves it unclear as to whether "faith" is an innate ability of fallen man, or is a product of the new birth.

The central question here is whether dispensational theology recognizes, as does orthodox Christianity, that regeneration is the *source* of faith. Dispensational theology sees the sequence of dispensations as opportunities for fallen man to attain to God. Though in past dispensations none passed the test, the opportunity was there - "*Do this and live*". During the current dispensation of Grace, the bar has been lowered - all that is required is "faith". If a man will avail himself of his "chance", and exercise his own moral ability to believe, he will be entitled to the grace of God in Christ.

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The Chafer Problem

Lewis Sperry Chafer (1871-1952), a student of Scofield, established Dallas Theological Seminary in 1924, and led dispensationalism's flagship school for its first thirty years. Chafer also produced the first definitive systematic theology of dispensationalism. Lewis Sperry Chafer, *Systematic Theology*, 8 vols., (Dallas: Dallas Seminary Press, 1948) is a standard articulation of Scofieldian dispensational thought. Chafer, always faithful to his mentor, stated - "*It goes on record that the Dallas Theological Seminary uses, recommends, and defends the Scofield Bible.*"⁹

That the founder of the school known as the "Jerusalem of Dispensationalism", and the author of her *Systematic Theology* might make statements such as the following comes as no surprise to those who understand the grievous error of the dispensational system.

"With the call of Abraham and the giving of the Law... there are two widely different standardized, divine provisions whereby man, who is utterly fallen, might come into the favor of God."¹⁰

Chafer's *Systematic Theology* makes the point that in the Old Testament men were justified by the Law, while in the New Testament faith was without works.¹¹ Again, in his *Dispensationalism*, p. 430, Chafer makes plain his misunderstanding of grace -

As before stated, whatever God does for sinful men on any terms whatsoever [being made possible through the death of Christ] is to that extent, an act of divine grace; for whatever God does on the ground of Christ's death is gracious in character, and all will agree that a divine covenant which is void of all human elements is more gracious in character than one which is otherwise. These distinctions apply only to the divine side of the covenant. On the human side... there is no exercise of grace in any case; but the human requirements which the divine covenant imposes may be either absolutely lacking, or some so drastically imposed as to determine the destiny of the individual.

Chafer, in keeping with the standard definition of a dispensation, sees the Atonement as making grace possible throughout the various ages, which allows salvation to be viewed as gracious regardless of the added requirements of that specific dispensation. So, under Grace (...*the human requirements which the divine covenant imposes may be either absolutely lacking...*) if one can generate the necessary faith one might receive grace. Under the dispensation of Law (...*or some so drastically imposed as to determine the destiny of the individual.*), one might be required to keep the Law.

In either case, the salvation obtained is gracious (according to Chafer), while in fact it is salvation by grace in neither. Modern dispensationalists may argue that what Scofield and Chafer had meant has not been properly discerned from what they have said. To that we say, look to the Consistent (or Bullingerite) Dispensationalist who has done nothing other than carry dispensationalism consistently to it's logical conclusions.

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The Kingdom Offer

Dispensationalism believes that the purpose of the first advent of Jesus Christ was to offer an earthly Kingdom to the Jews. This Kingdom would reinstate the Old Testament legal system and it's expansion to the entire world under the Messiah. When the Jews rejected Jesus Christ and His Kingdom offer, plan B went into effect and Christ went to the cross to initiate the dispensation of Grace and the "mystery church". Had Israel received her King there would have been no cross - and no Gospel!

When Jesus came, He made a bona fide offer of the Kingdom and power to the people of Israel.^{[12](#)}

What then, if the Jews had done their duty and accepted this offer, of the salvation of mankind? What of the cross - **"without shedding of blood there is no remission"**? What of the prophecies pointing to the cross? How could Christ offer a Kingdom that He could not permit to be established lest there be no salvation of man by His shed Blood? Dispensationalists attempt to absolve themselves from the concept of making God a liar by claiming He knew no one would call His bluff.

He knew before He came that they would refuse it - knew from all eternity; hence, there are prophets which speak of His coming to die for us.^{[13](#)}

Still, the problem stands. Even if Christ made an earthly Kingdom offer knowing that the Jews would refuse, the offer could not have been redeemed. An offer that is impossible to honor is not a sincere offer but a fraud. Our God makes no insincere offers. Besides, if Christ came to establish an earthly Kingdom for the Jews surely He had opportunity, and the support of the masses -

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone. -John 6:15

No, Christ came at the set time to die on the cross, to redeem fallen mankind. All true sons of Abraham recognized Him. It is at the Ascension that He received His Kingdom, and He is seated now on His Throne!

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. -Eph 1:15-21

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The Dispensational Distinction Between Israel and the Church

Comparing, then, what is said in Scripture concerning Israel and the Church, we find that in origin, calling, promises, worship, principles of conduct and future destiny all is contrast.^{[14](#)}

Perhaps the central doctrine of dispensationalism is the distinction between Israel and the church. Dispensationalism sees Israel as an earthly people with earthly promises, and the church as a heavenly people with heavenly promises. Membership in Israel is by natural birth.^{[15](#)} One enters the church by supernatural birth. Dispensationalists view Israel and the church as having distinct eternal destinies. Israel will receive an eternal earthly Kingdom, and the church an eternal heavenly Kingdom.

Darby, the father of dispensationalism, stated the distinction in the clearest of terms *"The Jewish nation is never to enter the church."*^{[16](#)} Ryrie considers this the most important dispensational distinction, and approves the statement that the *"basic promise of Dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity."*^{[17](#)}

In contrast, Christian theology has always maintained the essential continuity of Israel and the church. The elect of all the ages are seen as one people, with one Savior, one destiny. This continuity can be shown by examining a few Old Testament prophecies with their fulfillment. Dispensationalists admit that if the church can be shown to be fulfilling promises made to Israel their system is doomed.

If the church is fulfilling Israel's promises as contained in the new covenant or anywhere in the Scriptures, then [dispensational] premillennialism is condemned.^{[18](#)}

Promise to Israel -

"Yet the number of the children of Israel shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.' -Hosea 1:10

Fulfillment in the church -

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God." -Romans :22-26

Promise to Israel -

Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'" -Hosea 2:23

Fulfillment in the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. -1 Peter 2:9-10

Promise to Israel -

"On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; -Amos 9:11

Fulfillment in the church -

"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. "And with this the words of the prophets agree, just as it is written: 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.' "Known to God from eternity are all His works. -Acts 15:14-18

In the same manner there are many Old Testament passages referring to Israel that are in the New Testament applied directly to the church.

Spoken to Israel -

"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. -Joel 2:28-32

Applied to the church -

When the Day of Pentecost had fully come, they were all with one accord in one place..."But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved.' -Acts 2:1,16-21

Spoken to Israel -

'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." -Exodus 19:6

Applied to the church -

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; -1 Peter 2:9

Spoken to Israel -

"My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. -Ezekiel 37:27

Applied to the church -

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." -2 Cor 6:16

Spoken to Israel -

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy. -Lev 19:2

Applied to the church -

but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." -1 Peter 1:15-16

Spoken to Israel -

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- -Jer 31:31

Applied to the church -

Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. -Luke 22:20

The New Covenant is particularly problematic for the dispensationalist, as Jeremiah 31 is undeniably addressed to Israel. The New Covenant is the very heart of the Gospel, yet if the church is fulfilling the promise given to Israel under the New Covenant, dispensationalism is dead. Ryrie, in his early writings, makes this significant statement:

If the church does not have a new covenant, then she is fulfilling Israel's promises, for it has been clearly shown that the Old Testament teaching on the new covenant is that it is for Israel. If the church is fulfilling Israel's promises as contained in the new covenant or anywhere else in the Scriptures, then [dispensational] premillennialism is condemned. One might well ask why there are not two aspects to the one new covenant. This is the position held by many premillennialists, but we agree that the amillennialist has every right to say of this view that it is a practical admission that the new covenant is fulfilled in and to the church.¹⁹

Dispensationalism has used various arguments to get around this insurmountable problem. Perhaps the boldest was the concept of two New Covenants. Chafer appears to be the originator of the idea:

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants -- one for Israel and one for the Church -- are the same is to assume that there is a latitude of common interest between God's purpose for Israel and His purpose for the Church.²⁰

Consistent Dispensationalists have long recognized the problem. E.W. Bullinger noted that the cup of the Lord's Supper was indeed the New Covenant of Jeremiah 31:31-33, directed to Israel and not the church, and for that very reason the "mystery" church should not administer it. Moderate (inconsistent) dispensationalists, not understanding the Sacrament, but still desiring to preserve their "memorial" sought to maneuver out of this predicament. John F. Walvoord, who became the president of Dallas Theological Seminary, and who appears to be the leading contemporary champion of the second new covenant, writes:

The point of view that holds to two covenants in the present age has certain advantages. It provides a sensible reason for establishing the Lord's supper for believers in this age in commemoration of the blood of the new covenant. The language of I Corinthians 11:25 seems to require it: "This cup is the new covenant in my blood: this do as often as ye drink it in remembrance of me." It hardly seems reasonable to expect Christians to distinguish between the cup and the new covenant when these appear to be identified in this passage. In 2 Corinthians 3:6, Paul speaking of himself states: "Our sufficiency is of God: who also made us sufficient as ministers of a new covenant." It would be difficult to adjust the ministry of Paul as a minister of the new covenant if, in fact, there is no new covenant for the present age.²¹

Walvoord, discussing the Epistle to the Hebrews, contrasts the Mosaic (old) Covenant, the New Covenant, and his novel "Better" Covenant. The identification of the New Covenant which replaces the Old Covenant would seem to be certain by the lengthy quotation from Jeremiah 31 which the Epistle contains, and thus it is with some astonishment that one reads Walvoord's denial:

The Epistle to the Hebrews by its title is addressed to the Jewish people. The epistle is planned to show that Christ and Christian doctrine supersedes Moses and the Mosaic covenant. The argument in Hebrews eight proceeds on the revelation that Christ is mediator of a better covenant than Moses, established on better promises. At this point, the writer shows that the Mosaic covenant was never intended to be eternal (in contrast to other Jewish covenants) and that the Old Testament itself anticipated the day of its passing. To prove this point, the passage from Jeremiah on the new covenant is quoted (Heb. 8:8-12)...There is no appeal at all to the content of the new covenant with Israel as being identical with the better covenant of which Hebrews speaks. The very absence of such an appeal is as strong as any argument from silence can be.²²

Dispensationalists, determined to cling to their false distinction between Israel and the church are forced to abandon the New Covenant's application in any real sense to the church. Albertus Pieters, however, representing non-dispensational commentators in general, explains:

This is entirely correct [that Israel is meant in Jeremiah 31], and it is to the house of Israel that the fulfillment came. The objection arises from a failure to perceive that the Christian church in its origin was an Israelitish body, full qualified to claim the promises made to Israel.... The Christian church once having been established many Gentiles came into it, but that did not make it a "church from among the Gentiles", any more than the naturalization of many Italians in our country makes it a nation from among the Italians.... they were all Israelite members of the Old Covenant people of God, to whom the promise had been made. Strictly in line with the promise and with the prevailing principle of the covenant history, to them, the believing remnant, the promise of the New Covenant was fulfilled. That promise was, "To the House of Israel and the House of Judah," and to the designated parties the fulfillment came; to all who were, in the sight of God and according to a just interpretation of history, still worthy of the name: "Israel and Judah.".... In all this, are we spiritualizing the prophecy as some allege? Not at all. We are stating a historical fact, clearly contained in the sacred records, that in or about the spring of the year 30 A.D., the mass of those who then called themselves Israelites ceased to be such for prophetic and covenant purpose, having forfeited their citizenship in the commonwealth of Israel by refusing to accept the Messiah, and that after this event all the privileges of the Abrahamic Covenant and all the promises of God belonged to the believing remnant, and to them only; which remnant was therefore and thereafter the true Israel and Judah, the Seed of Abraham, the Christian church. Thus the promise was fulfilled strictly and definitely to the designated parties.²³

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5. How the Pretribulational Rapture Denies the Gospel

We have discussed the fact that the dispensationalist's understanding of "dispensation" invalidates the reality of grace in any age, how the dispensational "Kingdom Offer" impugns the honesty of God and makes the gospel nothing more than an afterthought, and how presumed distinctions between Israel and the church deny the New Covenant to either. We will now examine how the peculiarly dispensational doctrine of the Pretribulational Rapture of the Church makes manifest these errors.

The novel doctrine of the pretribulational rapture is central to dispensational teaching. The removal of the church to heaven preceding the Tribulation period, when the stopped prophetic clock begins ticking for Israel again with the "Seventieth Week of Daniel", was Darby's innovation.

Darby broke not only from previous millenarian teaching but from all of church history by asserting that Christ's second coming would occur in two stages. The first, an invisible "secret rapture" of true believers could happen at any moment, ending the great "parenthesis" or church age which began when the Jews rejected Christ. ²⁴

Scofield also taught this doctrine along with Chafer, Ryrie, Walvoord, etc. At dispensational schools, failure to hold steadfastly to the doctrine of the pretribulational rapture may have dire consequences.

...the doctrine of a pretribulational rapture of the church seems to be a litmus test of orthodoxy. To "outsiders," including classic premillennialists, this doctrine is not crucial, if it is believed at all. But not only is it vigorously maintained in Dallas Dispensationalism, but deviation from it causes a person to be suspect and institutions to shake and sometimes split. ²⁵

It is unfortunate that "outsiders" - historic premillennialists, postmillennialists, and amillennialists - have not taken this distinctively dispensational doctrine more seriously, for it is here that dispensational theology stands or falls. It is the doctrine of the pretribulational rapture that proves conclusively that Dispensationalism is not, as dispensationalists claim, a return to Biblical theology - but a pseudo Christian cult.

Most arguments against pretribulationism have focused upon showing that the doctrine is a new development in theology and can not be found in the scriptures. Various orthodox commentators and theologians, from the ranks of each of the millennial views ²⁶, have presented this case with considerable skill. We will therefore take a different tack, and show that the doctrine is in direct opposition to the everlasting Gospel of Christ Jesus.

Most earlier dispensational theologians allowed that the Old Testament saints would be resurrected along with the church in the pretribulational rapture. Alexander Reese, a classic premillennialist, utterly destroyed this position with convincing scriptural arguments locating the resurrection of the Old Testament saints at the Day of the Lord at the end of the Tribulation. ²⁷

"At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. -Daniel 12:1-2

Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." -Daniel 12:8-13

No dispensationalist would argue that the "time of trouble such as never was since there was a nation", the "abomination of desolation", and the taking away of the daily sacrifice is not a reference to the time of the Tribulation. Yet, Daniel is told that the resurrection follows these events.

Dispensationalists then, for the most part, amended their position to separate the resurrection of the Old Testament saints from the rapture.

... many careful students of premillennial truth have come to the conclusion that the opinion that Israel's resurrection occurred at the time of the rapture was a hasty one and without proper Scriptural foundation. It seems far more preferable to regard the resurrection of Daniel 12:2 as a literal one following the tribulation, but not to be identified with the pretribulational rapture of the church... The church will be raised at the time of the rapture before the tribulation, and the Old Testament saints, including Israel, at the beginning of the millennial reign of Christ. ²⁸

On this point the dispensationalist has jumped from the frying pan into the fire. In order to preserve the precious doctrine of the pretribulational rapture of the church, they raise the Old Testament saints apart from the saints of the church age. We note that this is consistent with the dispensational understanding of "dispensations" and with their distinction between Israel and the church. It also reveals that the longstanding charge made by orthodox Christianity that dispensationalism teaches multiple methods of salvation is absolutely true. Let us look at some of the texts concerning the resurrection of the saints -

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" -1 Cor 15:50-55

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. -1 Thes 4:15-17

In these classic dispensational proof texts of the pretribulational rapture, we see that the righteous dead are raised first, and then those who are alive and remain are translated into incorruptible bodies and gathered to Christ. How, then, can the dispensationalist justify the concept of the Old Testament saints being raised at some later point in time?

Some people are startled by the thought that the Old Testament saints will not be resurrected until the end of the Tribulation. But keep in mind that the rapture is a promise to the Church, and the Church only. ²⁹

We see that the dispensationally imposed distinction between Israel and the church is at the root of this argument. The Old Testament saints are not "in Christ" and therefore will not arise to everlasting life at the same time as the church saints.

According to dispensationalists, the Old Testament people are not the heirs of the Holy Spirit, are not regenerated by Him, and are not grafted by Him into Christ in the same way that the New Testament people are.³⁰

...the verse simply says that the dead in Christ will precede the living in Christ in the rapture. If you are saying that Daniel would be included in "the dead", then you have to show that Daniel is "in Christ". If you will study the NT you will see that "in Christ" refers to the baptism in the Holy Spirit. "For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink"...There is no way that Daniel was part of the body of Christ. This verse in 1 Thess 4:16 simply does not apply to him. The Holy Spirit did not permanently indwell believers in the OT. It is not really people or time period that delineates the church--it is the Holy Spirit. Personal faith in Jesus Christ--which is what the passage is referring to--was not an option for OT saints. They are not in view in this passage. It is referring to people who do have the option of this personal faith in Jesus...OT saints are "in Christ" in that sense that the death of Jesus is the basis for the salvation of anyone--past, present, future. However, they were not part of the body of Christ, in the sense of being permanently indwelt by the Holy Spirit.³¹

The technical term for the Church is those who are "in Christ." 1 Thess. speaks of those who have died "in Christ" being resurrected at the time of His coming IN THE AIR. The context has ONLY the Church in mind.³²

This dispensational distinction between the OT & NT saints, the church & Israel, is in fact what denies dispensationalism any claim to Christianity at all, for in that very distinction dispensationalism teaches multiple methods of salvation. By excluding the OT saint from the ekklesia (church) the dispensationalist is required to produce some means, other than partaking of the New Covenant in Christ, for one or the other of the groups to be granted eternal life. The teaching of the church for the last 2,000 yrs precludes this, as does our Lord.

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." - John 6:53-56³³

Notice these points which contradict Dispensational doctrine -

- *No one has life who does not partake of the New Covenant in Christ's Blood.* The OT saint must partake, as does the NT & tribulation saint, in order to have life.
- *ALL who partake are raised at the LAST DAY.* That day is the "end of the days" prophesied to Daniel -

"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."- Daniel 12:13

- *ALL who partake are "in Christ" and He in them.*
- *ALL THE SAINTS are promised the same resurrection, by the same Blood, at the same time!*

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. -Hebrews 9:15

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. -Hebrews 11:9-10

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth...But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. -Hebrews 11:13,16

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. -Hebrews 11:39-40

The dispensationalist, ignoring the clear teaching of scripture and the historic church, denies the existence of the general assembly, and falls back to perdition by advocating shadows as the means of salvation for the OT & Tribulation saint, all in order to preserve the delusion of the pretribulation rapture!

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. -Hebrews 12:22-29

The dispensational argument that proclaims that the OT saint is somehow saved because of Christ - rather than being "in Christ" by partaking of the New Covenant in His Blood - is opposed to orthodox Christian soteriology.

The truth will inevitably manifest itself. It has in dispensational soteriology. The truth is that another way of salvation which is somehow connected with Christ but not resting on Christ is a DIFFERENT way. The dispensationalist at this point is, unconsciously perhaps, consistent with himself. He does not regard the Old Testament people of God as second, third, or fourth class citizens of the Kingdom of God. They simply are not citizens at all. While dispensationalists roundly assert that Old Testament people were saved by Christ, there is NO WAY IN THEIR THEOLOGICAL SYSTEM they could be.³⁴

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6. Questions for Dispensationalists

If the dispensationalist will simply answer these honestly presented queries, we will be able to discern whether the accusations against dispensationalism are true -

1. Has the OT saint partaken of the blood of Christ shed for sins?

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." -John 6:53-54

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins." -Matthew 26:26-28

2. Does the Spirit of Christ dwell in the OT saint?

"He who eats My flesh and drinks My blood abides in Me, and I in him." -John 6:56

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. - Romans 8:9

3. Are ALL the saints of ALL the ages ONE BODY, drinking of the SAME Spirit?

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. -1 Cor 10:16-17

For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit. -1 Cor 12:13

If one answers in the affirmative the above queries, one has abandoned Dispensationalism. Congratulations, brother, welcome to orthodox Christianity! If one answers any of the above in the negative, then the accusations against dispensationalism are true, and we would ask that person to produce the means of the OT saints salvation!

Soli Deo Gloria !

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Footnotes -

1. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 41-45
2. Darby introduced into discussion at Powerscourt (1833) the ideas of a secret rapture of the church and of a parenthesis in prophetic fulfillment between the sixty-ninth and seventieth weeks of Daniel. These two concepts constituted the basic tenets of the system of theology since referred to as dispensationalism... E.R. Sandeen, *The Roots of Fundamentalism 1800-1930* (Chicago: University of Chicago Press, 1970)
3. *The End Times: A Study on Eschatology and Millennialism*, A Report of the Commission on Theology and Church Relations LCMS, Sept. 1989, p.3
4. C.I. Scofield, *Scofield Reference Bible*, 1909,1917(notes on John 1:17 sec.2) p.1115
5. Ibid., p.5
6. Though claiming Calvinist roots, on this point the dispensationalist apparently agrees with Zwingli and Pelagius rather than Calvin or Luther
7. The Augsburg Confession, Article II [Original Sin]
8. *New Scofield Reference Bible*, p.3
9. Quoted in Jon Zens, *Dispensationalism*, p.12
10. L.S. Chafer, "Dispensationalism," *Bibliotheca Sacra* 93 (1936):93
11. L.S. Chafer, *Systematic Theology*, 7:219
12. D.G. Barnhouse, *He Came Unto His Own* (New York: Revell, 1933), p.17
13. Ibid.
14. Scofield, "Scofield Bible Correspondence Course", pp. 23-25, cited in Zens, *Dispensationalism*, p.17
15. Ryrie, *Dispensationalism Today*, pp.137-140
16. J.N. Darby, *The Hopes of the Church of God* (London: G. Morrish, n.d.), p.106
17. Ryrie, *Dispensationalism Today*, pp.44-45
18. Ryrie, THE RELATIONSHIP OF THE NEW COVENANT TO PREMILLENNIALISM (unpublished Master's thesis, Dallas Theological Seminary 1947), p. 31
19. Ibid.
20. Lewis Sperry Chafer, *Systematic Theology*, VII, 98.
21. Walvoord, *The Millennial Kingdom*, p. 218.
22. John F. Walvoord, "The New Covenant With Israel," *Bibliotheca Sacra*, 103:24, 25, January, 1946.
23. Albertus Pieters, *The Seed of Abraham*, p. 71-76
24. W.A. Hoffercker, *Evangelical Dictionary of Theology*, "Darby, John Nelson," pp. 292-3.
25. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood, TN: Wolgemuth & Hyatt, 1991), 47.
26. Alexander Reese (premill.), O.T. Allis (amill.), W.E. Cox (amill.), Greg Bahnsen & Kenneth Gentry (postmill.) are notable among others
27. Alexander Reese, *The Approaching Advent of Christ* (Marshall, Morgan and Scott, London, 1937; reprint, Grand Rapids MI: Grand Rapids International Publications, 1975), 328 p.
28. John F. Walvoord, *Israel in Prophecy* (1962; reprint, Grand Rapids MI: Zondervan, 1977), 116, 118.
29. David R. Reagan, *The Master Plan: Making Sense of the Controversies Surrounding Bible Prophecy Today* (Eugene OR: Harvest House, 1993), 123.
30. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN:Wolgemuth & Hyatt, 1991), 206.
31. "Resurrection Apart from Christ?" Bill Barton, Armageddon, FamilyNet, 10/21/93.
32. "Rapture," Gary Nystrom, Armageddon, FamilyNet, 5/28/94.
33. Here we also note the grievous error of many Christians in viewing the Lord's Supper as a memorial rather than the Sacrament that it is.

34. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 169.

35. E.W. Bullinger, *Foundations of Dispensational Truth* (London: Eyre and Spottiswood, 1931), 34.

36. *Ibid.*, p.219.

37. Harry Ironside, *Wrongly Dividing the Word of Truth* (New York: Loizeaux, n.d.), 11.

38. John H. Gerstner, *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism* (Brentwood TN: Wolgemuth & Hyatt, 1991), 204-5.

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Hyper Dispensationalism

The distinctive doctrines of dispensationalism have been most consistently taught by a movement variously identified as Hyperdispensationalism, Ultradispensationalism, Consistent dispensationalism or Bullingerism. The movement had its origin in the teaching of Ethelbert W. Bullinger. Bullinger was a descendant of Heinrich Bullinger, the successor of Zwingli. Bullinger's teaching separated Israel and the church even more radically than Darby or Scofield, placing the beginning of the church with the imprisonment of Paul in Rome.

There was no beginning of a church on that day of Pentecost. ^{[35](#)}

This positive statement that Paul was not only confirming the word which "began to be spoken by the Lord"; but that, like the Lord's own ministry, Paul's was based entirely on the Old Testament prophetic Scriptures, "Moses and the Prophets." From this it is conclusive that there can be no Dispensation of the Church in Acts of the Apostles, and certainly no revelation of the mystery (or Secret) as subsequently made known in the later epistles written from his prison in Rome. ^{[36](#)}

This doctrine does amazing things with the application of Scripture to the church. Matthew, Mark, Luke, and John describe the preaching of the "gospel of the Kingdom" and have no direct application to the church. The period between the cross of Christ and the end of the Acts of the Apostles is the realm of the Hebrew Church, as distinguished from the "mystery" church to which Paul's prison epistles are addressed.

During this transitional period the "gospel of the Kingdom" which Christ had offered to the Jews was still in effect. Peter, James, Jude, Hebrews, and the epistles of John are all addressed to this Hebrew Church, which is not the "body of Christ" but a church "built on Christ". This Jewish Church, built on Kingdom promises, will be reestablished during the millennium, and will worship at the rebuilt Temple with atoning sacrifices.

The "mystery" church has only the prison epistles of Paul for doctrine. The sacraments of Holy Baptism and the Lord's Supper, having been instituted before the revelation of the "mystery" church are relegated to the old dispensation, although they may have application to the tribulation saints. The "mystery" church needs no "mediator of the New Covenant" as it is the "body" - it IS Christ. Some Bullingerites have taken up heresies such as soul sleep and annihilationism, and others proclaim a brand of universalism that grants salvation even to Satan himself. The extent to which the Hyperdispensationalist has gone with Darby's doctrine has shocked even the dispensational faithful. Harry Ironside, one of dispensationalism's stalwarts, states -

Having had most intimate acquaintance with Bullingerism as taught by many for the last forty years, I have no hesitancy in saying that its fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands; it has divided Christians and wrecked churches and assemblies without number; it has lifted up its votaries in intellectual and spiritual pride to an appalling extent, so that they look with supreme contempt upon Christians who do not accept their peculiar views; and in most instances where it has been long tolerated, it has absolutely throttled Gospel effort at home and sown discord on missionary fields abroad. So true are these things of this system that I have no hesitancy in saying it is an absolutely Satanic perversion of the truth. ^{[37](#)}

Bullinger's schemes show the weaknesses in traditional dispensational interpretation, and set out to solve them with consistent dispensational application. Bullinger was one of the first to admit that the Old Testament saints were to arise at the end of the tribulation, and came up with a program of multiple resurrections. Most dispensationalists see the gospel of Matthew as a Jewish book with the Jews in mind in the apocalyptic chapters 24 & 25, yet wish to preserve the Great Commission as applicable to the church. Consistent dispensationalists assign the Commission to a future Jewish remnant church.

Thus we see that the ultradispensationalists go to the end of the dispensational line while the more moderate dispensationalists, at the cost of consistency, try to get off at midpoint. Both varieties of dispensationalists believe that there is a qualitative difference between Israel and the church...The moral of all this for the Scofieldian dispensationalist is that if he will not build on the covenantal continuity of the earlier dispensations, there is simply no way by which he can make room for the church at a later stage. The ultradispensationalist has been pointing this out for a century. Covenant theologians have been showing it for millennia. ^{[38](#)}

The Bullingerite stands with arms outstretched to welcome the moderate dispensationalist. All that is required is to apply the dispensational system consistently.

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GLOSSARY

Amillennialism

The view that there will be no (a) 1000 (*mille*) year visible earthly kingdom or "millennium." This view is better termed "realized millennialism" since it teaches that the symbolically understood 1000 years of Revelation 20 began at Christ's first advent.

Antichrist

The apostle John is the only Biblical writer who uses the expression "antichrist" and applies the term in a general sense to many who oppose or seek to replace Christ. Martin Luther referred to the Pope and various unbiblical doctrines of the Roman Church as antichrist in this sense. The concept of one individual, who epitomizes evil and in the end times persecutes the people of God, is found throughout the apocalyptic writings

Armageddon

Derived from Hebrew *har megiddo*, "the hill of Megiddo," in Palestine, Armageddon refers to the battle mentioned in Rev. 16:16.

Bullingerites

Followers of Ethelbert W. Bullinger who carry dispensational theology consistently to its logical conclusions. Also called "Hyper", "Ultra", or "Consistent" Dispensationalists.

Chiliasm

See "millennialism"

Dispensationalism

Also called dispensational premillennialism, this is a system of theology which divides history into distinct dispensations or periods of time in which God gives a specific revelation and man is tested with respect to his obedience of it. All dispensationalists are premillennialists, but not all premillennialists are dispensationalists.

Eschatology

Derived from the Greek word *eschaton*, "end," eschatology is the study of the end times. Eschatological means "pertaining to the end."

Millennialism

Derived from the Latin words *mille*, "a thousand," and *annus*, "a year" (Revelation 20), millennialism teaches that there will be a 1000-year, possible kingdom of God on earth. It is also called chiliasm from the Greek word *chilia*, "a thousand."

New Covenant

The covenant of Jeremiah 31:31-34, which Christ sealed with His Blood at Calvary. (Heb. 8:6-13, Heb. 9:11-15, St. Luke 22:19-20) Some dispensationalists distinguish between an earthly new covenant pertaining only to Jews, and a spiritual "better" covenant pertaining only to saints of the church age (Walvoord). Other dispensationalists (Bullingerites) deny any application of the New Covenant to the church.

Orthodox

Conforming to the Christian faith as formulated in the early ecumenical creeds and confessions.

Postmillennialism

This is the view that Christ's second advent will occur after (post) the "millennium," understood as a golden age on earth but not necessarily lasting 1000 years.

Premillennialism

This is the view that Christ's second advent will occur before (pre) the "millennium," understood as a 1000-year rule of Christ on earth.

Rapture

This refers to the event described in 1 Thess. 4: 14-17 when believers will be "raptured" or "caught up" (Latin: *rapiemur*) in the clouds to meet Christ in the air. The "pre-tribulational rapture" view holds that the rapture will occur before a seven-year tribulation; the "mid-tribulational rapture" view places the rapture in the middle of a seven-year tribulation; the "post-tribulational" view holds that the rapture will occur after the tribulation.

Soteriology

In theology, the doctrine of salvation.

Systematic Theology

A constructive method of theology which aims at a complete, philosophic, and systematic statement of the entire sum of theological knowledge.

Theology

[from the Gr. *theologia*; *theos*, god, and *logos*, discourse] The study of God and the relations between God and the universe; the study of religious doctrines and matters of divinity.

Tribulation

This refers to the intensified persecution against God's people preceding Christ's second advent. Dispensationalists understand it as a seven-year persecution against the Jewish nation, while amillennialists see it as a persecution of unknown duration against the church.

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Scripture for Our Day

We have noticed that the pulpits of America tend to preach a lot of watered down mush that neither convicts the sinner nor inspires the saint. The righteous and just requirements of the Almighty are ignored, thus making the gospel of no effect.

People who are basically good have no need of a Savior. The message delivered is that God is all love and tolerance, a big effeminate wimp in the sky. Those who hate God have nothing to fear, and those who love Him nothing to have confidence in.

The terrible suffering of Christ at Golgatha is made to be more of a masochistic perversion than the vicarious payment, made by God Incarnate, of a debt *required of us* by His perfect and just Law.

Christ is seen to be sitting in Heaven, benevolently winking at the foibles of man. In fact, He awaits patiently on His Throne, deeply offended by the stench of depravity that rises from this wicked land... Waiting for the cup of iniquity to overflow... At which time He will arise, bearing His swift and terrible Sword to tread yet once more the winepress of His wrath.

A few texts you might recommend for the pastor to preach.

- [Strengthen ye the weak hands, and confirm the feeble knees.](#)
- [There is no peace, sayeth the LORD, unto the wicked.](#)
- [Yea, truth faileth; and he that departeth from evil maketh himself a prey...](#)
- [Behold, ye trust in lying words, that cannot profit.](#)
- [Have ye forgotten the wickedness of your fathers?](#)
- [How is the hammer of the whole earth cut asunder and broken!](#)
- [they have seduced my people, saying, Peace; and there was no peace; **New!**](#)
- [Occupy till I come.](#)
- [See that ye refuse not him that speaketh.](#)
- [For there are certain men crept in unawares...](#)
- [Horsemen of the Apocalypse](#)

Hymns and Spiritual Songs

Songs and singing are a major portion of today's worship services. This is as it should be. Perhaps the church might gain new perspective by looking at some biblical songs that don't get much attention these days.

- [The LORD is a man of war: the LORD is his name.](#)
- [Song of Moses](#)
- [Song of Deborah and Barak](#)
- [Kiss the Son, lest he be angry...](#)
- [Those that wait upon the LORD, they shall inherit the earth.](#)
- [Verily he is a God that judgeth in the earth.](#)
- [O God, thou art terrible out of thy holy places...](#)
- [Let their table become a snare before them...](#)
- [How long, LORD? wilt thou be angry for ever?](#)
- [Let them be confounded and troubled for ever; yea, let them be put to shame, and perish...](#)
- [Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?](#)
- [Do not I hate them, O LORD, that hate thee?](#)
- [And of thy mercy cut off mine enemies...](#)
- [Let the high praises of God be in their mouth, and a twoedged sword in their hand...](#)

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Great American Sermons

Sermons from the past, of the sort that today's pulpits are afraid to preach.

Excerpts from historical sermons preached by men who refused to submit to antichrist as revealed in their day.

- [Oration on the Beauties of Liberty.](#)
John Allen; Boston, Dec. 3, 1772
- [Defensive War in a just Cause SINLESS.](#)
D. Jones; Philadelphia, 1775
- [On the Right to Rebel Against Governors](#) 
Samuel West; Boston, May 29, 1776
- [Government corrupted by Vice, and recovered by Righteousness](#)
Samuel Langdon; Watertown, Mass., May 31, 1775
- [The Church's Flight into the Wilderness, an Address on the Times](#)
Samuel Sherwood; January 17, 1776
- [Defensive Arms Vindicated](#)
A Moderate Whig (Stephen Case?), 1779
- [Divine judgements upon tyrants: And compassion to the oppressed.](#)
Jacob Cushing; Lexington, 1778



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The Augsburg Confession

Philip Melanchthon (1530)

Introduction

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melanchthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: *Concordia Triglotta*

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and

submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

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Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil--also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

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Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

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Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

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Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

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Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

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Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

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Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

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Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

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Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

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Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

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Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

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Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

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Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

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Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

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Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

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Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

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Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2, 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

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Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

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Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17 9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

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Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

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Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in

convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set

forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

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Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or

ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this

purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

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Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneberg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

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The Smalcald Articles

Articles of Christian doctrine which were to have been presented by our party at the council in Mantua, or wherever else the council was to have been convened, and which were to indicate what we could or could not accept or yield. Written by Dr. Martin Luther in the year 1537.

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Preface of Dr. Martin Luther.

Since Pope Paul III convoked a Council last year, to assemble at Mantua about Whitsuntide, and afterwards transferred it from Mantua, so that it is not yet known where he will or can fix it, and we on our part either had to expect that we would be summoned also to the Council or [to fear that we would] be condemned unsummoned, I was directed to compile and collect the articles of our doctrine [in order that it might be plain] in case of deliberation as to what and how far we would be both willing and able to yield to the Papists, and in what points we intended to persevere and abide to the end.

I have accordingly compiled these articles and presented them to our side. They have also been accepted and unanimously confessed by our side, and it has been resolved that, in case the Pope with his adherents should ever be so bold as seriously and in good faith, without lying and cheating, to hold a truly free [legitimate] Christian Council (as, indeed, he would be in duty bound to do), they be publicly delivered in order to set forth the Confession of our Faith.

But though the Romish court is so dreadfully afraid of a free Christian Council, and shuns the light so shamefully, that it has [entirely] removed, even from those who are on its side, the hope that it will ever permit a free Council, much less that it will itself hold one, whereat, as is just, they [many Papists] are greatly offended and have no little trouble on that account [are disgusted with this negligence of the Pope], since they notice thereby that the Pope would rather see all Christendom perish and all souls damned than suffer either himself or his adherents to be reformed even a little, and his [their] tyranny to be limited, nevertheless I have determined meanwhile to publish these articles in plain print, so that, should I die before there would be a Council (as I fully expect and hope, because the knaves who flee the light and shun the day take such wretched pains to delay and hinder the Council), those who live and remain after me may have my testimony and confession to produce, in addition to the Confession which I have issued previously, whereby up to this time I have abided, and, by God's grace, will abide.

For what shall I say? How shall I complain? I am still living, writing, preaching, and lecturing daily; [and] yet there are found such spiteful men, not only among the adversaries, but also false brethren that profess to be on our side, as dare to cite my writings and doctrine directly against myself, and let me look on and listen, although they know well that I teach otherwise, and as wish to adorn their venom with my labor, and under my name to [deceive and] mislead the poor people. [Good God!] Alas! what first will happen when I am dead?

Indeed, I ought to reply to everything while I am still living. But, again, how can I alone stop all the mouths of the devil? especially of those (as they all are poisoned) who will not hear or notice what we write, but solely exercise themselves with all diligence how they may most shamefully pervert and corrupt our word in every letter. These I let the devil answer, or at last Gods wrath, as they deserve. I often think of the good Gerson who doubts whether anything good should be [written and] published. If it is not done, many souls are neglected who could be delivered: but if it is done, the devil is there with malignant, villainous tongues without number which envenom and pervert everything, so that nevertheless the fruit [the usefulness of the writings] is prevented. Yet what they gain thereby is manifest. For while they have lied so shamefully against us and by means of lies wished to retain the people, God has constantly advanced His work, and been making their following ever smaller and ours greater, and by their lies has caused and still causes them to be brought to shame.

I must tell a story. There was a doctor sent here to Wittenberg from France, who said publicly before us that his king was sure and more than sure, that among us there is no church, no magistrate, no married life, but all live promiscuously as cattle, and each one does as he pleases. Imagine now, how will those who by their writings have instilled such gross lies into the king and other countries as the pure truth, look at us on that day before the judgment-seat of Christ? Christ, the Lord and Judge of us all, knows well that they lie and have [always] lied, His sentence they in turn, must hear; that I know certainly. God convert to repentance those who can be converted! Regarding the rest it will be said, Woe, and, alas! eternally.

But to return to the subject. I verily desire to see a truly Christian Council [assembled some time], in order that many matters and persons might be helped. Not that we need It, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and right use of the Sacraments, with knowledge of the various callings and of right works, that we on our part ask for no Council, and on such points have nothing better to hope or expect from a Council. But we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep. This causes me to shudder and fear that at some time He may send a council of angels upon Germany utterly destroying us, like Sodom and Gomorrah, because we so wantonly mock Him with the Council.

Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters of great importance to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood, and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony, gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten Councils and twenty Diets. If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the Council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the mean time be forgotten. If we first had performed God's command and order in the spiritual and secular estate we would find time enough to reform food, clothing, tonsures, and surplices. But if we want to swallow such camels, and, instead, strain at gnats, let the beams stand and judge the motes, we also might indeed be satisfied with the Council.

Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the Council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent, and, besides, wish to defend every abomination.

O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, who sigh to Thee, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost who liveth and reigneth with Thee and the Father, blessed forever. Amen.

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THE FIRST PART

Treats of the Sublime Articles Concerning the Divine Majesty, as:

1. That Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.
2. That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.
3. That not the Father nor the Holy Ghost but the Son became man.
4. That the Son became man in this manner, that He was conceived, without the cooperation of man, by the Holy Ghost, and was born of the pure, holy [and always] Virgin Mary. Afterwards He suffered, died, was buried, descended to hell, rose from the dead, ascended to heaven, sits at the right hand of God, will come to judge the quick and the dead, etc. as the Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.

Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them.

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THE SECOND PART

Treats of the Articles which Refer to the Office and Work of Jesus Christ, or Our Redemption.

[Article I: Christ and Faith]

The first and chief article is this, That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4, 25. And He alone is the Lamb of God which taketh away the sins of the world, John 1, 29; and God has laid upon Him the iniquities of us all, Is. 53, 6. Likewise: All have sinned and are justified without merit [freely, and without their own works or merits] by His grace, through the redemption that is in Christ Jesus, in His blood, Rom. 3, 23 f.

Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us as St. Paul says, Rom. 3, 28: For we conclude that a man is justified by faith, without the deeds of the Law. Likewise v. 26: That He might be just, and the Justifier of him which believeth in Christ.

Of this article nothing can be yielded or surrendered [nor can anything be granted or permitted contrary to the same], even though heaven and earth, and whatever will not abide, should sink to ruin. For there is none other name under heaven, given among men whereby we must be saved, says Peter, Acts 4, 12. And with His stripes we are healed, Is. 53, 5. And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the [whole] world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.

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Article II: Of the Mass.

That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked [and abandoned] scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article does not allow it.

If, perchance, there were reasonable Papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but a pure invention of men, and has not been commanded by God; and every invention of man we may [safely] discard, as Christ declares, Matt. 15, 9: In vain do they worship Me, teaching for doctrines the commandments of men.

Secondly. It is an unnecessary thing, which can be omitted without sin and danger.

Thirdly. The Sacrament can be received in a better and more blessed way [more acceptable to God], (yea, the only blessed way), according to the institution of Christ. Why, then, do they drive the world to woe and [extreme] misery on account of a fictitious, unnecessary matter, which can be well obtained in another and more blessed way?

Let [care be taken that] it be publicly preached to the people that the Mass as men's twaddle [commentitious affair or human figment] can be omitted without sin, and that no one will be condemned who does not observe it, but that he can be saved in a better way without the Mass. I wager [Thus it will come to pass] that the Mass will then collapse of itself, not only among the insane [rude] common people, but also among all pious, Christian, reasonable, God-fearing hearts; and that the more, when they would hear that the Mass is a [very] dangerous thing, fabricated and invented without the will and Word of God.

Fourthly. Since such innumerable and unspeakable abuses have arisen in the whole world from the buying and selling of masses, the Mass should by right be relinquished, if for no other purpose than to prevent abuses, even though in itself it had something advantageous and good. How much more ought we to relinquish it, so as to prevent [escape] forever these horrible abuses, since it is altogether unnecessary, useless, and dangerous, and we can obtain everything by a more necessary, profitable, and certain way without the Mass.

Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins.

But if any one should advance the pretext that as an act of devotion he wishes to administer the Sacrament, or Communion, to himself, he is not in earnest [he would commit a great mistake, and would not be speaking seriously and sincerely]. For if he wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention. So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of [belonging to] the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

This article concerning the Mass will be the whole business of the Council. [The Council will perspire most over, and be occupied with this article concerning the Mass.] For if it were [although it would be] possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

In addition to all this, this dragon's tail, [I mean] the Mass, has begotten a numerous vermin-brood of manifold idolatries.

First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.

Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.

Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering.

Thirdly. [Hence arose] the pilgrimages. Here, too, masses, the remission of sins and the grace of God were sought, for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things [the soul can be cared for] in a better way, and can omit these pilgrimages without any sin and danger. Why therefore do they leave at home [desert] their own parish [their called ministers, their parishes], the Word of God, wives, children, etc., who are ordained and [attention to whom is necessary and has been] commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil [and errors]? Unless the devil was riding [made insane] the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides harmful. Hence here, too, there can be no yielding or surrendering [to yield or concede anything here is not lawful], etc. And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them. [For thus they will perish of their own accord.]

Fourthly. Fraternities [or societies], in which cloisters, chapters, vicars have assigned and communicated (by a legal contract and sale) all masses and good works, etc., both for the living and the dead. This is not only altogether a human bauble, without the Word of God, entirely unnecessary and not commanded, but also contrary to the chief article, Of Redemption. Therefore it is in no way to be tolerated.

Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses, that even the devil has laughed at such rascalities, ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing. But the worst is that [they have imagined that] these relics had to work indulgence and the forgiveness of sins [and have revered them] as a good work and service of God, like the Mass, etc.

Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable [sacrilegious and accursed] Judas, or Pope, has sold the merit of Christ, together with the superfluous merits of all saints and of the entire Church, etc. All these things [and every single one of them] are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is [apprehended and] obtained not by our works or pence, but from grace through faith, without money and merit; and is offered [and presented] not through the power of the Pope, but through the preaching of God's Word.

Of the Invocation of Saints.

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example [or testimony] in Scripture, and even though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints]

And although the angels in heaven pray for us (as Christ Himself also does), as also do the saints on earth, and perhaps also in heaven, yet it does not follow thence that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them, and regard them as helpers in need [as patrons and intercessors], and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do. For this is idolatry, and such honor belongs alone to God. For as a Christian and saint upon earth you can pray for me, not only in one, but in many necessities. But for this reason I am not obliged to adore and invoke you, and celebrate festivals, fast, make oblations, hold masses for your honor [and worship], and put my faith in you for my salvation. I can in other ways indeed honor, love, and thank you in Christ. If now such idolatrous honor were withdrawn from angels and departed saints, the remaining honor would be without harm and would quickly be forgotten. For when advantage and assistance, both bodily and

spiritual, are no more to be expected, the saints will not be troubled [the worship of the saints will soon vanish], neither in their graves nor in heaven. For without a reward or out of pure love no one will much remember, or esteem, or honor them [bestow on them divine honor].

In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith.

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Article III: Of Chapters and Cloisters.

That chapters and cloisters [colleges of canons and communistic dwellings], which were formerly founded with the good intention [of our forefathers] to educate learned men and chaste [and modest] women, ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had, and likewise other necessary persons [fitted] for [the political administration of] the secular government [or for the commonwealth] in cities and countries, and well-educated, maidens for mothers and housekeepers, etc.

If they will not serve this purpose, it is better that they be abandoned or razed, rather than [continued and], with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings ordained by God. For all this also is contrary to the first chief article concerning the redemption made through Jesus Christ. Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides, afford occasion for dangerous and vain labor [dangerous annoyances and fruitless worship], such services as the prophets call Aven, i.e., pain and labor.

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Article IV: Of the Papacy.

That the Pope is not, according to divine law or according to the Word of God the head of all Christendom (for this [name] belongs to One only, whose name is Jesus Christ), but is only the bishop and pastor of the Church at Rome, and of those who voluntarily or through a human creature (that is, a political magistrate) have attached themselves to him, to be Christians, not under him as a lord, but with him as brethren [colleagues] and comrades, as the ancient councils and the age of St. Cyprian show.

But to-day none of the bishops dare to address the Pope as brother as was done at that time [in the age of Cyprian]; but they must call him most gracious lord, even though they be kings or emperors. This [Such arrogance] we will not, cannot, must not take upon our conscience [with a good conscience approve]. Let him, however, who will do it, do so without us [at his own risk].

Hence it follows that all things which the Pope, from a power so false, mischievous, blasphemous, and arrogant, has done and undertaken. have been and still are purely diabolical affairs and transactions (with the exception of such things as pertain to the secular government, where God often permits much good to be effected for a people, even through a tyrant and [faithless] scoundrel) for the ruin of the entire holy [catholic or] Christian Church (so far as it is in his power) and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.

For all his bulls and books are extant, in which he roars like a lion (as the angel in Rev. 12 depicts him, [crying out] that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, and that he does. All of which amounts to nothing less than saying: Although you believe in Christ, and have in Him [alone] everything that is necessary to salvation, yet it is nothing and all in vain unless you regard [have and worship] me as your god, and be subject and obedient to me. And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the Greeks and of many other languages neither have been nor are yet under the Pope. Besides, as often remarked, it is a human figment which is not commanded, and is unnecessary and useless; for the holy Christian [or catholic] Church can exist very well without such a head, and it would certainly have remained better [purer, and its career would have been more prosperous] if such a head had not been raised up by the devil. And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and to exist without the Pope.

And supposing that the Pope would yield this point, so as not to be supreme by divine right or from Gods command, but that we must have [there must be elected] a [certain] head, to whom all the rest adhere [as their support] in order that the [concord and] unity of Christians may be preserved against sects and heretics, and that such a head were chosen by men, and that it were placed within the choice and power of men to change or remove this head, just as the Council of Constance adopted nearly this course with reference to the Popes, deposing three and electing a fourth; supposing, I say, that the Pope and See at Rome would yield and accept this (which, nevertheless, is impossible; for thus he would have to suffer his entire realm and estate to be overthrown and destroyed, with all his rights and books, a thing which, to speak in few words, he cannot do), nevertheless, even in this way Christianity would not be helped, but many more sects would arise than before.

For since men would have to be subject to this head, not from God's command, but from their personal good pleasure, it would easily and in a short time be despised, and at last retain no member; neither would it have to be forever confined to Rome or any other place, but it might be wherever and in whatever church God would grant a man fit for the [taking upon him such a great] office. Oh, the complicated and confused state of affairs [perplexity] that would result!

Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc., as St. Jerome writes that the priests at Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom, until the Pope raised his head above all.

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking to exalt himself above all that is called God as Paul says, 2 Thess. 2, 4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders and tortures all Christians who do not exalt and honor these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

In these four articles they will have enough to condemn in the Council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be certain, and animate ourselves with [be forewarned and made firm in] the hope that Christ, our Lord, has attacked His adversary, and he will press the attack home [pursue and destroy him] both by His Spirit and coming. Amen.

For in the Council we will stand not before the Emperor or the political magistrate, as at Augsburg (where the Emperor published a most gracious edict, and caused matters to be heard kindly [and dispassionately]), but [we will appear] before the Pope and devil himself, who intends to listen to nothing, but merely [when the case has been publicly announced] to condemn, to murder and to force us to idolatry. Therefore we ought not here to kiss his feet, or to say: Thou art my gracious lord, but as the angel in Zechariah 3, 2 said to Satan: The Lord rebuke thee, O Satan.

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THE THIRD PART OF THE ARTICLES.

Concerning the following articles we may [will be able to] treat with learned and reasonable men, or among ourselves. The Pope and his [the Papal] government do not care much about these. For with them conscience is nothing, but money, [glory] honors, power are [to them] everything.

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I. Of Sin.

Here we must confess, as Paul says in Rom. 5, 11, that sin originated [and entered the world] from one man Adam, by whose disobedience all men were made sinners, [and] subject to death and the devil. This is called original or capital sin.

The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as [distrust] unbelief, false faith, idolatry, to be without the fear of God, presumption [recklessness], despair, blindness [or complete loss of sight], and, in short not to know or regard God; furthermore to lie, to swear by [to abuse] God's name [to swear falsely], not to pray, not to call upon God, not to regard [to despise or neglect] God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

This hereditary sin is so deep and [horrible] a corruption of nature that no reason can understand it, but it must be [learned and] believed from the revelation of Scriptures, Ps. 51, 5; Rom. 6, 12 ff.; Ex. 33, 3; Gen. 3, 7 ff. Hence, it is nothing but error and blindness in regard to this article what the scholastic doctors have taught, namely:

That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.

Again that man has a free will to do good and omit evil, and, conversely, to omit good and do evil. Again, that man by his natural powers can observe and keep [do] all the commands of God. Again, that, by his natural powers, man can love God above all things and his neighbor as himself. Again, if a man does as much as is in him, God certainly grants him His grace. Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament. [Again,] that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.

Such and many similar things have arisen from want of understanding and ignorance as regards both this sin and Christ, our Savior and they are truly heathen dogmas, which we cannot endure. For if this teaching were right [approved], then Christ has died in vain, since there is in man no defect nor sin for which he should have died; or He would have died only for the body, not for the soul, inasmuch as the soul is [entirely] sound, and the body only is subject to death.

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II. Of the Law

Here we hold that the Law was given by God, first, to restrain sin by threats and the dread of punishment, and by the promise and offer of grace and benefit. But all this miscarried on account of the wickedness which sin has wrought in man. For thereby a part [some] were rendered worse, those, namely, who are hostile to [hate] the Law, because it forbids what they like to do, and enjoins what they do not like to do. Therefore, wherever they can escape [if they were not restrained by] punishment, they [would] do more against the Law than before. These, then, are the rude and wicked [unbridled and secure] men, who do evil wherever they [notice that they] have the opportunity.

The rest become blind and arrogant [are smitten with arrogance and blindness], and [insolently] conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and [self-righteous or] false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. [The Law entered that the offense might abound.]

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III. Of Repentance.

This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1, 18 does, saying: The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Again, 3, 19: All the world is guilty before God. No man is righteous before Him. And Christ says, John 16, 8: The Holy Ghost will reprove the world of sin.

This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but drives them all together to terror and despair. This is the hammer, as Jeremiah says, 23, 29: Is not My Word like a hammer that breaketh the rock in pieces? This is not activa contritio or manufactured repentance, but passiva contritio [torture of conscience], true sorrow of heart, suffering and sensation of death.

This, then, is what it means to begin true repentance; and here man must hear such a sentence as this: You are all of no account, whether you be manifest sinners or saints [in your own opinion]; you all must become different and do otherwise than you now are and are doing [no matter what sort of people you are], whether you are as great, wise, powerful, and holy as you may. Here no one is [righteous, holy], godly, etc.

But to this office the New Testament immediately adds the consolatory promise of grace through the Gospel, which must be believed, as Christ declares, Mark 1,15: Repent and believe the Gospel, i.e., become different and do otherwise, and believe My promise. And John, preceding Him, is called a preacher of repentance, however, for the remission of sins, i.e., John was to accuse all, and convict them of being sinners, that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace, and to expect and accept from Him the remission of sins. Thus also Christ Himself says, Luke 24, 47: Repentance and remission of sins must be preached in My name among all nations.

But whenever the Law alone, without the Gospel being added exercises this its office there is [nothing else than] death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7, 10, says: Through sin the Law killeth. On the other hand, the Gospel brings consolation and remission not only in one way, but through the word and Sacraments, and the like, as we shall hear afterward in order that [thus] there is with the Lord plenteous redemption, as Ps. 130, 7 says against the dreadful captivity of sin.

However, we must now contrast the false repentance of the sophists with true repentance, in order that both may be the better understood.

Of the False Repentance of the Papists.

It was impossible that they should teach correctly concerning repentance, since they did not [rightly] know the real sins [the real sin]. For, as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained [entirely] unimpaired and incorrupt; that reason can teach aright, and the will can in accordance therewith do aright [perform those things which are taught], that God certainly bestows His grace when a man does as much as is in him, according to his free will.

It had to follow thence [from this dogma] that they did [must do] penance only for actual sins such as wicked thoughts to which a person yields (for wicked emotion [concupiscence, vicious feelings, and inclinations], lust and improper dispositions [according to them] are not sins), and for wicked words and wicked deeds, which free will could readily have omitted.

And of such repentance they fix three parts contrition, confession, and satisfaction, with this [magnificent] consolation and promise added: If man truly repent, [feel remorse,] confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God [atoned for his sins and obtained a plenary redemption]. Thus in repentance they instructed men to repose confidence in their own works. Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: Prolong O God, my life, until I shall make satisfaction for my sins and amend my life.

There was here [profound silence and] no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin.

As to contrition, this is the way it was done: Since no one could remember all his sins (especially as committed through an entire year), they inserted this provision, namely, that if an unknown sin should be remembered later [if the remembrance of a concealed sin should perhaps return], this also must be repented of and confessed etc. Meanwhile they were [the person was] commended to the grace of God.

Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition or the beginning of contrition, for they have themselves understood neither of these terms nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.

And when it happened that any one said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.), they asked whether he did not wish or desire to have contrition [lament]. When one would reply Yes (for who, save the devil himself, would here say No?), they accepted this as contrition, and forgave him his sins on account of this good work of his [which they adorned with the name of contrition]. Here they cited the example of St. Bernard, etc.

Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, seeks for consolation in its own works, and cannot think of [entirely forgets] Christ and faith. But if it be [clearly] viewed in the light, this contrition is a manufactured and fictitious thought [or imagination], derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes [perhaps] have laughed rather than wept [either laughed or wept, rather than to think of something else], except such as either had been truly struck by [the lightning of] the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise [with the exception of these persons] such contrition was certainly mere hypocrisy, and did not mortify the lust for sins [flames of sin]; for they had to grieve, while they would rather have continued to sin, if it had been free to them.

As regards confession, the procedure was this: Every one had [was enjoined] to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten [But if any one had forgotten some sins] he would be absolved on the condition that, if they would occur to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession [perfectly and correctly], or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.

Here, too, there was no faith nor Christ, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation. What torture, rascality, and idolatry such confession has produced is more than can be related.

As to satisfaction, this is by far the most involved [perplexing] part of all. For no man could know how much to render for a single sin, not to say how much for all. Here they have resorted to the device of imposing a small satisfaction, which could indeed be rendered, as five Paternosters, a day's fast, etc.; for the rest [that was lacking] of the [in their] repentance they were directed to purgatory.

Here, too, there was nothing but anguish and [extreme] misery. [For] some thought that they would never get out of purgatory, because, according to the old canons seven years' repentance is required for a single mortal sin. Nevertheless, confidence was placed upon our work of satisfaction, and if the satisfaction could have been perfect, confidence would have been placed in it entirely, and neither faith nor Christ would have been of use. But this confidence was impossible. For although any one had done penance in that way for a hundred years, he would still not have known whether he had finished his penance. That meant forever to do penance and never to come to repentance.

Here now the Holy See at Rome, coming to the aid of the poor Church, invented indulgences, whereby it forgave and remitted [expiation or] satisfaction, first, for a single instance, for seven years, for a hundred years and distributed them among the cardinals and bishops, so that one could grant indulgence for a hundred years and another for a hundred days. But he reserved to himself alone the power to remit the entire satisfaction.

Now, since this began to yield money, and the traffic in bulls became profitable he devised the golden jubilee year [a truly goldbearing year], and fixed it at Rome. He called this the remission of all punishment and guilt. Then the people came running, because every one would fain have been freed from this grievous, unbearable burden. This meant to find [dig up] and raise the treasures of the earth. Immediately the Pope pressed still further, and multiplied the golden years one upon another. But the more he devoured money, the wider grew his maw.

Later, therefore, he issued them [those golden years of his] by his legates [everywhere] to the countries, until all churches and houses were full of the Golden Year. At last he also made an inroad into purgatory among the dead, first, by founding masses and vigils, afterwards, by indulgences and the Golden Year, and finally souls became so cheap that he released one for a farthing.

But all this, too, was of no avail. For although the Pope taught men to depend upon, and trust in, these indulgences [for salvation], yet he rendered the [whole] matter again uncertain. For in his bulls he declares: Whoever would share in the indulgences or a Golden Year must be contrite, and have confessed, and pay money. Now, we have heard above that this contrition and confession are with them uncertain and hypocrisy. Likewise, also no one knew what soul was in purgatory, and if some were therein, no one knew which had properly repented and confessed. Thus he took the precious money [the Pope snatched up the holy pence], and comforted them meanwhile with [led them to confidence in] his power and indulgence, and [then again led them away from that and] directed them again to their uncertain work.

If, now [although], there were some who did not believe [acknowledge] themselves guilty of such actual sins in [committed by] thoughts, words, and works, -- as I, and such as I, in monasteries and chapters [fraternities or colleges of priests], wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against [strove to resist] evil thoughts, and in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it is wont to do (as also St. Augustine and Jerome among others confess), -- still each one held the other in esteem, so that some, according to our teaching, were regarded as holy, without sin and full of good works, so much so that with this mind we would communicate and sell our good works to others, as being superfluous to us for heaven. This is indeed true, and seals, letters, and instances [that this happened] are at hand.

[When there were such, I say] These did not need repentance. For of what would they repent, since they had not indulged wicked thoughts? What would they confess [concerning words not uttered], since they had avoided words? For what should they render satisfaction, since they were so guiltless of any deed that they could even sell their superfluous righteousness to other poor sinners? Such saints were also the Pharisees and scribes in the time of Christ.

Here comes the fiery angel, St. John [Rev. 10], the true preacher of [true] repentance, and with one [thunderclap and] bolt hurls both [those selling and those buying works] on one heap, and says: Repent! Matt. 3, 2. Now, the former [the poor wretches] imagine: Why, we have repented! The latter [the rest] say: We need no repentance. John says: Repent ye, both of you, for ye are false penitents; so are these [the rest] false saints [or hypocrites], and all of you on either side need the forgiveness of sins, because neither of you know what true sin is not to say anything about your duty to repent of it and shun it. For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present of whose fulness have all we received, and grace for grace, John 1, 16, and without Him no man can be just before God. Therefore, if you wish to repent, repent aright—your penance will not accomplish anything [is nothing]. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3, 7; Luke 3, 7.

In the same way Paul also preaches, Rom. 3, 10-12: There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one; they are all gone out of the way; they are together become unprofitable. And Acts 17, 30: God now commandeth all men everywhere to repent. "All men," he says; no one excepted who is a man. This repentance teaches us to discern sin, namely, that we are altogether lost, and that there is nothing good in us from head to foot [both within and without], and that we must absolutely become new and other men.

This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, nor is it uncertain like that. For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? For this reason, too, this contrition is not [doubtful or] uncertain. For there is nothing left with which we can think of any good thing to pay for sin, but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

In like manner confession, too, cannot be false, uncertain, or piecemeal [mutilated or fragmentary]. For he who confesses that all in him is nothing but sin comprehends all sins excludes none, forgets none. Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the [spotless and] innocent Lamb of God who taketh away the sin of the world.

Of this repentance John preaches, and afterwards Christ in the Gospel, and we also. By this [preaching of] repentance we dash to the ground the Pope and everything that is built upon our good works. For all is built upon a rotten and vain foundation, which is called a good work or law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7, 19, says), but all transgress it. Therefore the building [that is raised upon it] is nothing but falsehood and hypocrisy, even [in the part] where it is most holy and beautiful.

And in Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh, as Paul, Rom. 7, 14-25, [shows] testifies that he wars with the law in his members, etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

The Pope, the theologians, the jurists, and every other man know nothing of this [from their own reason], but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints [or hypocrites].

On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection [of the peasants] came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them, and [hence] crying thus: "Do whatever you please; if you believe, it all amounts to nothing; faith blots out all sins," etc. -- they say, besides, that if any one sins after he has received faith and the Spirit, he never truly had the Spirit and faith: I have had before me [seen and heard] many such insane men, and I fear that in some such a devil is still remaining [hiding and dwelling].

It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are [certainly] not present. For St. John says, 1 Ep. 3, 9: Whosoever is born of God doth not commit sin,... and he cannot sin. And yet it is also the truth when the same St. John says, 1 Ep. 1, 8: If we say that we have no sin, we deceive ourselves and the truth is not in us.

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IV. Of the Gospel.

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich [and liberal] in His grace [and goodness]. First, through the spoken Word by which the forgiveness of sins is preached [He commands to be preached] in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of brethren, Matt. 18, 20: Where two or three are gathered together, etc.

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V. Of Baptism.

Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, a washing in the Word; as also Augustine says: Let the Word come to the element, and it becomes a Sacrament. And for this reason we do not hold with Thomas and the monastic preachers [or Dominicans] who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sin. Nor [do we agree] with Scotus and the Barefooted monks [Minorites or Franciscan monks], who teach that, by the assistance of the divine will, Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water. Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them.

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VI. Of the Sacrament of the Altar.

Of the Sacrament of the Altar we hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked Christians.

And that not only one form is to be given. [For] we do not need that high art [specious wisdom] which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach. For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution [made] ordained and commanded by Christ. And we especially condemn and in God's name execrate those who not only omit both forms but also quite autocratically [tyrannically] prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God [opposing and placing themselves ahead of Christ], etc.

As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10, 16: The bread which we break. And 1 Cor. 11, 28: Let him so eat of that bread.

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VII. Of the Keys.

The keys are an office and power given by Christ to the Church for binding and loosing sin, not only the gross and well-known sins, but also the subtle, hidden, which are known only to God, as it is written in Ps. 19, 13: Who can understand his errors? And in Rom. 7, 25 St. Paul himself complains that with the flesh he serves the law of sin. For it is not in our power, but belongs to God alone, to judge which, how great, and how many the sins are, as it is written in Ps. 143, 2: Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. And Paul, 1 Cor. 4, 4, says: For I know nothing by myself; yet am I not hereby justified.

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VIII. Of Confession.

Since Absolution or the Power of the Keys is also an aid and consolation against sin and a bad conscience, ordained by Christ [Himself] in the Gospel, Confession or Absolution ought by no means to be abolished in the Church, especially on account of [tender and] timid consciences and on account of the untrained [and capricious] young people, in order that they may be examined, and instructed in the Christian doctrine.

But the enumeration of sins ought to be free to every one, as to what he wishes to enumerate or not to enumerate. For as long as we are in the flesh, we shall not lie when we say: "I am a poor man [I acknowledge that I am a miserable sinner], full of sin." Rom. 7, 23: I see another law in my members, etc. For since private absolution originates in the Office of the Keys, it should not be despised [neglected], but greatly and highly esteemed [of the greatest worth], as [also] all other offices of the Christian Church.

And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.

All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures? But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.

For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word, as the adults, who have come to reason, must first have heard: He that believeth and is baptized shall be saved, even though they are at first unbelieving, and receive the Spirit and Baptism ten years afterwards. Cornelius, Acts 10, 1 ff., had heard long before among the Jews of the coming Messiah, through whom he was righteous before God, and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such

preceding Word and hearing could not have believed or been righteous. But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah hold him captive among the hardened and unbelieving Jews, but know that he was now to be saved by the present Messiah, and must not, with the [rabble of the] Jews deny nor persecute Him.

In a word, enthusiasm inheres in Adam and his children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments. For God wished to appear even to Moses through the burning bush and spoken Word; and no prophet neither Elijah nor Elisha, received the Spirit without the Ten Commandments [or spoken Word]. Neither was John the Baptist conceived without the preceding word of Gabriel, nor did he leap in his mother's womb without the voice of Mary. And Peter says, 2. Ep. 1, 21: The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy [or profane]; for they were holy, says he, since the Holy Ghost spake through them.

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IX. Of Excommunication.

The greater excommunication, as the Pope calls it, we regard only as a civil penalty, and it does not concern us ministers of the Church. But the lesser, that is, the true Christian excommunication, consists in this, that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin. And ministers ought not to mingle secular punishments with this ecclesiastical punishment, or excommunication.

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X. Of Ordination and the Call.

If the bishops would be true bishops [would rightly discharge their office], and would devote themselves to the Church and the Gospel, it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers; omitting, however, all comedies and spectacular display [deceptions, absurdities, and appearances] of unchristian [heathenish] parade and pomp. But because they neither are, nor wish to be, true bishops, but worldly lords and princes, who will neither preach, nor teach, nor baptize, nor administer the Lord's Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who discharge these functions, having been called to do so, the Church ought not on their account to remain without ministers [to be forsaken by or deprived of ministers].

Therefore, as the ancient examples of the Church and the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office; and, even according to their own laws, they have not the right to forbid or prevent us. For their laws say that those ordained even by heretics should be declared [truly] ordained and stay ordained [and that such ordination must not be changed], as St. Jerome writes of the Church at Alexandria, that at first it was governed in common by priests and preachers, without bishops.

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XI. Of the Marriage of Priests.

To prohibit marriage, and to burden the divine order of priests with perpetual celibacy, they have had neither authority nor right [they have done out of malice, without any honest reason], but have acted like antichristian, tyrannical, desperate scoundrels [have performed the work of antichrist, of tyrants and the worst knaves], and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity [depraved lusts], in which they still wallow. Now, as little as we or they have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to [sunder and] separate such creatures of God, or to forbid them from living [and cohabiting] honestly in marriage with one another. Therefore we are unwilling to assent to their abominable celibacy, nor will we [even] tolerate it, but we wish to have marriage free as God has instituted [and ordained] it, and we wish neither to rescind nor hinder His work; for Paul says, 1 Tim. 4, 1 ff., that this [prohibition of marriage] is a doctrine of devils.

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XII. Of the Church.

We do not concede to them that they are the Church, and [in truth] they are not [the Church]; nor will we listen to those things which, under the name of Church, they enjoin or forbid. For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray thus: I believe in one holy [catholic or] Christian Church. This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith.

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XIII. How One is Justified before God, and of Good Works.

What I have hitherto and constantly taught concerning this I know not how to change in the least, namely, that by faith, as St. Peter says, we acquire a new and clean heart, and God will and does account us entirely righteous and holy for the sake of Christ, our Mediator. And although sin in the flesh has not yet been altogether removed or become dead, yet He will not punish or remember it.

And such faith, renewal, and forgiveness of sins is followed by good works. And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even [and that, too] for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us [unfolded] and spread over us in Christ. Therefore we cannot boast of many merits and works, if they are viewed apart from grace and mercy, but as it is written, 1 Cor. 1, 31: He that glorieth, let him glory in the Lord, namely, that he has a gracious God. For thus all is well. We say, besides, that if good works do not follow, faith is false and not true.

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XIV. Of Monastic Vows.

As monastic vows directly conflict with the first chief article, they must be absolutely abolished. For it is of them that Christ says, Matt. 24, 5. 23 ff.: I am Christ, etc. For he who makes a vow to live as a monk believes that he will enter upon a mode of life holier than ordinary Christians lead, and wishes to earn heaven by his own works not only for himself, but also for others; this is to deny Christ. And they boast from their St. Thomas that a monastic vow is equal to Baptism. This is blasphemy [against God].

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XV. Of Human Traditions.

The declaration of the Papists that human traditions serve for the remission of sins, or merit salvation, is [altogether] unchristian and condemned, as Christ says Matt. 15, 9: In vain they do worship Me, teaching for doctrines the commandments of men. Again, Titus 1, 14: That turn from the truth. Again, when they declare that it is a mortal sin if one breaks these ordinances [does not keep these statutes], this, too, is not right.

These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience.

Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to these rites, who would make donations towards them. Such baptizing is a reproach and mockery of Holy Baptism, hence should not be tolerated. Furthermore, concerning the consecration of wax-tapers, palm-branches, cakes, oats, [herbs,] spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. And such deceptions there are without number, which we commend for adoration to their god and to themselves, until they weary of it. We will [ought to] have nothing to do with them.

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Subscriptions

Dr. Martin Luther subscribed.

Dr. Justus Jonas, Rector, subscribed with his own hand.

Dr. John Bugenhagen, Pomeranus, subscribed.

Dr. Caspar Creutziger subscribed.

Nicholas Amsdorf of Magdeburg subscribed.

George Spalatin of Altenburg subscribed.

I, Philip Melancthon, also regard [approve] the above articles as right and Christian.

But regarding the Pope I hold that, if he would allow the Gospel, his superiority over the bishops which he has otherwise, is conceded to him by human right also by us, for the sake of the peace and general unity of those Christians who are also under him, and may be under him hereafter.

John Agricola of Eisleben subscribed.

Gabriel Didymus subscribed.

I, Dr. Urban Rhegius, Superintendent of the churches in the Duchy of Lueneburg,

subscribe in my own name and in the name of my brethren, and of the Church of Hanover.

I, Stephen Agricola, Minister at Hof, subscribe.

Also I, John Draconites, Professor and Minister at Marburg, subscribe.

I, Conrad Figenbotz, for the glory of God subscribe that I have thus believed, and am still preaching and firmly believing as above.

I, Andrew Osiander of Nuernberg, subscribe.

I, Magister Veit Dieterich, Minister at Nuernberg, subscribe.

I, Erhard Schnepf, Preacher at Stuttgart, subscribe.

Conrad Oettinger, Preacher of Duke Ulrich at Pforzheim.

Simon Schneeweiss, Pastor of the Church at Crailsheim.

I, John Schlagenhaufen, Pastor of the Church at Koethen, subscribe.

The Reverend Magister George Helt of Forchheim.

The Reverend Magister Adam of Fulda, Preacher in Hesse.

The Reverend Magister Anthony Corvinus, Preacher in Hesse.

I, Doctor John Bugenhagen, Pomeranus, again subscribe in the name of Magister

John Brentz, as on departing from Smalcald he directed me orally and by a letter, which I have shown to these brethren who have subscribed.
I, Dionysius Melander, subscribe to the Confession, the Apology, and the
Concordia on the subject of the Eucharist.
Paul Rhodius, Superintendent of Stettin.
Gerard Oemcken, Superintendent of the Church at Minden.
I, Brixius Northanus, Minister of the Church of Christ which is at Soest, subscribe
to the Articles of the Reverend Father Martin Luther, and confess that hitherto I have thus believed and taught, and by the Spirit of Christ I shall
continue thus to believe and teach.
Michael Caelius, Preacher at Mansfeld, subscribed.
The Reverend Magister Peter Geltner Preacher at Frankfort, subscribed.
Wendal Faber, Pastor of Seeburg in Mansfeld.
I, John Aepinus, subscribe.
Likewise, I, John Amsterdam of Bremen.
I, Frederick Myconius, Pastor of the Church at Gotha in Thuringia, subscribe in
my own name and in that of Justus Menius of Eisenach.
I, Doctor John Lang, Preacher of the Church at Erfurt, subscribe with my own
hand in my own name, and in that of my other coworkers in the Gospel, namely:
The Reverend Licentiate Ludwig Platz of Melsungen.
The Reverend Magister Sigismund Kirchner,
The Reverend Wolfgang Kiswetter,
The Reverend Melchior Weitmann
The Reverend John Thall.
The Reverend John Kilian.
The Reverend Nicholas Faber.
The Reverend Andrew Menser.
And I, Egidius Mechler, have subscribed with my own hand.

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Last update - Wednesday, August 21, 1996 - 3:22:35 PM

Law and Gospel Church and State



Introduction

Those who have perused the Gospel Plow web site can readily see that we have major problems with both the church and the government as they operate in our day. *GP* believes that only when the organized church and the government return to their respective duties as ordained by Christ, can the Christian support either.

As we see it, the problem lies in the misunderstanding of the basic doctrine of Law and Gospel. The Reformers understood this doctrine and it's central role in both civil and ecclesiastical matters. This treatise is an attempt to revive, in the hearts of those who have ears to hear, those simple truths our fathers knew well.

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 - [First Use](#)
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- [The Gospel](#)
- [Church & State](#)
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Three Uses of the Law

Formula of Concord, Epitome, Article VI

The Law has been given to men for three reasons: 1) to maintain external discipline against unruly and disobedient men, 2) to lead men to a knowledge of their sin, 3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life.

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First Use of the Law

The first use of the Law (meaning the Law of God to which all human laws must conform) is civil in nature - to insure an orderly and just society. To declare that civil society is inhabited by unregenerate men who are not subject to God's Law is to deny that God IS God and that He requires obedience. Scripture is replete with accounts of God's vengeance against societies that institute evil by law - regardless of the "religion" (or lack thereof) practiced. Witness the judgment of pagan Sodom and Gomorrah, the destruction of the Temple and captivity of Israel, and the subsequent destruction of idolatrous Babylon. God is holy, and He excuses neither ignorance nor naiveté.

Civil government is in fact a minister of God, and given the sword to punish evil -

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. -Romans 13:3-4

Samuel West, in his *On the Right to Rebel Against Governors*, which he preached to the legislature of Massachusetts in 1776, [answers those apostates who misuse Romans 13](#) to require obedience to antichrist governors thusly -

For any one from hence to infer that the apostle enjoins in this text unlimited obedience to the worst of tyrants, and that he pronounces damnation upon those that resist the arbitrary measures of such pests of society, is just as good sense as if one should affirm, that because the Scripture enjoins us obedience to the laws of God, therefore we may not oppose the power of darkness; or because we are commanded to submit to the ordinance of God, therefore we may not resist the ministers of Satan. Such wild work must be made with the apostle before he can be brought to speak the language of oppression! It is as plain, I think, as words can make it, that, according to this text, no tyrant can be a ruler; for the apostle's definition of a ruler is, that he is not a terror to good works, but to the evil; and that he is one who is to praise and encourage those that do well. Whenever, then, the ruler encourages them that do evil, and is a terror to those that do well, - i.e., as soon as he becomes a tyrant, - he forfeits his authority to govern, and becomes the minister of Satan, and, as such, ought to be opposed.

Civil government that rejects God's Law is illegitimate, a minister of Satan rather than God, and is not to be obeyed. Lutherans (and others) have often failed in this regard in spite of scripture and our confession's words -

Then Peter and the other apostles answered and said, We ought to obey God rather than men. -Acts 5:29

Augsburg Confession, Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God... it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

We might note here, that if the civil magistrate is to be obeyed in all cases whatsoever, Luther and all the reformers were in error - for the Pope's mandates were in fact enforced by civil law. Wars were fought to establish Christian liberty from such antichrist civil rulers.

We see then, that civil governors are ministers of God, and that their office falls under the first use of the Law - to temporally punish the evildoer.

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Second Use of the Law

The second use of the Law is theological - to reveal the holiness of God and to convict all men of sin.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. -Romans 3:19

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. -1 John 3:4

The primary mistake that men make here is to underestimate the requirements of the Law, as the Jews did, by thinking that we are able to fulfil the Law by external obedience to a selected list of commandments.

...The rest become blind and arrogant, and conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and false saints.

But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become utterly corrupted; as the Law must tell man that he has no God nor regards God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of God, and to murmur, etc. This is what Paul says, Rom. 4, 15: The Law worketh wrath. And Rom. 5, 20: Sin is increased by the Law. *-Smalcald Articles, Pt. 3, Art. 2*

It is this terrified, humble, despondent man who alone has ears for the Gospel. This second use of the Law, bearing the threat of eternal damnation, is a ministry of the church that has been long ignored in favor of more "seeker sensitive" strategies.

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Third Use of the Law

The third use of the Law bears no threat, but rather, serves to encourage good works in the believer. To the regenerate the preaching of the Law serves as a guide, for even though the spirit is willing, the flesh is weak. When the Law is heard by the Christian he should examine himself, recognize that he still falls short, and rejoice that by Christ's blood the curse of the Law has passed over him - just as the Angel of Death passed over the houses of the Hebrews in Egypt.

The common mistakes here are to fall into either licentious antinomianism or pietistic legalism; the former denying the Law altogether, the latter assigning merit to such things as abstinence, monasticism, charity, etc. -forgetting that even our GOOD works are as filthy rags.

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The Gospel

The Gospel is that which releases the believer from the curse of the Law. Christ was incarnated for one, and only one purpose - to bear the sin of the world. To make peace between completely fallen mankind and a righteous and just God.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. -1 Tim 1:15

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: -Gal 3:13

For when we were yet without strength, in due time Christ died for the ungodly. -Romans 5:6

Pure preaching of the Gospel declares that Christ alone justifies the ungodly. There is no merit in the recipient, apart from the merit of Christ that is imputed to him by faith. The saved do not generate from within themselves the faith which grasps this merit - faith is a free gift from God - imparted by Word and Sacrament.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. -Eph 2:8-9

To preach the Law without the Gospel is to condemn all hearers, for without the Gospel the Law kills. To preach the Gospel without the Law is also to condemn the hearer, for Christ did not come to save the (self) righteous but rather the sinner. Only those who recognize their fallen state, and their utter helplessness to improve their situation, have ears for the Gospel.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. -Matthew 9:13

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. -Romans 4:4-5

The true church can be determined by it's faithfulness in preaching the Law and the Gospel, and the right administration of the Sacraments ordained by Christ.

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Church and State

Much discussion of the topic of the distinction between church and state misses the mark completely. Both civil and ecclesiastical authority over the entire world belong to one man - Christ Jesus.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. -Matthew 28:18

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: -Eph 1:20-21

Christ has ordained two distinct and separate offices to serve under Him - civil governors and church leadership. Both are subject to Christ, both are called ministers of God. Their areas of authority are separate, but both serve only to do the will of their King!

(this table may look rather strange if your browser is not HTML 3.0 capable)

 Christ the King 	
 Church 	 State 
preach the Law (2nd and 3rd uses)	enforce the Law (1st use)
preach the pure Gospel	<i>the state has the authority to make and enforce only laws that are not contrary to God's Law</i>
administer the Sacraments	

Of course there are common men, civil rulers, and even so called Christians who reject the King and His authority -

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. -Luke 19:14

Christians today are faced not only with that longtime enemy Islam (which cheerfully submits civil authority to their false god), but with ecclesiastical leaders who reject the Kingship of Christ and who preach another Gospel (which is no gospel), and with civil rulers who institute evil by law.

In this case it becomes the duty of all who are loyal subjects of Christ to seek to establish, by whatever means necessary, civil and ecclesiastical government, each fulfilling it's own mandate as a minister of Christ.

- The Reformers undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.
- The American Colonists undertook this, their duty, in the face of antichrist civil and ecclesiastical authority.

Do Christians in our day have the courage to demand the Crown Rights of our King?

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The King Speaks in a Parable

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. -Luke 19:12-27

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Last update - Sunday, January 26, 1997 - 12:08:53 PM

Sound Alarm !

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. -Ezekiel 33:2-5

Gospel Plow has been blasting the trumpet of warning for several years now. We have witnessed the enemy, both inside and outside the gate, becoming bolder and more aggressive. We have seen traitors and apostates assume positions of civil and ecclesiastical authority to the point that justice, sound doctrine, and courage are as rare as a virtuous woman in a whorehouse.

Are you listening? Do any among the people have ears to hear and eyes to see the rapidly approaching destruction of this once godly and free nation? Are you content to prostitute your wives, and deliver your children as slaves to the infidel?

The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

-Jer 8:9-12

Are you swept up in the siren's song? The false prophets delusion of "[Rapture](#)"? The politico's empty promises? Your blood shall be on your own head!

Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. -Jer 25:27-38

To Christ's chosen, the remnant of Israel, the people of the New Jerusalem -

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. -Ezekiel 18:30-32

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. -Jer 51:6-11

Gospel Plow has blown the trumpet!

The time is short, new legislation is in the wings to restrict your ability to provide for contingencies as Christ has commanded. Stop filling the [offering plate of apostasy](#)! Instead, take heed and action to obey His command -

Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one." -Luke 22:36

Notice that Christ did not command that those without a money bag (most likely to carry gold and silver coin) or knapsack (for foodstuffs) to sell their garment in order to purchase such. Yet, He *did* command that those without a sword (weapon and ammunition) should do without even their garment in order to acquire that necessity!

While Gospel Plow *does* advocate gold and silver coin (not numismatics) for barter, and an emergency supply of food, we hold that the possession of a suitable weapon, accouterments, and the skill to use them are of greater import than either the money bag or knapsack.

You have been warned!

Gospel Plow has done our duty. If you fail to heed the sound of the trumpet - your blood, and that of your house, is on your own head! -



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Last update - Saturday January 8, anno Domini 2000

Wake up, Christians!

There is no hope for political redress in America!

The two major parties have expended great energy to exclude any candidate that might actually change the direction of the government from that of instituting evil by law to it's biblical mandate of upholding justice, punishing the evildoer, and protecting the innocent and powerless.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the LORD has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; the LORD our God shall cut them off. -Psalm 94:20-23

Civil governors at all levels seek to legalize every tyranny, perversion, and evil. They promote child sacrifice and the murder of the aged. Not only do they endorse, but many practice, every sexual perversion. They support foreign nations that have outlawed Christianity and persecute Christians. They steal the livelihood and inheritance of the common man, and use it to fatten their own purse or give it to pagan governments overseas. They oppress the few Christians in America who have found the courage to oppose their wicked rule. They give honors to assassins who shoot women with babes at their breast, and to mass murderers who gas men, women and children - and then burn their house down over their heads.

Let these unrighteous judges be aware - God is not mocked! The founders of this Christian nation faced antichrist civil authority in their day, and when political redress of their grievance was not forthcoming, they took arms and drove the devils back across the sea. There is plenty of timber to build the gallows, and rope to fit the neck of the current crop of Satan's civil servants when justice and liberty are restored to America.

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us break their bonds in pieces and cast away their cords from us." He who sits in the heavens shall laugh; The LORD shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: "Yet I have set My King On My holy hill of Zion. I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. -Psalm 2:1-12

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Last update - Sunday, January 26, 1997 - 12:09:31 PM

Wake up, Christians!

There is no hope for political redress in America!

The two major parties have expended great energy to exclude any candidate that might actually change the direction of the government from that of instituting evil by law to it's biblical mandate of upholding justice, punishing the evildoer, and protecting the innocent and powerless.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the LORD has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; the LORD our God shall cut them off. -Psalm 94:20-23

Civil governors at all levels seek to legalize every tyranny, perversion, and evil. They promote child sacrifice and the murder of the aged. Not only do they endorse, but many practice, every sexual perversion. They support foreign nations that have outlawed Christianity and persecute Christians. They steal the livelihood and inheritance of the common man, and use it to fatten their own purse or give it to pagan governments overseas. They oppress the few Christians in America who have found the courage to oppose their wicked rule. They give honors to assassins who shoot women with babes at their breast, and to mass murderers who gas men, women and children - and then burn their house down over their heads.

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Admiralty Courts in Colorado?

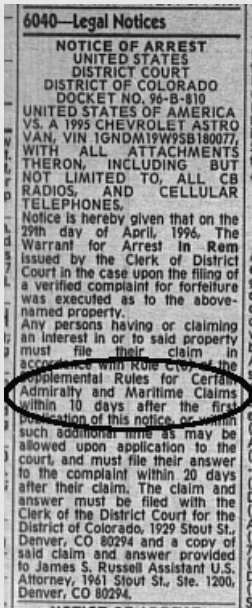
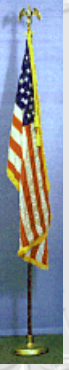
Patriots are subjected to much ridicule when they object to the flag that appears in every government office and courtroom in the land. That flag is the United States flag... with one seemingly minor cosmetic difference - a knotted golden fringe on three sides.

Government officials and judges adamantly refuse requests to remove the gold fringed flag and replace it with the constitutional flag of the United States as defined in 4 U.S.C. Section 1,2, and 3 - which has NO fringe.

Why should anyone be concerned about this apparently innocent decorative feature? What difference does it make?

The difference is that the flag that is displayed is legal notice, to all who enter, of the type of law that holds jurisdiction. The constitutional United States flag signifies common law jurisdiction. The gold fringed United States flag is the Admiralty or War flag which denotes Admiralty or martial law.

Hogwash, you say? Is there no Admiralty Court claiming jurisdiction in America except in matters that occur on the high seas? Think again! Just as the founders of this country railed against the King for extending Admiralty law to the lands of the Colonies, so are those few patriots who have paid attention to the corruption of our legal system, raising a hue and a cry over the current usurpers of jurisprudence.



Rocky Mountain News

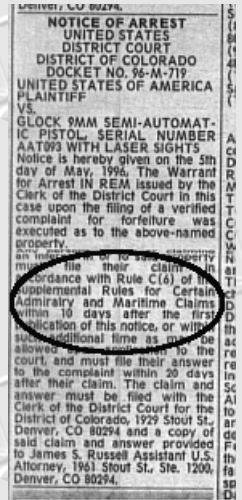
Wed. May 22, 1996
Legal Notices Section

The legal notices here displayed concern property seized by Federal agents as booty under Admiralty law. Notice is required so that anyone who might have an interest in the property seized has opportunity to seek to protect his interest.

One would not be wise to attempt this, though. Most likely, any excuse will be used to allege that the party claiming interest in the property was a party to the alleged offense that resulted in the original seizure.

The allegation is enough to justify the taking of property - under Admiralty law guilt is presumed. The claimant might well lose other property not yet in the hands of these landgoing pirates, even though no actual conviction of any offense is ever entered. Check your local paper's legal notices. Look into the cases cited and see if any conviction occurs - or if any charges were even filed - against the persons whose property was seized.

Colorado is a long ways from the ocean. Admiralty law is farther still from the common law recognized under Federal and State constitutions.



You decide... are these patriots kooks? Or have we been blind to the tyranny that is even now upon us?

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Last update - Wednesday, June 05, 1996 - 11:07:12 PM

The Columbine Massacre - Why?

Media has been devoting major coverage to the Columbine High School massacre. As usual, they have purposely covered up the real story in order to use this tragedy to promote their antichrist agenda. What is the deeper truth concerning the incident in Littleton? What is the popular media trying to hide?

Perpetrators

Eric Harris and Dylan Klebold walked into Columbine High with a specific agenda. They executed this plan with great determination and effect. Their agenda was to do the will of their father - SATAN !

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. -John 8:44

These two murderous bastards had long ago chosen to be servants of their dark lord. They were open participants in the demonic Goth movement, worshipping death and perversion in every form. They were sodomites, and some of their internet supporters have declared the Columbine High incident "the Gay Alamo". Their preferred music was the satanic dissonance of Marilyn Manson.

Major media has downplayed these facts, facts that were prominently attested to by the web site of the very perpetrators. That site was promptly removed, by order of antichrist agents, so that the true nature of the crime might be covered up while the masters of disinformation promote their Hegelian answers to the question of how and why this could have happened

Victims

Antichrist media has stated that the primary targets of these heathen terrorists were athletes and racial minorities. One of the score of victims was indeed a young black man whose family had fled to Littleton to escape the demonic chaos of the inner city. We all grieve for the family of this young man, and the terrible irony they have been subjected to. The politically correct, meanwhile, are quick to play the "race card" in order to promote their agenda of division.

The Pagan Warriors who committed this act of terror had a broader agenda, however.

"I saw them shoot a girl because she was praying to God,"

It is known as fact that at least three of those targeted for death were devout Christians. Though the number of the faithful shot at Columbine is likely higher, those listed here have been openly acknowledged by the media.



At one point in this orgy of murder, the terrorists asked a roomful of trapped and panicked teens if there were any Christians present. One brave young woman stood and declared her King. The murderous reprobate smiled, asked "Why", and Cassie Bernall, 17, promptly became a current day Martyr of the Faith. The killer asked "Why?" but surely knows the answer now. Cassie is in peace and glory with Christ. Her murderer burns in hell.

John Tomlin, 16, moved to Littleton with his family four years ago from Wisconsin. They attended church together every Sunday. Last year, he and his father traveled to a small town in Mexico as part of a church ministry. They helped build a house for a poor family who had been living in a shack. Christ has now welcomed John to the mansion He Himself has prepared.



Rachel Scott, 17. She thought about graduating early to travel with a Christian drama team and become a missionary or work with troubled youths. "When she came into my class, she was going through some difficult family times. But you wouldn't know that at all," said Vlinda Childs, who supervised the Christian scouting program that Rachel joined in sixth grade. "Because she shined. She shined for God at all times." Rachel now basks in the reflected glory of her King.



The Beast and the False Prophet

Exactly as the force of an antichrist alliance and the major media propaganda machine have been wielded against the primarily Christian Serbs (who are simply defending their sovereign territory from invading Islamic terrorists), so the satanic coalition is working in America to advance the kingdom of darkness.

The Antichrist Occupational Government is mouthing words of false sympathy, and offering disingenuous solutions. Officially outlawed school prayer has been uttered by public officials, with every false god being recognized, of course.

A plethora of new legislation is being proposed, none of which addresses the real problem - public and magisterial acceptance of pagan culture and religion.

The established, politically accepted, and apostate "church" is parroting every humanistic, psychological, and heathen utterance of her AOG master.

Fight or Flee?

Wake up, Christian freemen, our gates are occupied by the Enemy and we are in grave danger of being overrun and our people slaughtered. Our civil and ecclesiastical governors have become whores for antichrist. The war of words is over. Christians have but two options left to pursue. We can either make war on antichrist, driving the pagan influence from America; or we can flee to a place where we can establish a Christian homeland. Even the latter will require Christian warriors to fight. The AOG will not be willing to allow the establishment of a Christian nation within it's borders.

But for the Christian freeman, whether we live or die, we can accept **NO KING BUT CHRIST!**

TO HELL WITH ANTICHRIST GOVERNORS!

TO HELL WITH ANTICHRIST PROPHETS!

TO HELL WITH ANTICHRIST JUDGES!

TO HELL WITH ANTICHRIST WARRIORS!

DEATH TO THE NEW WORLD ORDER!

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Last update - Sunday April 25, 1999, 11:53:32

God & Government - Christ IS King !

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. -Isaiah 9:6-7

The United States of America is doomed! She has been from her birth. Her destiny, like that of all pagan dominions, is ultimate destruction. "What?", you say, "I thought this was a Christian nation. How could God allow the death of the U.S.A.?"

Was the United States ever a Christian nation? It is true that when the Pilgrims settled in the New World they were a covenant people, that they submitted civil authority to the One and Only King. Was this carried forward into all the Colonies and ultimately into the Constitution of the United States? Sadly, no, it was not.

When the Constitution for the United States was first proposed, certain delegates to the convention argued for the inclusion in the Preamble of a statement recognizing Christ as the ultimate head of all government. Antichrist delegates were successful in defeating this proposal.

After this pagan Constitution had been adopted, godly men repeatedly attempted to amend the document to correct this grievous error -

At least nine times since that date a resolution proposing an amendment to the preamble has been introduced into Congress. However, it has never got beyond the committee to which it had been referred. The following is the pioneer resolution as it was introduced by Mr. Frye of Maine:

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of God in all the affairs of men and nations, and grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word, invoke His Guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form, etc."

Nationalism and Religion in America, 1774-1789; p. 479
by Edward Frank Humphrey, Ph.D.; 1924
reprint New York / Russell & Russell, 1965

The United States of America has never been, nor ever shall be, a Covenant Nation. Though having a large population of God fearing people at her inception (and proportionately a lesser one now) the national government has never submitted to the King of Kings and is therefore damned to destruction.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. -Psalm 2

It is long past time that Christians recognize that they cannot support this antichrist government. In fact, it is our Christian duty to oppose.

Excerpted from: **The Original Covenanter and Contending Witness** [magazine]

When is Civil Government so Constituted that Christians can Swear Allegiance to It?

We assume that this is a legitimate subject of inquiry, and we are confident that it is, at the present time, one of much practical importance. The time has gone by, we trust forever, for the false and pernicious dogma - that allegiance is due whatever government exists, irrespective of its moral character - to be maintained by intelligent Christians. With them it is scarcely any longer a serious question, in theory at least, whether or not the divine law is above all human laws. The assumptions of infidelity have become so arrogant, and betray so clearly its purpose to make the will of man supreme, that the religious mind has become aroused in some degree to a sense of the practical value of a truth long treated as an abstraction, receiving only a cold and inoperative assent.

We do not propose, in this article, to contest the point with infidelity. It is wiser to endeavor to harmonize the friends of truth, and persuade them to take the only position from which the common foe can be successfully attacked. Those who, few in number, have contended long for the supremacy of the law of God in civil things, while professed Christians generally are either silent or opposing, have a right to be heard, and should speak out, that their weight may be felt in bringing matters to a proper issue in the great moral conflict already commenced. With this view we propose, in a few particulars, to answer the inquiry at the head of this article.

First: Civil government, in order to receive the allegiance of Christians, should recognize the God of the Bible as the source of power. "King of nations," (Jer. 10:7), is one of His titles. Is this an unmeaning title, conferring an empty honor on the object of all true fear and worship? Does it not indicate that nations are His subjects - that he rules over them, and that they are under obligation to acknowledge and submit to His authority. But where should this obedience begin, or what is its first act? It is perfectly clear that there cannot be obedience where there is no recognition of the authority to which it is due. The want of this vitiates all that follows, for it is a practical refusal of subjection - a constructive declaration of independence. The title, "King of nations," and elsewhere, "King of Kings," means more than that God governs nations by His providence as He governs the irrational and inanimate creatures; it asserts his prerogative of ruling them, by his moral law, and it implies the duty on their part of owning Him as their King.

"There is no power but of God: the powers that be, are ordained of God." Rom. 13:1. The true meaning of these propositions is, that God is the author of civil rule. He has instituted it in His word, and He constitutes it according to His word. When it is so constituted it is a power ordained of God; but when it is not so constituted - when the authority of God is not owned - it is not the higher power to which every soul is commanded to be subject. Of such, God himself says, "They have set up kings, but not by me; they have made them princes, and I knew it not." Hos. 8:4.

Can Christians be active participants in the sin of disowning the authority of the "King of nations?" Can they ignore the existence of the source of power? What says an enlightened conscience? We are sure its decision will be, they cannot.

Second: In order that Christians may own allegiance to civil government, it must acknowledge the authority of Messiah. This nations are commanded to do under pain of divine displeasure. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth - kiss the Son, lest he be angry," (Ps. 2:10,12). The Lord Jesus Christ is appointed heir of all things, (Heb. 1:20). All power in heaven and in earth is given to Him, (Matt. 28:18). He is given to be the head over all things to the Church, (Eph. 1:22). One of His official titles is "Prince of the kings of the earth," (Rev. 1:5). We need not multiply proofs of the truth that civil rule is put under the Mediator. It is found everywhere in the Bible, and any view of the system of grace that does not include it, is essentially defective.

But are nations under no corresponding obligation? Are not authority and obedience correlate terms? Who will dare to say that though Christ is King of nations, nations are not bound to own Him as their King? or, to say what is not less impious, that though they are bound to acknowledge Him, they may omit to do so and be sinless? We are slow to believe that any thoughtful Christian would hesitate to say that nations sin in not subjecting themselves to Messiah's authority. Let it be borne in mind that the sin of refusing to submit to the Man of God's right hand is a sin in the nation's constitution, interwoven with its very existence. It must also be remembered that all such national sins are the sins of the people of which the nation is constituted. By becoming incorporated with the nation, they become partakers of its sins. They assume formally, and in a manner most clear, the responsibility of a national refusal to kiss the Son. They give their consent to, and unite in, the nation's treasonable declaration, "We will not have this man to reign over us."

Now we ask in all earnestness, can Christians, true fearers of God, do this? By their profession they declare that they are on Christ's side, that they will at all times own Him, and set His glory above every other consideration. How can they reconcile with this declaration made to Him, to the Church, and to the world, their refusal to testify against national dishonor done to Him by disregarding His authority, and what is still worse, their active participation in the great wrong? We are convinced that Christians have not given this subject the conscientious examination its importance demands, or they would not be found in sworn companionship with Christ's enemies.

Third: A government to which Christians owe allegiance must take the law of God as its rule. This is indeed included in the preceding observations; for in no other way can the authority of God be owned and obeyed. But the importance of the subject demands for it special consideration.

"The Word of God contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy God." To the truth of this proposition none who deserve the name of christian will hesitate to subscribe. It forms a part of the symbols of the faith of all Presbyterian Churches in every land. It is taught to their children [or should be!] among their earliest lessons, and its truth and importance commend themselves to every enlightened conscience.

Can it be admitted for a moment that the civil or political acts of men are exceptions to this rule? If so, it would read that the Bible is the only rule, except in civil things, in which the will of the people is the rule. This, though acted out by multitudes, would secure the assent of but few as a bald abstract proposition. In this instance the creed is better than the practice. But it should be remembered that a sound profession is no apology, still less justification, for wrong doing. If Christians unite with a nation that ignores all divine legislation, their creed, however sound; their declaration, however often repeated, that the Word of God is the only rule to direct men, is the merest trifling, that hardly deserves to be called hypocrisy. But in another aspect it is no light matter. "To him that knoweth to do good and doeth it not, to him it is sin," (James 4:17), is a declaration not without significance and importance to all whose practice contradicts their profession. They at least cannot plead in extenuation of this sin that they did not know that nations are required to obey the divine law, seeing they have placed among the fundamental principles of their faith a proposition that most obviously asserts this truth.

We do not hesitate to say that Christians incorporating with a government that rejects the divine law and places the will of the people or a constitution of their making in its place, practically disown its high claims, and are found in the company of those who deny a great truth clearly taught in the Word of God, and precious to every believer, and which engaging in the service of Christ they have pledged themselves to maintain at all hazard. What saith the Scripture? "The Lord is our Lawgiver, the Lord is our King," (Ps. 33:22). "There is one Lawgiver, who is able to save and to destroy," (James 4:12).

Fourth: A government that can receive the allegiance of Christians must give countenance and support to the Church. Can a Christian as a civilian ignore that spiritual institution with which are connected all his interests for eternity? Will he consent in any relation he sustains to place infidelity or a false or corrupted form of religion on a level with the religion that is "pure and undefiled before God and the Father," to honor "the bride, the Lamb's wife," no more than "the mother of harlots?" This is done by every government that does not recognize the Church as a heavenly institution, and is not to her "a nursing father," (Is. 49:23). And all who swear allegiance to such a government do this under solemnity, and we must add by the perversion, of an oath. What Christian would swear that a nation should not recognize the true Church and distinguish between her and all false systems of religion? From such an oath every pious mind would recoil. And yet how many do not hesitate to do substantially the same thing in a concrete form, by swearing allegiance to a government of which it is a boasted excellence that it makes no distinction between Christianity and infidelity.

I lay down this maxim of divinity [i.e. theology]; Tyranny being a work of Satan, is not from God, because sin either habitual or actual, is not from God; the power that is, must be from God; the Magistrate as Magistrate, is good, in nature of office, and the intrinsical end of his office, Rom 13:4, for he is the Minister of God for thy good; and therefore an ethical, political, or moral, power to oppress, is not from God, and is not a power, but a licentious deviation of a power, and is no more from God, then a license to sin, but [rather] from sinful nature, and the old serpent. -Samuel Rutherford. (*Lex,Rex*, 1644).

Religion is the whole Bible: sects pick out a part of it. But what whole? The LIVING whole, to be sure - not the dead whole: the SPIRIT; not the letter.

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The Missing 13th Amendment

David Dodge, Researcher

Alfred Adask, Editor

*This article first appeared in the August, 1991 issue of the **Antishyster**.*

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"TITLES OF NOBILITY" AND "HONOR"

In the winter of 1983, archival research expert David Dodge, and former Baltimore police investigator Tom Dunn, were searching for evidence of government corruption in public records stored in the Belfast Library on the coast of Maine.

By chance, they discovered the library's oldest authentic copy of the Constitution of the United States (printed in 1825). Both men were stunned to see this document included a 13th Amendment that no longer appears on current copies of the Constitution. Moreover, after studying the Amendment's language and historical context, they realized the principle intent of this "missing" 13th Amendment was to prohibit lawyers from serving in government.

So began a seven year, nationwide search for the truth surrounding the most bizarre Constitutional puzzle in American history -- the unlawful removal of a ratified Amendment from the Constitution of the United States. Since 1983, Dodge and Dunn have uncovered additional copies of the Constitution with the "missing" 13th Amendment printed in at least eighteen separate publications by ten different states and territories over four decades from 1822 to 1860.

In June of this year (1991), Dodge uncovered the evidence that this missing 13th Amendment had indeed been lawfully ratified by the state of Virginia and was therefore an authentic Amendment to the American Constitution. If the evidence is correct and no logical errors have been made, a 13th Amendment restricting lawyers from serving in government was ratified in 1819 and removed from our Constitution during the tumult of the Civil War. Since the Amendment was never lawfully repealed, it is still the Law today. The implications are enormous.

The story of this "missing" Amendment is complex and at times confusing because the political issues and vocabulary of the American Revolution were different from our own. However, there are essentially two issues:

- What does the Amendment mean?
- Was the Amendment ratified?

Before we consider the issue of ratification, we should first understand the Amendment's meaning and consequent current relevance.

MEANING of the 13th Amendment

The "missing" 13th Amendment to the Constitution of the United States reads as follows:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honour, or shall without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

At the first reading, the meaning of this 13th Amendment (also called the "title of nobility" Amendment) seems obscure, unimportant. The references to "nobility", "honour", "emperor", "king", and "prince" lead us to dismiss this amendment as a petty post-revolution act of spite directed against the British monarchy. But in our modern world of Lady Di and Prince Charles, anti-royalist sentiments seem so archaic and quaint, that the Amendment can be ignored. Not so. Consider some evidence of its historical significance:

- First, "titles of nobility" were prohibited in both Article VI of the Articles of Confederation (1777) and in Article I, Sections 9 and 10 of the Constitution of the United States (1787);
- Second, although already prohibited by the Constitution, an additional "title of nobility" amendment was proposed in 1789, again in 1810, and according to Dodge, finally ratified in 1819.

Clearly, the founding fathers saw such a serious threat in "titles of nobility" and "honors" that anyone receiving them would forfeit their citizenship. Since the government prohibited "titles of nobility" several times over four decades, and went through the amending process (even though "titles of nobility" were already prohibited by the Constitution), it's obvious that the Amendment carried much more significance for our founding fathers than is readily apparent today.

HISTORICAL CONTEXT

To understand the meaning of this "missing" 13th Amendment, we must understand its historical context -- the era surrounding the American Revolution. We tend to regard the notion of "Democracy" as benign, harmless, and politically unremarkable. But at the time of the American Revolution, King George III and the other monarchies of Europe saw Democracy as an unnatural, ungodly ideological threat, ¹ every bit as dangerously radical as Communism was once regarded by modern Western nations. Just as the 1917 Communist Revolution in Russia spawned other revolutions around the world, the American Revolution provided an example and incentive for people all over the world to overthrow their European monarchies.

Even though the Treaty of Paris ended the Revolutionary War in 1783, the simple fact of our existence threatened the monarchies. The United States stood as a heroic role model for other nations, that inspired them to also struggle against oppressive monarchies. The French Revolution (1789-1799) and the Polish national uprising (1794) were in part encouraged by the American Revolution. Though we stood like a beacon of hope for most of the world, the monarchies regarded the United States as a political typhoid Mary, the principle source of radical democracy that was destroying monarchies around the world. The monarchies must have realized that if the principle source of that infection could be destroyed, the rest of the world might avoid the contagion and the monarchies would be saved.

Their survival at stake, the monarchies sought to destroy or subvert the American system of government. Knowing they couldn't destroy us militarily, they resorted to more covert methods of political subversion, employing spies and secret agents skilled in bribery and legal deception -- it was, perhaps, the first "cold war". Since governments run on money, politicians run for money, and money is the usual enticement to commit treason, much of the monarchy's counter- revolutionary efforts emanated from English banks.

DON'T BANK ON IT (Modern Banking System)

The essence of banking was once explained by Sir Josiah Stamp, a former president of the Bank of England:

"The modern banking system manufactures money out of nothing. The process is perhaps the most astounding piece of sleight of hand that was ever invented. Banking was conceived in inequity and born in sin... Bankers own the earth. Take it away from them but leave them the power to create money, and, with a flick of a pen, they will create enough money to buy it back again... Take this great power away from them, or if you want to continue to be the slaves of bankers and pay the cost of your own slavery, then let bankers continue to create money and control credit."

The last great abuse of our banking system caused the depression of the 1930's. Today's abuses may cause another. Current S&L and bank scandals illustrate the on-going relationships between banks, lawyers, politicians, and government agencies (look at the current BCCI bank scandal, involving lawyer Clark Clifford, politician Jimmy Carter, the Federal Reserve, the FDIC, and even the CIA). These scandals are the direct result of years of law-breaking by an alliance of bankers and lawyers using their influence and money to corrupt the political process and rob the public. (Think you're not being robbed? Guess who's going to pay the bill for the excesses of the S&L's, taxpayer? You are.)

The systematic robbery of productive individuals by parasitic bankers and lawyers is not a recent phenomenon. This abuse is a human tradition that predates the Bible and spread from Europe to America despite early colonial prohibitions.

When the first United States Bank was chartered by Congress in 1790, there were only three state banks in existence. At one time, banks were prohibited by law in most states because many of the early settlers were all too familiar with the practices of the European goldsmith banks.

Goldsmith banks were safe-houses used to store client's gold. In exchange for the deposited gold, customers were issued notes (paper money) which were redeemable in gold. The goldsmith bankers quickly succumbed to the temptation to issue "extra" notes, (unbacked by gold). Why? Because the "extra" notes enriched the bankers by allowing them to buy property with notes for gold that they did not own, gold that did not even exist.

Colonists knew that bankers occasionally printed too much paper money, found themselves over-leveraged, and caused a "run on the bank". If the bankers lacked sufficient gold to meet the demand, the paper money became worthless and common citizens left holding the paper were ruined. Although over-leveraged bankers were sometimes hung, the bankers continued printing extra money to increase their fortunes at the expense of the productive members of society. (The practice continues to this day, and offers "sweetheart" loans to bank insiders, and even provides the foundation for deficit spending and our federal government's unbridled growth.)

PAPER MONEY

If the colonists forgot the lessons of goldsmith bankers, the American Revolution refreshed their memories. To finance the war, Congress authorized the printing of continental bills of credit in an amount not to exceed \$200,000,000. The States issued another \$200,000,000 in paper notes. Ultimately, the value of the paper money fell so low that they were soon traded on speculation from 5000 to 1000 paper bills for one coin.

It's often suggested that our Constitution's prohibition against a paper economy -- "*No State shall... make any Thing but gold and silver Coin a tender in Payment of Debts*" -- was a tool of the wealthy to be worked to the disadvantage of all others. But only in a "paper" economy can money reproduce itself and increase the claims of the wealthy at the expense of the productive.

"Paper money," said Pelatiah Webster, "*polluted the equity of our laws, turned them into engines of oppression, corrupted the justice of our public administration, destroyed the fortunes of thousands who had confidence in it, enervated the trade, husbandry, and manufactures of our country, and went far to destroy the morality of our people.*"

CONSPIRACIES

A few examples of the attempts by the monarchies and banks that almost succeeded in destroying the United States:

According to the Tennessee Laws (1715-1820, vol. II, p. 774), in the 1794 Jay Treaty, the United States agreed to pay 600,000 pounds sterling to King George III, as reparations for the American revolution. The Senate ratified the treaty in secret session and ordered that it not be published. When Benjamin Franklin's grandson published it anyway, the exposure and resulting public uproar so angered the Congress that it passed the Alien and Sedition Acts (1798) so federal judges could prosecute editors and publishers for reporting the truth about the government.

Since we had won the Revolutionary War, why would our Senators agree to pay reparations to the loser? And why would they agree to pay 600,000 pounds sterling, eleven years after the war ended? It doesn't make sense, especially in light of Senate's secrecy and later fury over being exposed, unless we assume our Senators had been bribed to serve the British monarchy and betray the American people. That's subversion.

The United States Bank had been opposed by the Jeffersonians from the beginning, but the Federalists (the pro-monarchy party) won out in its establishment. The initial capitalization was \$10,000,000 -- 80% of which would be owned by foreign bankers. Since the bank was authorized to lend up to \$20,000,000 (double its paid in capital), it was a profitable deal for both the government and the bankers since they could lend, and collect interest on, \$10,000,000 that didn't exist.

However, the European bankers outfoxed the government and by 1796, the government owed the bank \$6,200,000 and was forced to sell its shares. (By 1802, our government owned no stock in the United States Bank.)

The sheer power of the banks and their ability to influence representative government by economic manipulation and outright bribery was exposed in 1811, when the people discovered that European banking interests owned 80% of the bank. Congress therefore refused to renew the bank's charter. This led to the withdrawal of \$7,000,000 in specie by European investors, which in turn, precipitated an economic recession, and the War of 1812. That's destruction.

There are undoubtedly other examples of the monarchy's efforts to subvert or destroy the United States; some are common knowledge, others remain to be disclosed to the public. For example, David Dodge discovered a book called "2 VA LAW" in the Library of Congress Law Library. According to Dodge, *"This is an un-catalogued book in the rare book section that reveals a plan to overthrow the constitutional government by secret agreements engineered by the lawyers. That is one of the reasons why this amendment was ratified by Virginia and the notification was lost in the mail. There is no public record that this book exists."*

That may sound surprising, but according to The Gazette (5/10/91), *"the Library of Congress has 349,402 un-catalogued rare books and 13.9 million un-catalogued rare manuscripts."* There may be secrets buried in that mass of documents even more astonishing than a missing Constitutional Amendment.

TITLES OF NOBILITY

In seeking to rule the world and destroy the United States, bankers committed many crimes. Foremost among these crimes were fraud, conversion, and plain old theft. To escape prosecution for their crimes, the bankers did the same thing any career criminal does. They hired and formed alliances with the best lawyers and judges money could buy. These alliances, originally forged in Europe (particularly in Great Britain), spread to the colonies, and later into the newly formed United States of America.

Despite their criminal foundation, these alliances generated wealth, and ultimately, respectability. Like any modern member of organized crime, English bankers and lawyers wanted to be admired as "legitimate businessmen". As their criminal fortunes grew so did their usefulness, so the British monarchy legitimized these thieves by granting them "titles of nobility".

Historically, the British peerage system referred to knights as "Squires" and to those who bore the knight's shields as "Esquires". As lances, shields, and physical violence gave way to the more civilized means of theft, the pen grew mightier (and more profitable) than the sword, and the clever wielders of those pens (bankers and lawyers) came to hold titles of nobility. The most common title was "Esquire" (used, even today, by some lawyers).

INTERNATIONAL BAR ASSOCIATION

In Colonial America, attorneys trained attorneys but most held no "title of nobility" or "honor". There was no requirement that one be a lawyer to hold the position of district attorney, attorney general, or judge; a citizen's "counsel of choice" was not restricted to a lawyer; there were no state or national bar associations. The only organization that certified lawyers was the International Bar Association (IBA), chartered by the King of England, headquartered in London, and closely associated with the international banking system. Lawyers admitted to the IBA received the rank "Esquire" -- a "title of nobility". "Esquire" was the principle title of nobility which the 13th Amendment sought to prohibit from the United States. Why? Because the loyalty of "Esquire" lawyers was suspect. Bankers and lawyers with an "Esquire" behind their names were agents of the monarchy, members of an organization whose principle purposes were political, not economic, and regarded with the same wariness that some people today reserve for members of the KGB or the CIA.

Article 1, Sect. 9 of the Constitution sought to prohibit the International Bar Association (or any other agency that granted titles of nobility) from operating in America. But the Constitution neglected to specify a penalty, so the prohibition was ignored, and agents of the monarchy continued to infiltrate and influence the government (as in the Jay Treaty and the US Bank charter incidents). Therefore, a "title of nobility" amendment that specified a penalty (loss of citizenship) was proposed in 1789, and again in 1810. The meaning of the amendment is seen in its intent to prohibit persons having titles of nobility and loyalties to foreign governments and bankers from voting, holding public office, or using their skills to subvert the government.

HONOR

The missing Amendment is referred to as the "title of nobility" Amendment, but the second prohibition against "honour" (honor), may be more significant.

According to David Dodge, Tom Dunn, and Webster's Dictionary, the archaic definition of "honor" (as used when the 13th Amendment was ratified) meant anyone "obtaining or having an advantage or privilege over another". A contemporary example of an "honor" granted to only a few Americans is the privilege of being a judge: Lawyers can be judges and exercise the attendant privileges and powers; non-lawyers cannot.

By prohibiting "honors", the missing Amendment prohibits any advantage or privilege that would grant some citizens an unequal opportunity to achieve or exercise political power. Therefore, the second meaning (intent) of the 13th Amendment was to ensure political equality among all American citizens, by prohibiting anyone, even government officials, from claiming or exercising a special privilege or power (an "honor") over other citizens.

If this interpretation is correct, "honor" would be the key concept in the 13th Amendment. Why? Because, while "titles of nobility" may no longer apply in today's political system, the concept of "honor" remains relevant. For example, anyone who had a specific "immunity" from lawsuits which were not afforded to all citizens, would be enjoying a separate privilege, an "honor", and would therefore forfeit his right to vote or hold public office. Think of the "immunities" from lawsuits that our judges, lawyers, politicians, and bureaucrats currently enjoy. As another example, think of all the "special interest" legislation our government passes: "special interests" are simply euphemisms for "special privileges" (honors).²

WHAT IF? (Implications if Restored)

If the missing 13th Amendment were restored, "special interests" and "immunities" might be rendered unconstitutional. The prohibition against "honors" (privileges) would compel the entire government to operate under the same laws as the citizens of this nation. Without their current personal immunities (honors), our judges and I.R.S. agents would be unable to abuse common citizens without fear of legal liability. If this 13th Amendment were restored, our entire government would have to conduct itself according to the same standards of decency, respect, law, and liability as the rest of the nation. If this Amendment and the term "honor" were applied today, our government's ability to systematically coerce and abuse the public would be all but eliminated.

Imagine! A government without special privileges or immunities. How could we describe it? It would be ... almost like ... a government ... of the people ... by the people ... for the people!

Imagine: a government ... whose members were truly accountable to the public; a government that could not systematically exploit its own people! It's unheard of ... it's never been done before. Not ever in the entire history of the world.

Bear in mind that Senator George Mitchell of Maine and the National Archives concede this 13th Amendment was proposed by Congress in 1810. However, they explain that there were seventeen states when Congress proposed the "title of nobility" Amendment; that ratification required the support of thirteen states, but since only twelve states supported the Amendment, it was not ratified. The Government Printing Office agrees; it currently prints copies of the Constitution of the United States which include the "title of nobility" Amendment as proposed, but un-ratified.

Even if this 13th Amendment were never ratified, even if Dodge and Dunn's research or reasoning is flawed or incomplete, it would still be an extraordinary story. Can you imagine, can you understand how close we came to having a political paradise, right here on Earth? Do you realize what an extraordinary gift our forebears tried to bequeath us? And how close we came? One vote. One state's vote.

The federal government concedes that twelve states voted to ratify this Amendment between 1810 and 1812. But they argue that ratification require thirteen states, so the Amendment lays stillborn in history, unratified for lack of a just one more state's support. One vote.

David Dodge, however, says one more state did ratify, and he claims he has the evidence to prove it.

PARADISE LOST, RATIFICATION FOUND

In 1789, the House of Representatives compiled a list of possible Constitutional Amendments, some of which would ultimately become our Bill of Rights. The House proposed seventeen; the Senate reduced the list to twelve. During this process that Senator Tristram Dalton (Mass.) proposed an Amendment seeking to prohibit and provide a penalty for any American accepting a "title of Nobility" (RG 46 Records of the U.S. Senate). Although it wasn't passed, this was the first time a "title of nobility" amendment was proposed.

Twenty years later, in January, 1810, Senator Reed proposed another "Title of Nobility" Amendment (History of Congress, Proceedings of the Senate, p. 529- 530). On April 27, 1810, the Senate voted to pass this 13th Amendment by a vote of 26 to 1; the House resolved in the affirmative 87 to 3; and the following resolve was sent to the States for ratification:

"If any citizen of the United States shall Accept, claim, receive or retain any title of nobility or honour, or shall, without the consent of Congress, accept and retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them."

The Constitution requires three-quarters of the states to ratify a proposed amendment before it may be added to the Constitution. When Congress proposed the "Title of Nobility" Amendment in 1810, there were seventeen states, thirteen of which would have to ratify for the Amendment to be adopted. According to the National Archives, the following is a list of the twelve states that ratified, and their dates of ratification:

Ratification of Original 13th Amendment	
Maryland, Dec. 25, 1810	Kentucky, Jan. 31, 1811
Ohio, Jan. 31, 1811	Delaware, Feb. 2, 1811
Pennsylvania, Feb. 6, 1811	New Jersey, Feb. 13, 1811
Vermont, Oct. 24, 1811	Tennessee, Nov. 21, 1811
Georgia, Dec. 13, 1811	North Carolina, Dec. 23, 1811
Massachusetts, Feb. 27, 1812	New Hampshire, Dec. 10, 1812

Before a thirteenth state could ratify, the War of 1812 broke out with England. By the time the war ended in 1814, the British had burned the Capitol, the Library of Congress, and most of the records of the first 38 years of government. Whether there was a connection between the proposed "title of nobility" amendment and the War of 1812 is not known. However, the momentum to ratify the proposed Amendment was lost in the tumult of war.

Then, four years later, on December 31, 1817, the House of Representatives resolved that President Monroe inquire into the status of this Amendment. In a letter dated February 6, 1818, President Monroe reported to the House that the Secretary of State Adams had written to the governors of Virginia, South Carolina and Connecticut to tell them that the proposed Amendment had been ratified by twelve States and rejected by two (New York and Rhode Island), and asked the governors to notify him of their legislature's position. (House Document No. 76) (This, and other letters written by the President and the Secretary of State during the month of February, 1818, note only that the proposed Amendment had not yet been ratified. However, these letters would later become crucial because, in the absence of additional information they would be interpreted to mean the amendment was never ratified).

On February 28, 1818, Secretary of State Adams reported the rejection of the Amendment by South Carolina. [House Doc. No. 129]. There are no further entries regarding the ratification of the 13th Amendment in the Journals of Congress; whether Virginia ratified is neither confirmed nor denied. Likewise, a search through the executive papers of Governor Preston of Virginia does not reveal any correspondence from Secretary of State Adams. (However, there is a journal entry in the Virginia House that the Governor presented the House with an official letter and documents from Washington within a time frame that conceivably includes receipt of Adams' letter.)

Again, no evidence of ratification; none of denial.

However, on March 10, 1819, the Virginia legislature passed Act No. 280 (Virginia Archives of Richmond, "misc." file, p. 299 for micro-film):

"Be it enacted by the General Assembly, that there shall be published an edition of the Laws of this Commonwealth in which shall be contained the following matters, that is to say: the Constitution of the united States and the amendments thereto..."

This act was the specific legislated instructions on what was, by law, to be included in the re-publication (a special edition) of the Virginia Civil Code. The Virginia Legislature had already agreed that all Acts were to go into effect on the same day -- the day that the Act to re-publish the Civil Code was enacted. Therefore, the 13th Amendment's official date of ratification would be the date of re- publication of the Virginia Civil Code: March 12, 1819.

The Delegates knew Virginia was the last of the 13 States that were necessary for the ratification of the 13th Amendment. They also knew there were powerful forces allied against this ratification so they took extraordinary measures to make sure that it was published in sufficient quantity (4,000 copies were ordered, almost triple their usual order), and instructed the printer to send a copy to President James Monroe as well as James Madison and Thomas Jefferson. (The printer, Thomas Ritchie, was bonded. He was required to be extremely accurate in his research and his printing, or he would forfeit his bond.)

In this fashion, Virginia announced the ratification: by publication and dissemination of the Thirteenth Amendment of the Constitution.

There is question as to whether Virginia ever formally notified the Secretary of State that they had ratified this 13th Amendment. Some have argued that because such notification was not received (or at least, not recorded), the Amendment was therefore not legally ratified. However, printing by a legislature is prima facie evidence of ratification. Further, there is no Constitutional requirement that the Secretary of State, or anyone else, be officially notified to complete the ratification process. The Constitution only requires that three- fourths of the states ratify for an Amendment to be added to the Constitution. If three-quarters of the states ratify, the Amendment is passed. Period. The Constitution is otherwise silent on what procedure should be used to announce, confirm, or communicate the ratification of amendments.

Knowing they were the last state necessary to ratify the Amendment, the Virginians had every right announce their own and the nation's ratification of the Amendment by publishing it on a special edition of the Constitution, and so they did.

Word of Virginia's 1819 ratification spread throughout the States and both Rhode Island and Kentucky published the new Amendment in 1822. Ohio first published in 1824. Maine ordered 10,000 copies of the Constitution with the 13th Amendment to be printed for use in the schools in 1825, and again in 1831 for their Census Edition. Indiana Revised Laws of 1831 published the 13th Article on p. 20. Northwestern Territories published in 1833. Ohio published in 1831 and 1833. Then came the Wisconsin Territory in 1839; Iowa Territory in 1843; Ohio again, in 1848; Kansas Statutes in 1855; and Nebraska Territory six times in a row from 1855 to 1860.

So far, David Dodge has identified eleven different states or territories that printed the Amendment in twenty separate publications over forty-one years. And more editions including this 13th Amendment are sure to be discovered. Clearly, Dodge is onto something.

You might be able to convince some of the people, or maybe even all of them, for a little while, that this 13th Amendment was never ratified. Maybe you can show them that the ten legislatures which ordered it published eighteen times we've discovered (so far) consisted of ignorant politicians who don't know their amendments from their... ahh, articles. You might even be able to convince the public that our forefathers never meant to "outlaw" public servants who pushed people around, accepted bribes or special favors to "look the other way." Maybe. But before you do, there's an awful lot of evidence to be explained.

THE AMENDMENT DISAPPEARS

In 1829, the following note appears on p. 23, Vol. 1 of the New York Revised Statutes:

"In the edition of the Laws of the U.S. before referred to, there is an amendment printed as article 13, prohibiting citizens from accepting titles of nobility or honor, or presents, offices, &c. from foreign nations. But, by a message of the president of the United States of the 4th of February, 1818, in answer to a resolution of the house of representatives, it appears that this amendment had been ratified only by 12 states, and therefore had not been adopted. See Vol. IV of the printed papers of the 1st session of the 15th congress, No. 76."

In 1854, a similar note appeared in the Oregon Statutes. Both notes refer to the Laws of the United States, 1st vol. p. 73(or 74).

It's not yet clear whether the 13th Amendment was published in Laws of the United States, 1st Vol., prematurely, by accident, in anticipation of Virginia's ratification, or as part of a plot to discredit the Amendment by making it appear that only twelve States had ratified. Whether the Laws of the United States Vol. 1 (carrying the 13th Amendment) was re-called or made-up is unknown. In fact, it's not even clear that the specified volume was actually printed -- the Law Library of the Library of Congress has no record of its existence.

However, because the notes' authors reported no further references to the 13th Amendment after the Presidential letter of February, 1818, they apparently assumed the ratification process had ended in failure at that time. If so, they neglected to seek information on the Amendment after 1818, or at the state level, and therefore missed the evidence of Virginia's ratification. This opinion -- assuming that the Presidential letter of February, 1818, was the last word on the Amendment -- has persisted.

However, despite Clayton's opinion, the Amendment continued to be published in various states and territories for at least another eleven years (the last known publication was in the Nebraska territory in 1860)

(end of report)

Gospel Plow's Notes

1. (GP note) The founders also found democracy a threat, as it amounts to nothing more, or less, than mob rule. The United States of America were established as independent republics. This is why the constitution in Article IV reads:

Article IV, Section 4.

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislatures cannot be convened), against domestic violence.

In a democracy, the people or their representatives may pass any law whatsoever that they deem necessary; thus inevitably the minority will be oppressed by the majority. In a republic, all law is subject to a higher standard, which Blackstone's Law Commentaries identifies as "God's Law", and any law that stands in conflict with this higher Law is null and void. A republic preserves the biblical concept that the government is a "minister" of God, upholding His righteous command to punish the evildoer and encourage good works. A democracy makes the majority "god", capable of determining good and evil by popular opinion.

2. (GP note) The above interpretation may be correct. Gospel Plow, however, regards the "**Order of Cincinnati**" created after the war by officers of the Continental Army in order to bestow upon themselves hereditary titles of nobility to be the abomination that inspired the original 13th Amendment.

See Mercy Otis Warren, **History of the Rise, Progress and Termination of the American Revolution** (Boston: 1805; reprint, Indianapolis: Liberty Fund, 1988), 615-22.

Perhaps, as is usually the case, there were a number of factors that inspired the original 13th Amendment... and an array of forces opposing its recognition as the law of the land.

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November 5, 1993

TO: Robert Miller
Governor of the State of Nevada

TO: Bruce Babbitt
Secretary of the Interior

TO: Michael Espy
Secretary of Agriculture

TO: Jim Baca, Director
Bureau of Land Management

TO: David Unger, Acting Chief
U.S. Forest Service

SUBJECT: PUBLIC LAND AND OTHER MATTERS RELATED THERETO

Gentlemen:

INTRODUCTION

My name is Dick Carver, I am a Nye County Commissioner, member of the Nevada State Land Use Planning Advisory Council, a member of the Consumer Advisory Panel to Sierra Pacific Power Company, past member of the Nevada State Conservation Commission, past member of the United States Department of Interior Bureau of Land Management Battle Mountain District Advisory Council, a conservationist, and a second generation rancher here in Smoky Valley, Nye County, Nevada. There are two more generations living on the Carver Ranch today, my son and my grandchildren. My ranch does not have any dependency on public lands for grazing, nor do I have any mining claims on public land today.

The Carver family has a long history involving the use of the public lands. The Carver family was in the cattle business when they came from Missouri to California in 1850. They drove 800 head of cattle from the Salt Lake area to Hangtown (Placerville), California, to supply beef for the miners of the California Gold Rush. The Carver family was the first family of non-hispanic, non-native American settlers to graze cattle on the public lands in what is now Yosemite National Park, including Yosemite Valley and Tuolumne Meadow. In 1869, because of drought, the Carvers moved their cattle south along the west slope of the Sierra Nevada mountains to the Kern River area, where they continue to operate today on public lands.

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Because of my "deep roots" in the public lands issue, and as a Nye County Commissioner, taking the oath of office to uphold the Constitution and laws of the United States and the Constitution and laws of the State of Nevada, I am addressing the above- mentioned topic.

These views are my own and as a Nye County Commissioner, but may or may not be the views of the Board of Nye County Commissioners. I am addressing the most critical issue before us today;

WHO OWNS THE PUBLIC LANDS IN NEVADA?**POINTS OF INTEREST**

1. The United States Federal Government, Department of the Interior, and the Department of Agriculture are now regulating and managing certain public lands within the borders of the State of Nevada.
2. The United States Federal Government, Department of the Interior, Bureau of Land Management (BLM) is in the process of developing a new Tonopah Resource Management Plan (RMP). "The purpose of the Tonopah RMP is to provide the BLM direction to manage its natural resources in the Tonopah Resource Area." (Draft Tonopah Resource Management Plan and Environmental Impact Statement, p 1-1).
3. The United States Federal Government, Department of the Interior, and the Department of Agriculture have presented "a proposal to improve management of rangeland ecosystems and the administration of livestock grazing on public lands." "As the nation's principal conservation agency, the Department of Interior has responsibility for most of our nationally-owned public lands and natural resources." (Rangeland Reform '94).
4. After a thorough review of the United States Constitution, and the intent and concerns of the framers of the United States Constitution, it does not contain any authorization for the Federal Government of the United States to own, hold, or exert its dominion over any public lands except for whatever land it needs for its own governmental purpose as specified. Furthermore, the United States Government is authorized to acquire such needed land in any of the several states, by purchase, providing it shall be with the consent

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of the legislature of the state involved, and for those purposes specified. Article 1, Section 8, Clause 17, of the United States Constitution, hereafter referred to as 1.8.17).

5. The State of Nevada legislature has granted certain cessions to the United States Federal Government pursuant to 1.8.17 in Nye County as follows: The land for the Post Office and Federal building in Tonopah (NRS 328.270 and NRS 328.280), the Federal acquisition of land required by the Department of Defense or Atomic Energy Commission. (Appendix B PART A - State Constitutional Provisions and Statutes of General Effect Relating to the Acquisition of Legislative Jurisdiction by the United States, for Nevada, found in Report of the Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States, Part I, The Facts and Committee Recommendations Submitted to the Attorney General and Transmitted to the President, April 1956, pages 175-178).

6. The Nevada Revised Statutes clearly limit federal jurisdiction over the land in Nevada.

NRS 328.075 (2) STATES AS FOLLOWS:

Federal jurisdiction over land to which this state has not ceded its jurisdiction is limited to carrying out governmental purposes **authorized by the Constitution** of the United States, and federal jurisdiction over lands held for other purposes is limited to that exercisable by an ordinary proprietor under the laws of this state. (my emphasis added).

7. The conclusion submitted to the Attorney General of the United States, the Honorable Herbert Brownell, Jr. and transmitted to President Eisenhower in 1956 by The Interdepartmental Committee for the Study of Jurisdiction over Federal Areas within the States is as follows:

1. "In the usual case there is an increasing preponderance of disadvantages over advantages as there increases the degree of legislative jurisdiction vested in the United States."

2. "With respect to the large bulk of federally owned or operated real property in the several states

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and outside of the District of Columbia, it is desirable that the federal government not receive, or retain, any measure whatever of legislative jurisdiction, but that it hold the installations and areas in a proprietorial interest status only, with the legislative jurisdiction remaining in the several states." (Id 70, Part I).

8. The intent of the framers of the Constitution of the United States was to guarantee to each of the states sovereignty over all matters within its boundaries except for those **powers specifically granted** to the United States as agent of the state. (NRS 321.596(4)). (my emphasis added).

9. The certain public lands mentioned in my first point of this letter are in fact public lands that belong to and are under the jurisdiction and control of the State of Nevada.

NRS 321.5973 STATES AS FOLLOWS:

Public lands and minerals are property of the State; rights and privileges under Federal laws to be preserved; administration of land to conform with Treaties and Compacts.

1. Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control.

2. Until equivalent measures are enacted by the State of Nevada, the rights and privileges of the people of the State of Nevada under the National Forest Reserve Transfer Act (16 U.S.C. □□ 471 et seq.), the General Mining Laws (30 U.S.C. □□ 21 et seq.), the Homestead Act (43 U.S.C. □□ 161 et seq.), the Taylor Grazing Act (43 U.S.C. □□ 315 et seq.), the Carey Act (43 U.S.C. □□ 641 et seq.), and the Public Rangelands Improvement Act (43 U.S.C. □□ 1901 et seq.), and all rights of way and easements for public utilities must be preserved under administration by the state.

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3. Public lands in Nevada which have been administered by the United States under international treaties or interstate compacts must continue to be administered by the state in conformance with those treaties or compacts. (Added to NRS by 1979, 1976).

10. On the public lands owned by Nevada, there is a split estate or other private property rights (i.e., water rights, minerals, grazing rights, timber rights, access rights, etc.). These rights must be recognized and are by state law.

NRS 321.5973(1) STATES AS FOLLOWS:

"Subject to existing rights, all public lands in Nevada and all minerals not previously appropriated are the property of the State of Nevada and subject to its jurisdiction and control."

11. The following discusses the administration of the public lands within the State of Nevada.

NRS 321.5977 STATES AS FOLLOWS:

Objectives in administering public lands. The public lands of Nevada must be administered in such a manner as to conserve and preserve natural resources, wildlife, artifacts, prehistoric sites and artifacts, paleontological resources and to permit the development of compatible public uses for recreation, agriculture, ranching, mining and timber production and the development, production and transmission of energy and other public utility services under principles of multiple use which provide the greatest benefit to the people of Nevada. (Added to NRS by 1979, 1365; A 1981, 323).

12. Nye County, as a governmental subdivision of the State of Nevada, is responsible for public lands management in cooperation with the State of Nevada on public lands within -the borders of Nye County. Nye County has a Policy Plan for Public Lands which was developed with the cooperation of the State of Nevada (NRS 321. 640-770) and approved by the Nye

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County Board of Commissioners on April 3, 1985. Nye County has been in the process of updating this plan. I have been holding any further action on this plan until I could research who owns the public lands.

In conclusion, unless evidence can be produced to the contrary, Nye County in cooperation with the State of Nevada, is the public land management authority within the borders of Nye County on all public lands with the exception of those lands pursuant to 1.8.17 of the United States Constitution.

ISSUES

To understand clearly how this conclusion was drawn, one must look back over the past history of the public lands. These lands at one time were called "public domain." We have to go back even further into the past, back to the original thirteen colonies (1783), where there was no "public domain" as we later came to know it. When the thirteen colonies became free sovereign states, all the land within the border of each state was either privately owned or belonged to that state. There was no central government, and each unit was a complete independent sovereign state or small nation unto itself. In the states that were created out of the Northwest Territory, lands not privately owned were called waste or unappropriated lands.

The book "Golden Fleece in Nevada" written by Judge Clel Georgetta states "In 1780, the Continental Congress adopted a resolution requesting the thirteen original states to surrender to the central government (the Confederation) all the lands they claimed in the territory west of their original boundaries to the Mississippi, so such lands could be sold to private interests for money to pay off the debt incurred by the Revolutionary War, and then the area would be divided into new states to be admitted into the Confederation on the same basis as the original states." (@ 151).

Judge Georgetta continues "The thirteen independent sovereign states were first joined together in a Federal Union known as 'The Confederation' and in 1781 ratified 'The Articles of Confederation and Perpetual Union.' Those Articles contain the following words:

Article II. Each state retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which

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is not by this confederation expressly delegated to the United States in Congress assembled.

Article IX. ...provides also that no state shall be deprived of territory for the benefit of the United States. (Id 150).

There can be no doubt that the purpose of guaranteeing each state its complete sovereignty was to waylay all fear of joining the organization. It was those words of guaranty in the Articles that the various states joined the 'Confederation' in order to form a Central Government to perform certain functions for all the states as a group. It was to be a central government with very limited power." (Id 151).

"The transfer of the dominion of the central government comprised of the land west of the Appalachian Mountains to the Mississippi became known as 'the Northwest Territory.' In 1787, the Continental Congress created, by the Articles of Confederation, passed a legislative act which came to be known as 'the ordinance of 1787' pertaining to the Northwest Territory. It contained these words":

"Section 13 ...to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the Federal Councils on an equal footing with the original states."

"Article V ...and whenever any of said states shall have sixty thousand free inhabitants therein, such state shall be admitted, by its delegates, into the Congress of the United States, on equal footing with the original states, in all respects whatsoever..." (Id 152, 153).

"In view of the fact that the Articles of Confederation did not contain any provision for the Central Government to own, hold, or control any public land, it was considered that the Central Government - 'The Confederation' - held these lands in trust for the states that would be later created in the area." (Id 152). "Since this was a legislative act adopted by the Continental Congress before the United States Constitution was adopted, there seemed some doubt that it continued to be in full legal effect. Therefore, after the new Constitution was in effect, the Congress of the United States, created by the Constitution, reenacted the ordinance of 1787 in its exact words." (Id 152).

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To insure the continuation of "the Articles of Confederation" and those of "the Ordinance of 1787", the Constitution of the United States which became effective on March 4, 1789 contains Article VI, Section 1 (hereafter referred to as 6.1).

6.1 STATES AS FOLLOWS:

"All debts contracted and engagements entered into before the adoption of this Constitution shall be as valid against the United States under this Constitution as under the Confederation."

The United States operates under the numerous restrictions of the Constitution. No matter what Congress or the States might wish to do, they have to stay within the boundaries of the Constitution. This is why the framers are credited with the invention of a new kind of republic based on "Constitutional Supremacy." This makes the "supremacy clause" the cornerstone of the whole American political structure." (The Makings of America, ~. Cleon Skousen @657).

The "Supremacy clause" Article VI, Section 2 (hereinafter referred to as 6.2) recognized both the supremacy of the United States Constitution and laws, and the supremacy of the State Constitution and laws.

6.2 STATES AS FOLLOWS:

"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."

The purpose of the supremacy clause was to prevent the States >from invading those areas which had been specifically delegated to the federal government. The framers were equally concerned with the possibility of the federal branches of government invading the supreme authority retained by the States or trying to acquire exclusive domination of areas in which there was joint jurisdiction. Either case involved the ugly word 'usurpation,' which all of the Framers so vigorously warned against. (Id 657- 658 The Makings of America, Skousen J. "The word supreme means

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no more than this - that the Constitution and laws made pursuant thereof, cannot be controlled or defeated by any other law...the State, as well as individuals, are bound by these laws; but the laws of Congress are restricted to a certain sphere, and when they depart from this sphere, they are no longer supreme or binding." (Id 659, Skousen citing Hamilton).

The misconception of the Supremacy Clause is "that Congress has supreme power." Congress has only those powers granted by the Constitution. The evidence is clear that "the laws of the United States shall be made according to the Constitution of the United States and shall be supreme." Another reading is that "the Constitution expressly confines this supremacy to laws made pursuant to the Constitution of the United States."

"This Constitution as the powers therein granted, is constantly to be the supreme law of the land... It is not the supreme law in the exercise of a power not granted. It can be supreme only in cases consistent with the powers specially granted, and not in usurpation." (Id 659, Skousen citing Davie).

6.2 (1ST PART) STATES AS FOLLOWS:

"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;..."

Given the most casual reading of this part of the provision clearly demonstrates that it is talking about the supremacy of the laws of the United States made pursuant to the United States Constitution.

6.2 (2ND PART) STATES AS FOLLOWS:

"...and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding."

Again, "even the most casual reading of this part of the provision clearly demonstrates that it is talking about the state constitution, not the national Constitution." This supremacy is with the States. (The Makings of America, Skousen @ 662).

The United States Congress was not granted the power to make state law pursuant to state constitution. Only the state can make laws pursuant to the state constitution. The United States Constitution," when adopted, will become a part of our state constitution; and the latter must yield to the former only in those cases where power is given by it. It is not to yield to it in any other case whatever..." (Id 659, Skousen citing Iredell).

Thus, I conclude that there are two supremacies, that of the United States Constitution and that of the State Constitution. State supremacy is "auxiliary" (Id 663) to the supremacy of the laws made pursuant to the United States Constitution. Powers not delegated in the United States Constitution to Congress are reserved to the States or to the people through the Tenth Amendment to the United States Constitution.

The Tenth Amendment, "powers retained by the states and the people," clearly strengthens my position that the powers granted to Congress through the Constitution of the United States by the people are limited, and all other powers are retained by the states or the people.

This amendment was adopted to reassure the people that the national government would not swallow up the states. It confirms that the states or the people retain all powers not given to the national government, (The Worldbook Encyclopedia CI-CZ Volume 4, page 798). (my emphasis added)

TENTH AMENDMENT STATES AS FOLLOWS:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

This brings us to the "powers granted to Congress." The enumerated powers delegated to Congress are clear. Congress shall have the exclusive power to make ALL federal laws, and that those laws would pertain only to the powers enumerated in the Constitution. (The Making of America, Skousen @ 252). From reading the intent of the framers of the Constitution, we begin to see how much they had suffered from war and what they had learned from their bitter experience with the weak constitutional structure of the Articles of Confederation. In 1787, "they sat in solemn contemplation of the powers they were not willing to admit they must relinquish to a central government. Many of

those powers were volatile and dangerous - open to abuse." (Id 371). The framers therefore tried to incorporate into the Constitution the necessary checks and balances so that if these powers were abused, there would be peaceful remedies available to protect the people and preclude the necessity of going to war to regain their rights. "One of the most important reasons the States united was to promote their mutual defense. Spelling out the war powers was, therefore, a highly significant segment of the Constitution." (Id 439). The enumerated powers of Article 1, Section 8, Clauses 11-16 are considered the war powers. One of the war powers, Article 1, Section 8, Clause 14 (hereinafter referred to as 1.8.14) has the word land in it.

1.8.14 STATES AS FOLLOWS:

1.8.14, "To make rules for the government and regulation of the land and naval forces."

This power clearly does not have anything to do with public lands, but refers to land forces (i.e., United States Army) and naval forces. "This provision gave the Congress the right to dictate the specific rules and regulations under which the land and naval forces of the United States would operate. This is a very important provision. The Constitution made the President the commander in chief, but it gave the Congress the power to lay down the regulations and restrictions under which, he would be required to operate." (The Makings of Amer!ca, Skonsen @ 449).

It is also interesting to note that following the "war power" provisions 1.8.11-16, the next enumerated power 1.8.17 gives Congress the AUTHORITY to set up a ten square mile restricted area for the seat of government, to be exclusively under the control of the Congress, (Id 456) for Congress should have a permanent, secure location. The individual States had failed to protect Congress in the past. 1.8.17 also gives the Congress the AUTHORITY to exercise complete jurisdiction over lands and facilities for defense of the nation which it purchased with consent of the state legislatures for the purposes specified. Here, in this provision, is still the concern of war, and is the only enumerated power that mentions land.

1.8.17 STATES AS FOLLOWS:

"To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten square miles) as may, by cession of particular states and the

acceptance of Congress, become the seat of government of the United States and to exercise like authority overall places purchased, by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings."

1.8.17 is very clear that the people of the States empowered Congress to exercise complete jurisdiction and authority over **all lands or facilities purchased** within a state, providing it shall be with the **consent of the legislature of that state**. Such lands shall be used for the "erection of forts, magazines, arsenals, dock yards, and other needful buildings." Nowhere does Congress have enumerated power to exercise complete jurisdiction and authority over state owned public lands within the borders of Nevada. "It was assumed that as soon as a new teople of that state would acquire title to every acre of land other than a very small percentage granted to the federal government for the erection of forts, magazines, arsenals, dock yards, and other needful buildings." (The Making of America Skousen @ 458). (my emphasis added).

"The consent requirement of 1.8.17 was intended by the framers of the Constitution to preserve the State's jurisdictional integrity against federal encroachment. The federal government cannot, by unilateral action on its part, acquire legislative jurisdiction over an area within the exterior boundaries of a state." (Report of the Interdepartmental Committee for the study of Jurisdiction over Federal Areas within the States. Part II @ 46, 47).

Article 1, Section 8, Clause 18 (hereafter referred to as 1.8.18), which is called an "implied power" (The Making of America Skousen @ 778) gives the Congress the **AUTHORITY** to pass any other laws needed to implement the provisions of the Constitution. It does not delegate additional powers. "The Constitution had enumerated all the powers which the government should have, but did not say how they were to be exercised. This clause explained how they were to be exercised." (Id 459-460 Skousen citing Nicholas).

1.8.18 STATES AS FOLLOWS:

"To make all laws which shall be necessary and proper for carrying into execution, the foregoing powers, and all other powers vested by this

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Constitution in the government of the United States or any department or officer thereof."

We have reviewed Article I, the Legislative Branch which includes the powers granted to Congress, Section 8. There is Article II that is the Executive Branch, and Article III, the Judicial Branch, the three branches divide the powers of the United States government. This division, called the separation of powers, is designed to prevent any branch of the government from becoming too powerful.

Next there is Article IV, much of this article was taken word for word from the old Articles of Confederation. This Article is "the relation of the states to each other". (The World Book Encyclopedia CI-C2 @ 798M). This is another section of the United States Constitution that deals with land, **lands that are to become states**. This is the section that will be referred to as the statehood section, Article IV, Section 3 (hereinafter referred to as 4.3). At the time the United States Constitution was formed and adopted, remember that the Confederation held **the Northwest Territory** in trust for the establishment of states. Also remember that "the Articles of Confederation" and "the Ordinance of 1787" were valid under the new consiitution, 6.1. The question of how the new central government was going to form and admit new states in the future, beyond the original 13 states, had to be addressed. This is how and why Article IV, Section 3, Clause 1 (hereinafter referred to as 4.3.1) was inserted into the United States Constitution (my emphasis added).

4.3.1 STATES AS FOLLOWS:

New states may be admitted by the Congress in the Union; but no new states shall be formed or erected within the jurisdiction of any other state; nor shall any state be formed by the junction of two or more states, or parts of states, without the consent of the legislatures of the states concerned, as well as of the Congress.

Now that we see how the Constitution covers property in the future, what about the existing property that the government held from the original 13 states? How was Congress going to dispose of the lands pertaining to the **Northwest Territory** and any other property that the original 13 states had ceded to the Confederation, and recognized by the new Constitution in 6.1.

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This is how and why Article IV, Section 3, Clause 2 was inserted into the Constitution.

4.3.2 STATES AS FOLLOWS:

"The Congress shall have powers to dispose of and make all needful rules and regulations, respecting **the territory** belonging to the United States; and nothing in the Constitution shall be construed to prejudice any claim of the United States, or of any particular state." (my emphasis added).

The Supreme Court has decided this "property clause" pertains only to a **certain territory** at the time the Constitution was adopted and was considered to only last until **the territory** was made into states, and the debt was paid. Thereafter, the only power Congress was to have was to be one of the enumerated powers of 1.8 of the United States Constitutions. The statehood article surely **would not** have given Congress unlimited power to make **any laws** necessary and proper over whatever Congress wanted to do. This would have defeated the **limiting powers** of 1.8 of the United States Constitution and would also make it impossible to determine the exact powers retained by the states in the Tenth amendment.

Others consider this "property clause" as pertaining to a territory and property before it becomes a state, as when a state is admitted, all property is granted to the state on an equal footing with the original thirteen states.

It is true that Article 4, Section 3, Clause 2 of the Constitution states the Federal Government shall have power to make rules and regulations respecting "the territory or other property belonging to the United States." What did those words refer to? "...other property belonging to the United States" no doubt referred to its "forts, magazines, arsenals, dock yards, and other needful buildings" specifically listed in Article 1, Section 8, Clause 17. What did the word "territory" refer to? According to various debates among early American Statesmen, it referred to the lands west of the Appalachian Mountains which the central government had accepted from the original states to be held in trust until new states could be created and admitted to the Union as full sovereign states on an equal basis with the original states, which owned and had full dominion over all lands within their borders. (Golden Fleece in Nevada, Clcl Georgetta, Judge @153).

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The Framers of the Constitution could have enumerated other powers in 1.8 of the Constitution that could have included the **authority** for the federal government to own, manage and control all public lands. The enumerated powers delegated to Congress limits the control of land. The management and control of certain public lands were clearly **retained by the states** through the Tenth Amendment.

There were many lengthy debates in Congress on issues dealing with public lands. Senator Hendricks made one while speaking of the ordinance of 1787: "this union is in theory formed of sovereign, equal people and independent states. In the older members of this Confederation, the federal government sets up no claim to the waste and unappropriated lands, has no land office, derives no revenue from the sale of land. The ordinance contemplated the public lands as belonging to new states, after their admission in the union... As a further inducement to the new states to join the Confederation the ordinance stipulated that they should be admitted into the union... on an equal footing with the original states in all respects whatever, and the Constitution in substance of the same policy, provides that all engagements entered into before the adoption of the Constitution shall be as valid against the United States, under the Constitution as under the Confederation so that the Articles of Confederation, the Acts of Cessions, the ordinance of 1787 and the Constitution itself, form a perfect and harmonious chain of policy - the grand object of which was the union and equality of the states. Then Mr. President, if at all correct in this view, it may well be asked by what means have the new states been. deprived of their equality of the right of soil... The public lands should be ceded to the states in which they lie because their present condition is not warranted by the letter of the Constitution of this government... Its powers are carefully enumerated and specified. I deny, sir, the limits of the states, except for the purpose designated by the Constitution such as forts, magazines, arsenals, dockyards and other needful buildings, and to enable Congress to hold lands even for these purposes, the consent of the legislature of the states is declared to be necessary by the expressed language of the Constitution..." (Id 154, 155).

As one can see, waste or unappropriated lands, later public domain, and still later, public lands were always a concern and discussed, but their ownership and control were retained by the states through the 10th amendment to the Constitution.

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We definitely do not want to overlook treaties, because they are also "supreme law of the land."

A PORTION OF 6.2 STATES AS FOLLOWS:

"...and all Treaties made, or which shall be made, under the Authority of the United States, shall be made the supreme Law of the Land..."

Earlier, we mentioned the importance of "the ordinance of 1787." Let us now discuss a treaty between Mexico and the United States. It should be pointed out that there are several treaties of great importance to the public lands issue between 1787 and 1848 (i.e., Louisiana Purchase, etc.).

In 1848, by the Treaty of Guadalupe Hidalgo, Mexico ceded to the United States the vast southwest. "The states of California, Arizona, Nevada, Utah, and parts of New Mexico, Colorado, and Wyoming were carved out of this combination of purchase and treaty. This treaty contains an interesting section: ...shall be formed into free, sovereign, and independent states and incorporated into the Union of the United States as soon as possible, and the citizens thereof shall be accorded the enjoyment of all the rights, advantages, and immunities as citizens of the original states..." (Golden Fleece in Nevada, Judge Georgetta @ 165). This is very interesting because we are now talking about the very land that is to become the state of Nevada.

What is an independent sovereign state as one of the original thirteen states? It is a state that retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which is not expressly delegated to the United States Congress by the Constitution and shall not be deprived of **territory for the benefit of the United States**. (The articles of confederation, and 6.1 of the United States Constitution).

It is also very interesting to note that "when the original states became free sovereign states, all the land within the border of each state was to be either privately owned, or belong to the state." (Golden Fleece in Nevada, Judge Georgetta @ 150). Nevada cannot be a free sovereign state, as the original thirteen states, unless all the lands within its borders are either privately owned or belong to the state except those pursuant to 1.8.17. This is why the Federal Government must purchase, with the consent of the state legislature, land for specified

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purposes. The land belongs to the state, this was the intent of the framers of the United States Constitution and is the limit placed upon the federal government today.

It is important to look at how Nevada became a state. On March 21, 1864, Congress passed an act called "The Enabling Act."

THE ENABLING ACT STATES AS FOLLOWS:

A part of Section 1: "Enable the people of the Territory of Nevada to form a Constitution and State Government and for the admission of such State into the Union on an Equal Footing with the original States in all respects whatsoever."

So, again, we have the same intent as the Treaty of Guadalupe Hidalgo of 1848 - free sovereign state as the original thirteen states.

SECTION 4, CLAUSE 3 OF "THE ENABLING ACT" STATES AS FOLLOWS:

"That the people inhabiting said territory do agree to declare that they forever disclaim all right and title to the unappropriated public lands lying within said territory, and that the same shall be and remain at the sole and entire disposition of the United States..."

Let's get a clear reading and understanding of this part of "The Enabling Act." The United States Congress was the only one that could pass an act to allow the people of the Nevada Territory to form a Constitution and State Government and to admit this Territory into the Union as a state. (4.3.1 U.S. Constitution). The people of the Nevada Territory had no authority to pass this act. Research has shown that first, the people of the Territory of Nevada had to give up all their "interest" in the unappropriated lands of the Nevada territory to the Congress of the United States so Congress could pass said lands to the State of Nevada upon acceptance of Nevada into the Union. Then Nevada would become a free sovereign state as the original thirteen states relating to land.

If the unappropriated public lands referenced in "The Enabling Act" were not passed from Congress to the new state of Nevada and Congress held these lands in the name of the Federal Government, it would be a "violation of the United States Constitution as

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these lands are not pursuant to 1.8.17 of the U.S. Constitution." (Golden Fleece in Nevada, - Judge Georgetta @ 168). Remember that the Constitution limits what the federal government can own; it does not grant unlimited ownership to the federal government. It would also be a violation of:

- a. The Congressional Act of 1834 which provided any land held by the federal government within a new state would be held in trust for the state until it could pass into private hands.
- b. The Treaty of Guadalupe Hidalgo of 1848, as Nevada would be denied the right of a free sovereign as an original state in all respects whatsoever.

And it would be a breach of trust, and void President Lincoln's proclamation where he said, "...do hereby declare and proclaim that the said State of Nevada is admitted into the Union on an equal footing with the original states."

The Constitution of the United States provides the basis of government. It divides the powers and duties between the federal and state governments, limiting the power of the federal government, and the states retaining all other powers.

AUTHORITIES

Judicial review is the method used to answer basic questions as to what the Constitution means in case of dispute, and confirms the state and national governments with their constitutional limits. (The Worldbook Encyclopedia, U-V, Volume 20, page 83).

Review of some authorities from court cases relevant to the public lands issue.

"When the state of Alabama was admitted to the Union, one of the requirements laid down by the federal government was that the state must relinquish claim to all public lands within its borders. The compact between the United States and the state of Alabama provided that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state and that the same would remain at the sole disposal of the United States. That is almost the same wording we have in the Nevada 'Enabling Act.'" (Golden Fleece in Nevada, Judge Georgetta @ 158).

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"Later there was a dispute over the legal effect of such a compact. One party contended the federal government was the out- and-out owner of the land and had complete jurisdiction and sovereignty over it. The other party contended the federal government had no power under the Constitution to hold land in Alabama after it became a state." (Id 158).

"The dispute finally reached the Supreme Court of the United States in the case of: POLLARD V. HAGEN, 44 U.S., (3 How), 212 (1845) 11 Law Ed. 565. Fact: Pollard claimed the land in the City of Mobile under a patent issued by an act of Congress." (Id 158). "Hagen claimed the land by a chain of title through the state of Alabama going back to a 'Spanish Grant.' At the time Alabama was admitted to the Union as a state, this land was under the Mobile River, a navigable stream." (Id 158).

"The United States Supreme Court held Alabama had the same jurisdiction over navigable rivers, and the soil under them as the original thirteen states had. The compact (Enabling Act) through which Alabama became a state contained the provision 'that the people of Alabama forever disclaimed all right or title to the waste or unappropriated lands lying within the state, and that the same should remain at the sole disposal of the United States. The United States Supreme Court held that provision was **in violation of the United States Constitution and was therefore void.**'" (Id 158). (my emphasis added)

The misconception about the "Enabling Act" of Alabama and Nevada, is that the people of the **State of Alabama** disclaimed all right and title to waste or unappropriated lands after statehood, where in Nevada the **people of the Nevada territory** (before statehood) disclaimed all right and title to unappropriated public lands in the Nevada Territory. There is a very big difference. Could it be that the Nevada disclaimer (Enabling Act) is being interpreted as being the people of the STATE of Nevada rather than the people of the territory of Nevada? There is no constitutional provision for the people of a territory to discard the sovereignty and equal footing of a future state. The **people** of the **territory** of Nevada were **only** giving up their **interest** at that time to the unappropriated public lands.

NEVADA V. UNITED STATES 512 F. Supp. 166 (1981). The State of Nevada brought an action alleging that the Federal Land Policy and Management Act (FLPMA) of 1976 was unconstitutional. The question of ownership of the public lands was not asked. The court entered judgement for defendants that the FLPMA was

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constitutional. The Ninth Circuit affirmed the lower court decision and referenced that this case does not involve a claim to title of land. The Ninth Circuit upholding the lower court decision, "The federal government owns approximately 88 percent of the land within the borders of the state of Nevada, according to the uncontroverted allegation of the state in this case... Nevada agrees that this case does not involve the claim of title to land... Any further challenges to actual or anticipated federal action with respect to federally held land will arise in a different legal and historical context from that surrounding the 1964 moratorium which prompted this suit." (699 F 2d 486- 488, Judge Schroeder, Ninth Circuit).

"The purposes of the cessions of unappropriated lands to the federal government was for the land to be sold, and the proceeds applied to paying the public debt incurred in the Revolutionary War." "...[t]he United States never held any right to the vacant lands in any of the new states except temporarily to execute the trusts created by the original states in their deeds of cession of their western lands to the federal government. 'Both of these deeds of cession stipulated, that all the lands within the territory ceded, and not reserved or appropriated to other purposes, should be considered as a common fund for the benefit of all the United States, to be faithfully and bona fide deposited of for that purpose, and for no other use or purpose whatever.'" (Id 170, District Court citing POLLAND V. HAGEN).

In 1787, Congress also specified that new states shall be admitted into the Union "...on an equal footing with the original states in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

"Whenever the United States shall have fully executed these trusts, the municipal sovereignty of the new states will be complete throughout their respective borders, and they, and the original states, will be upon an equal foot, in all respects whatever." (Id 170, District Court citing POLLAND V. HAGEN).

The Nevada court addressing the property clause declares that "the limitations on what the federal government can do with its property, by reason of the origin of the property clause, apply only to lands within the original thirteen states..." (Id 171, citing UNITED STATES V. GRATIOT 39 U.S. (14 Pet) 526 10 L. Ed. 573) (1840).

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Said court discussed the reasons for insertion of the property clause in the Constitution. "The federal government was to be one of carefully limited powers, and it had no grant of authority to receive and administer the unappropriated lands and other properties, such as military equipment and supplies, which the thirteen original sovereign states wished to cede to it for the common good." (Id 170, District Court citing POLLAND V. HAGEN). The raising of money to pay the public debt by selling the lands was the main object of the cessions. The property clause provided the United States government with the power to take possession of the properties and protect them, so that they could be disposed of in an orderly fashion. It applies only to the property which the states held in common at that time, and has no reference whatever to any territory or other property which the new sovereignty might afterwards itself acquire." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 15, L. Ed. 691 (1856). "It does not speak of any territory, nor of territories, but uses language which, according to its legitimate meaning points to a particular thing. The power is given in relation only to the territory of the United States. That is, a territory then in existence, and known or claimed as the territory of the United States. It begins its enumeration of powers by that of depositing, in other words, meaning sale of the lands, or raising money from them, which as we already said, was the main object of the cessions, and which accordingly the first thing provided for in the article." DRED SCOTT V. STANFORD, 60 U.S. (19 How) 393, 436 (1856).

In KANSAS V. COLORADO, 206 U.S. 46, "The first article, treating legislative powers, does not make a general grant of legislative power. It reads Article 1, Section 1, all legislative powers herein granted shall be vested in a Congress, etc." Then, in Section 8 it mentions and defines the legislative powers that are granted. By reason of the fact that there is not a general grant of legislative power, it has become an accepted constitutional rule that this is a government of enumerated powers. Further, Kansas citing FAIRBANK V. UNITED STATES, 191 U.S. 283, 288: "We are not confronted here with a question of the extent of the powers of Congress, but one of the limitations imposed by the Constitution on its action, and it seems to us clear that the same rule and spirit of construction must also be recognized. If powers granted are to be taken as broadly granted and as carrying with them authority to pass those acts which may be reasonably necessary to carry them to full execution; in other words, if the Constitution in its grant of powers is to be construed that Congress shall be able to carry into full effect the powers

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granted, it is equally imperative that, where prohibition or limitation is placed upon the powers of Congress, prohibition or limitation should be enforced in its spirit and to its entirety. It would be a strange fault of construction that language granting powers is to be liberally construed, and that language of restriction is to be narrowly and technically construed." (Id 91).

"But it is useless to pursue the inquiry further in this direction. It is enough for the purpose of this case that each state has full jurisdiction over the lands within its borders, including the beds of streams and other waters." (Id 93).

ST. LOUIS-SAN FRANCISCO RY. V. SATTERFIELD 27F 2d 586 (1928), "The legislature of a state has unlimited power to transfer jurisdiction to the United States except as it may be restricted by state or federal Constitutions.'~

KLEPPE V. NEW MEXICO 426 U.S. 529, 49 L. Ed. 2d 34 (1976), is another constitutional issue like the Nevada case. The question asked was if the Wild and Free-Roaming Horse and Burros Act was constitutional. Here again this case did not involve a claim of title to the land. The Supreme Circuit Court found the Wild Horse Act constitutional.

This case was a reversal of the District Court ruling. Supreme Court Justice Marshall, "...appellees mistakenly read this language to limit Congress' power to regulate activity on the public lands...and while the furthest reaches of the power; granted by the Property Clause have not yet been definitively resolved, we have repeatedly observed that the power over the public lands thus entrusted to Congress is without limitation... we find that, as applied to this case, the act is a constitutional exercise of congressional power under the Property Clause...we need not, and do not decide whether the Property Clause would sustain the act in all of its conceivable applications." (Id 538, 539, 546).

A most recent case NEW YORK V. UNITED STATES 120 L. Ed 2d 120 (1992), "...the Constitution question is as old as the Constitution: it consists of discerning the proper division of authority between the federal government and the states. We conclude that while Congress has substantial power under the Constitution to encourage the states to provide for the disposal of the radioactive waste generated within their borders, the Constitution does not confer upon Congress the ability simply to

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compel the states to do so..." (Id 133).

"...If a power is delegated to Congress in the Constitution, the Tenth Amendment expressly disclaims any reservation of the power to the states; if a power is an attribute of state sovereignty reserved by the Tenth Amendment, it is necessarily a power the Constitution has not conferred on Congress." See UNITED STATES V. OREGON 366 U.S. 643, 649, 6 L E. 552, 66 S ct 438 (1946); OKLAHOMA EX REL. PHILLIPS V. GUY F. ATKINSON CO., 313 U.S. 508, 534, 85 L. Ed. 1487, 61 S ct 1050 (1941) (Id 137).

"It is in this sense that the Tenth Amendment 'states but a truism that all is retained which has not-been surrendered.' UNITED STATES V. DARBY, 312 U.S. 100, 124, 85 1 Ed. 609, 61 S ct 451, 132 ARL 1430 (1941). As Justice Story put it, 'This amendment is a mere affirmation of what, upon any just reasoning, is a necessary rule of interpreting the Constitution. Being an instrument of limited and enumerated powers, it follows irresistible, that what is not conferred, is withheld, and belongs to the state authorities...' (Id 137).

"Congress exercises its conferred power subject to the limitations contained in the Constitution." (Id 137). (my emphasis added).

The United States Constitution did not allow for the Congress to regulate private property in the states; the regulation of private property in any state falls under the sovereignty and jurisdiction of the state's policy power. In NEW YORK V. UNITED STATES, the court further states, "As an initial matter, Congress may not simply commandeer the legislative process of the states by directly compelling them to enact and enforce a federal regulatory program." HODEL V. VIRGINIA SURFACING MINING AND RECLAMATION ASSOCIATION INC., 452 U.S. 254, 288, 69 L Ed 2d 1, 101 S ct 2352 (1981). In HODEL, the court upheld the Surface Mining Control and Reclamation Act of 1977 precisely because it did not 'commandeer' the states into regulation mining." The court found that "the states are not compelled to enforce the steep-slope standard, to expend any state funds, or to participate in the federal regulatory program in any manner whatsoever." (Id 141).

IF THE STATE RATIFIED OR GIVES CONSENT TO ANY AUTHORITY WHICH IS NOT SPECIFICALLY GRANTED BY THE UNITED STATES CONSTITUTION, IT IS NULL AND VOID.

The NEW YORK court further states: "Where Congress exceeds its authority relative to the states; therefore, the departure from the Constitutional plan cannot be ratified by the "consent" of state officials." An analogy to the separation of powers among the branches of the federal government clarifies this point. The Constitution's division of power among the three branches is violated where one branch invades the territory of another, whether or not the encroached-upon branch approves the encroachment. In BUCKLEY V. VALEO, 424 U.S. 1, 118-137, 35 L. Ed. 2d 659, 96 S ct 612 (1976), for instance, the court held that the Congress had infringed the President's appointment power, despite the fact that the President himself had manifested his consent to the statute that caused the infringement by signing it into law. See NATIONAL LEAGUE OF CITIES V. USERY, 426 U.S., AT 842, N 12, 49 L. Ed. 2d 245, 96 S ct 2465...Congress cannot be expanded by the 'consent' of the governmental unit whose domain is thereby narrowed, whether that unit is the executive branch or the state's." (Id 154).

"State officials cannot consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution." (Id 154). (my emphasis added).

SUMMARY

When the United States Constitution was adopted, it was a new basic law of the land. Some people today consider it as the "Supreme Land Management Plan" (Cliff Gardner, Elko County Rancher/Historian, October 1, 1993).

The evidence is clear that the United States Constitution does not delegate any powers to Congress that allows Congress to grant to any federal agency legal claim to all public lands within Nevada's borders, except those pursuant to 1.8.17. Nor does Congress have any delegated power to grant power to the federal agencies to regulate private property on the public lands within Nevada's borders.

The Supreme Court of the United States holds that the federal government has no right or power under the constitution to own, hold control of, or exercise any complete municipal sovereignty over any land of any kind except - the District of Columbia; land it had purchased within a state, with the consent of the state legislature, for its own governmental uses, (forts, arsenals, dockyards and other needful buildings) and over acquired territory before it is divided into states. That is exactly what

the Constitution says and that is what the Supreme Court said it means.

Some consider the case of NEW YORK V. UNITED STATES (1992) as the strongest states rights case ever by the United States Supreme Court (Don Bowman, Churchill County Businessman, October 27, 1993). The Supreme Court of the United States held that Congress exercises its conferred powers subject to the limitations contained in the Constitution, if the state ratifies or gives consent to any authority which is not specifically granted by the United States Constitution, it is null and void, state officials can not consent to the enlargement of the powers of Congress beyond those enumerated in the Constitution.

The United States Constitution is clear, NEVADA LAW IS CLEAR. Nevada owns all the public lands in Nevada and all the minerals subject to existing rights, and has complete jurisdiction and control of these lands. NRS 321.5973(1)

The Tonopah Resource Management Plan and Environmental Impact Statement and Rangeland Reform '94 apply only to federal property in Nye County pursuant to 1.8.17 of the United States Constitution.

Again, if anyone can produce any evidence to the contrary, please bring your evidence forward.

As I was born and raised in Smoky Valley, Nevada and as a Nye County Commissioner, I strongly believe in the principals of multiple use which will provide the greatest benefit to the people of Nye County, the State of Nevada, and the United States. As a county commissioner, I believe in management of our natural resources that is closest to the people and to the resources themselves. This being with county government, as our founders of this great country believed in when they settled America.

With the strong leadership in Nye County, we can address through our Nye County Land Use Plan, all issues presently being managed by the federal agencies. With the appointment of a Nye County Public Lands Commission, we can involve the actual public land users as advisors to the Nye County Board of Commissioners.

Article 15, Section 2 of the Constitution of the State of Nevada required that I take the oath to support, protect and defend the Constitution and Government of the United States and the Constitution and Government of the State of Nevada. The United

States Constitution limits the land that the federal government can own and manage. The Nevada state law clearly establishes ownership of the public lands. The supremacy clause of the United States Constitution makes Nevada law supreme in the absence of power granted to Congress by the United States Constitution. My constituents are demanding that I fulfill my oath of office by making sure it is recognized that within the borders of the state

NEVADA OWNS ALL PUBLIC LANDS.

Richard L. Carver, Vice Chairman
Nye County Board of Commissioners
HCR 60, Box 5400
Round Mountain, NV 89045-9801
(702)377-2175

Cc:

The Honorable Harry Reid, U.S. Senator
The Honorable Richard Bryan, U.S. Senator
The Honorable Barbara Vucanovich, U.S. Representative
The Honorable James Bilbray, U.S. Representative
The Honorable Frankie Sue Del Papa, Nevada Attorney General
All Nevada Legislators
Mr. Dean Rhoads, Chrmn, NV Committee on Public Lands
Mr. John Marvel, Vice-Chrmn, NV Committee on Public Lands
Mr. Roy Neighbors, NV Committee on Public Lands
Mr. Mike McGinnis, NV Committee on Public Lands
Mr. Mark James, NV Committee on Public Lands
Mr. Jack Regan, NV Committee on Public Lands
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Mr. Pete Morrow, NV Department of Natural Resources
Mr. Tom Ballow, Nevada Department of Agriculture
Mr. Russ Fields, Nevada Department of Minerals
Mr. Willie Molini, Nevada Department of Wildlife
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Nevada Association of Cities
Nevada League of Cities
C.A.R.E.E.

The Truth Men Fear

by Jonathan Allen Cummings

(Gospel Plow thanks Mr. Cummings for permission to reprint this timely essay.)

Few dare to admit when it's time to abandon peaceful discourse at the ballot box in exchange for the cartridge box, even when every other possibility has ostensibly been exhausted. But why?

There are three reasons:

1. Paleoconservatives fervently believe that they have "The Truth" on their side. Therefore, they think it is only a matter of time before their adversaries will see the light and yield the right of way. But in the end, it is not just the truth that defeats tyranny and wins the battles for the heart and soul of a nation; rather, it is the willingness, the determination and the collective strength of a people loyal to a cause, which is based in the truth, that prevails.

Yet, history has been mired with the corpses of countless victims who mistakenly relied on their good intentions to achieve cultural sovereignty without employing the vigorous use of arms. Even when the abuse and suffering has spanned several generations, most have seemed reluctant to accept the fact, that, those who are blinded by sin do not possess the common sense needed to differentiate between right and wrong. It is only when the price of being nobly passive far exceeds the cost of implementing aggressive force when the downtrodden finally consider a call to action. By then, though, it is much more expensive than most would hazard to guess.

Notwithstanding, conservatives have understood what it means to maintain peace through strength. The problem arose when they failed to prevent leftist saboteurs from tampering with the proverbial line drawn in the sand. Instead of standing firm, they have repeatedly given in to the winds of compromise; and with the passage of time, it has become increasingly difficult for even our most astute thinkers to locate the original mark. As a result, conservatives have learned to tolerate the redefinition of terms according to an ungodly majoritarian consensus which is being bolstered by the redistribution of the wealth.

In contrast, the Founding Fathers created the Second Amendment to be an insurance policy against all sorts of tyranny, none of which included delegating the interpretation of a fundamental right to government referees. Unfortunately, the bad guys have beaten the good guys to the punch; and whenever they could pull a fast one, they have gotten away with blaming those they hit below the belt for not getting out of the way. In short, when paleoconservatives cry foul, liberals and their neoconservative cousins just change the rules of the game.

In essence, then, despots and charlatans carry a big stick they have not been afraid to use. This explains, in part, why rampant crime, licentiousness, corruption, infidelity, lusts of the flesh, materialism, same sex marriages, abortion, mandatory charity, feminism, multiculturalism, illegal immigration, progressive taxation and even compulsory education, to name just a few societal afflictions which are blessed by the state, continue to proliferate.

To make matters worse, trendy Christians have been compromising their principles for so long they have lost sight of their religious heritage. Many have also been duped into thinking it is quite reasonable to adopt a secular form of righteousness in exchange for the "antiquated" and "abstract" complexities outlined in the Bible. Little do they know, however, that they have been participating in the glorification of dirt; which is to say, the epitome of rebelliousness towards God and the quickest path to ruin. In fact, the steady erosion of Colonial values has made us accessories to the very evils we are duty-bound to hate. The solution, therefore, lies in one's capacity to accept reality for what it is, rather than what they wish it to be;

2. Although many like to complain bitterly, and go through the motions of instituting changes within the confines of a system which has been transformed into a secular arbiter of laws, being somewhat comfortable and fat causes an apathetic majority to lack the desire to do what needs to be done. Frankly, there is an appalling level of toleration shared by conservatives, even when their most sacred principles have been compromised or violated; and this dreadful situation exists because far too many have actually found contentment within the status quo. To put it succinctly, ordinary selfishness and narrow-mindedness, as old as civilization itself, has had as much of an impact on conservatives as it has to liberals;
3. Coming to grips with the worst case scenario, which involves an armed insurrection, means that there is no turning back once that threshold is crossed. As a result, many fear losing what little freedom they have because they have rationalized that their current pitiful condition is preferable to fighting for what has been lost or is about to be seized. This is besides the fact that genuine liberty comes directly from maintaining God's Law (i.e. the Ten Commandments), not manmade imitations.

So in effect, an alarming number of our Founding Fathers descendants have accepted the faulty notion, that, the government's definition of liberty has a greater value than the legitimate authority traditionally inspired by the Word of God. Thus, each time the establishment takes something away, the morally inept ignore what has been confiscated by staying focused on what they still have, even though what remains is counterfeit, mundane or utterly worthless.

Worse still, cultural saboteurs have managed to convolute the meaning of righteousness into a New Age utilitarian perspective, which is to say, man ultimately decides what is right and wrong, not God. The net effect of this deception, regrettably, has helped constitute a pretentious disposition of endearment among the masses for things which are neither virtuous or honorable. Nevertheless, this explains why it is useless to

pretend that the hearts and souls of a nation can be won over by confronting Goliath with anything less than what God has determined takes to succeed.

Given these circumstances, there is nothing to be gained by tossing what amounts to token gestures at a managerial class which has been commandeered by ignorant swine; neither will we convince the multitudes who have become dependent on the "freedom" to indulge in the immorality the state protects to surrender what they now assume are inalienable rights. Yes, we have to adopt an alternative plan, a plan that every able-bodied patriot knows in his gut is unavoidable.

In all honesty, we are the last remnants of God's people who share the same fiery spirit that guided our forefathers; and like them, we too must find the courage and fortitude to live free or die. Because we alone acknowledge the fact that America was founded by Christians, was nurtured by Christians, and was meant to be the world's last sanctuary for Christians, we must act to take this country back, lest we grovel in the bondage of our own cowardice.

In retrospect, it was never the intention of the Framers to create a safe-haven for heathens, agnostics, or multicultural proselytizers worshipping at the altar of moral relativism. No, it was their intention to create a society reflective of and obedient to, the teachings of Christ Jesus, not the Greek's mythological gods, the god of the Aztecs, or the Moslems.

If you recall, early on Thomas Jefferson declared: "God forbid we should ever be twenty years without such a rebellion." Translated: it was their duty then, just as it is ours today, to use force to insure the preservation of the original culture if and when it has deviated from its prescribed tenets. Unlike the failed governing arrangements devised by countless others, America's architects chose to model a unique constitutional republic, meaning a system built upon the rule of law which affirmed God as sovereign.

In so doing, they constructed a system around a single culture which took into account man's fallen nature, and this led to instituting the checks and balances needed to safeguard against the ever changing moods of popular opinion. Yet, one need only study the steady degenerative progressions of the Soviet Union and China to get a sense of where we're headed; and although our leaders refer to themselves as anything but the arrogant charlatans they really are, we know the utilitarian ethic which guides them is no different than the thinking espoused by Mao Tse Tung and Joseph Stalin. In fact, ideologically speaking, there is no substantive difference. Granted, their methods may vary somewhat, but their objectives are technically one in the same.

So, here we are, 131 years since the wrong side won the Civil War; and alas, our nation has been overrun by sniveling dependents and shrewd carpetbaggers feeding off of each other. Like maggots gnawing away at an apple's core without regard of consuming the seeds, they defile liberty and leave a trail of destruction that makes it impossible to bring forth new fruit.

When George Washington gave his farewell address he offered this observation: "It is substantially true, that virtue or morality is the necessary spring of popular government." Yet, today we are told that things other than social issues matter most; which explains, in part, how the Money Man mentality that presently dominates our culture was able to assert itself above the laws of God. Perhaps Alan Keyes said it best when he warned: "We can no longer follow leaders for whom the moral challenge facing this nation is an afterthought.... Politicians unwilling to confront the killing spirit of our times declare their moral cowardice and forfeit the right to lead."

Another great statesman, Andrew Jackson, wrote: "In a free government he demand for moral qualities should be made superior to that of talents". But try telling that to the Wall Street jackals and their Washington puppets who are elated about redistributing the wealth mostly among themselves. Like cancer in the blood, it's absurd to believe that the disease will somehow cure itself; nor should anyone with even a remote idea about right and wrong be satisfied while waiting endlessly for the unattainable.

Hence, today's patriots must do what needs to be done because they are bonded to a higher set of ideals: one nation under God and one culture over man. Moreover, we cannot afford to close our eyes to the fact that our country has degenerated beyond repair when we are expected to drink poison to quench our thirst for righteousness. No, corrective surgery will not restore a missing arm or a leg; instead, the time has arrived for a complete overhaul beginning with the head.

The question is: how much does freedom mean to you?

Bear in mind, the Book of Mark states that the spirit is willing, but the flesh is weak. So do not think for a moment that genuine freedom comes without paying a price; nor will the temptation to neglect our duties be easy to overcome. We just have to hope that God grants us the wisdom and the courage to purge tyranny from our shores before we drown in disgrace like the people who ignored Noah.

But because most folks prefer not to accept unpleasant realities, regardless of how corrupt the conditions in America have become, the path towards prosperity will be long and arduous. Even so, we have already seen countless examples of failing to get satisfaction by way of either peaceful protest or petitioning of grievances. You must ask yourself: can anyone honestly be a patriot or a defender of freedom while allowing the unborn to be killed? In truth, they can't; but if you are willing to accept the responsibility of upholding the sanctity of life entrusted to us by God, then we really have no other choice but to go on the offensive.

Indeed, Christians are drastically out-numbered, out-financed and out-gunned, but when has God's people ever needed the most of anything in order to defeat the vanguards of sin? Never! So be careful not to make the mistake of embracing the strategy of liars who depend on your pacifism to maintain their stranglehold. Rest assured, though, doing nothing to stop the advance of evil is the same as giving it your blessing.

May we, therefore, find strength in the words of Charles Montesquieu, the one man who influenced our Founding Fathers perhaps more than any other: "When once a republic is corrupted, there is no possibility of remedying any of the growing evils, but by removing the corruption and restoring its lost principles; every other correction is either useless or a new evil." You may not fully understand the significance or the ramifications of applying what is

normally unthinkable, even in a dire situation, but the massacre at Waco should have been a definite wake-up call. If not, you are most likely part of the problem, not the solution.

So get prepared. Those who insist on talking their way out of exercising their responsibility to God and country are helping to destroy everything our Founding Fathers fought to establish. The choice is simple: you either do battle with the enemy on his terms (which most assuredly brings about defeat); or you take advantage of launching an organized assault under the auspices of surprise. Least of which, one must first possess the initiative to cut the cord with the lords of imagery; and that can only happen when we stop running from the truth and face tyranny head on.

This is the truth:

The war of words is over except in the minds of the naive and the spiritually dead.

For the love of God, we must end this romantic attachment to the false spirit of self-righteous pacifism which has taken the place of rational thinking. Like the concubine who eventually learns to love her brutal master, much of the body politic has been conditioned to get satisfaction while being molested. God bless the patriot, for without these men and women, America will be no more.

Jonathan Allen Cummings

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Created: Saturday, March 08, 1997, 20:42

Test Fire: ArmaLite AR-10A2



Specifications:

System of operation - Gas, Semi-automatic fire only
Bolt type - Rotating (6 locking, 1 safety lug)
Caliber - .308 Winchester (7.62 NATO)
Barrel - 20" Chrome, 1:12 Twist, AR-10 Heavy Weight
Sights - National Match aperture and hooded front post
Length - 41"
Weight - 9.75 lbs
Feed device - 10 rnd. detachable box magazine (converted 20 rnd. M-14 mags. available)
Options - National Match two stage trigger
List price: \$1375.00

Description:

This version of the AR-10 is the most basic, representing a 7.62 NATO version of the AR-15 H-Bar. The carry handle is integral to the upper receiver. Front sight is integral to the gas block. National Match sights are standard. A muzzle brake is installed in place of a flash hider.

Apart from a rough guard and extremely tight detent plunger for the winter trigger, fit and finish are as good or better than any other AR type that I have handled. Upper and lower receiver fit is not tight, but not sloppy. Upon initial disassembly and cleaning I found the carrier, bolt, pins and pivots were dry and required lubrication. The rear sight was also dry, but adjusted nicely once properly lubed.

The standard trigger is slightly better on this example than some AR types, though still heavy and creepy. A two-stage National Match trigger is available and may be worthwhile.

Two ten round magazines, a sling, and an operator's manual are provided. The operator's manual is concise, clear, and well illustrated. Operation and maintenance is typical of AR-15/M-16 types. It would be helpful if ArmaLite would produce and include in the accessory package a cleaning kit designed for this chambering that fits the in the buttstock assembly. Until then, I guess an AR-15 kit with a 30 caliber bore brush will have to suffice.

Test Fire:

With the bolt closed, a fully loaded magazine was inserted into the rifle and the charging handle operated to chamber a round. Compared to a standard AR, a bit more effort was required for this procedure due to the heavier action spring and the "no extra capacity" design of the magazine mandated by our friends at ATF.

One round was fired at 25 yards to determine if the rifle was zeroed. Factory settings placed this shot squarely in the one inch black I used for this test. The rifle was then completely disassembled, inspected, and cleaned.

NOTE: ArmaLite recommends a 100 round break-in procedure for their target barrels. The AR-10A2 comes with a standard 1 in 12 twist chrome lined barrel and no break-in is required. Still, I feel that a break-in procedure will help to maximize the accuracy potential of any barrel. Thus, the break-in procedure was followed on this bore during the period of this test. Whether this had any effect on accuracy, I can only speculate.

Having on hand 50 rounds of Federal Classic 150 gr. softpoints, I decided to fire these first. Because I did not want lead from the softpoint smeared into the chamber and bore, each round was dropped into the chamber by hand and the bolt then released. The bore (only) was cleaned after each shot for the first 12 rounds. From 12 to 50 the bore was cleaned after every 3 rounds. The bore was cleaned every 10 rounds from 50 to 200.

This first series was fired over a period of one and a half days. About half were fired using the iron sights, and the others using a Weaver V10 (two to ten power) variable scope mounted by way of the B-Square mount for AR types which attaches to the carry handle.

Average 3 shot groups for iron sights was 2.5 inches at 100 yards, 1.5 inches with the scope. Cases were consistently ejected about eight feet to the right and forward. Measured velocity averaged 2795 fps with a standard deviation of 17.

The next test used Federal Premium 150 gr. Ballistic Tip ammunition. The supplied 10 rnd. magazines were used. The first round from each magazine was loaded into the chamber via the charging handle. Ten rounds were then fired semi-auto for group, again about half with the scope and half with iron sights.

Ten shot groups with iron sights averaged 3 MOA, 1.5 MOA with the scope. Measured velocity averaged 2781 fps with a standard deviation of 14.8. I feel that this rifle is capable of better accuracy and would benefit from the installation of a match trigger and a quality scope.

7/3/25, 6:30 PM

Test Fire: ArmaLite AR-10A2

Shooting at paper is informative, but practical shooting is more fun. The next test consisted of setting up my favorite reactive targets (water filled plastic gallon jugs) at 200 yards. Firing offhand and using the iron sights, I had no trouble at all hitting. The first shot resulted in a very loud bang immediately followed by a pleasing "WHOOOMP" as the Nosler Ballistic Tip turned the jug into shredded plastic and water vapor. Subsequent shots at remaining targets were equally gratifying.

200 rounds were fired in this initial testing period. During the test only the bore had been cleaned. The rifle was then completely disassembled, inspected, and cleaned. Although the gas system had become quite dirty, no malfunctions of any kind occurred during the testing process. No unusual wear was detected, in fact, I feel the break in process is not yet complete. I did notice that some of the Ballistic Tip ammo showed prominent marking of case heads in the area of the ejector plunger, though no other signs of excessive pressure were evident.

Conclusions:

I like the AR-10A2 ! Accuracy is quite good for a battle rifle type. Functioning was perfect over the period of the test. Although making the .308 sound like a heavy magnum, the muzzle brake is quite effective in limiting muzzle rise, helping the shooter maintain the sight picture. Certain accessories designed for the AR-15 fit the AR-10, including the DPMS ambidextrous selector switch. ArmaLite offers conversion of twenty round GI M-14 magazines for increased capacity. Those who like the ergonomics of the AR15 / M-16, but desire a more powerful and versatile chambering will appreciate ArmaLite's AR10 series.

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Sedalia, CO 80135

Friday, July 04, 1997 - 6:29:29 PM

NOTE : Gospel Plow suggests that the unorganized militia (as defined in [10 U.S.C. s.311](#)) should acquire full power rifles of 7.62 NATO (.308 Win.) caliber. The following is provided for those who cannot, for various reasons, obtain such. More comprehensive information is available in the [Christian Guide to Small Arms](#).

BULGARIAN SLR-95



Specifications:

System of operation - Gas, Semi-automatic fire only
 Bolt type - Rotating
 Weight (unloaded) - 7.6 lbs. (SLR-96 8.4 lbs.)
 Length, barrel - 16.33 inches
 Length, overall - 35.43 inches
 Feed device - 5-round detachable box magazine (also accepts standard AK types)
 Sights, front - Hooded post
 Sights, rear - Tangent leaf, graduated from 100 to 800 meters
 Cartridge - 7.62 x 39 Soviet M43 (Type PS ball)
 Muzzle velocity - 2346 fps
 Bullet weight - 122 gr.
 Working pressure - 45,000 psi
 Bore diameter - .301 inches
 Groove diameter - .311 inches

Description:

The SLR-95 is a sporterized version of the venerable Russian AK style auto-loader. It comes equipped with a politically correct black polymer thumbhole stock (the SLR-96 comes with a wooden stock also in the politically correct configuration). Also standard is a five round detachable Zytel magazine, and a muzzle brake. The bayonet lug has been removed.

The fit and finish of the SLR-95 is excellent, especially for a rifle in the \$300 - \$400 range. It has none of the burrs and poor finish that plague many SKS's. And, unlike the MAK-90's and Maadi's, the SLR-95 is milled steel rather than stamped. The stock and handguard fit without any wobble or spaces (unlike some of the SKS's and MAK-90's I've encountered). All metal parts come with a black finish. The stock and handguard are either black polymer or European hardwood. A cleaning/tool kit and sling are also provided.

The magazine is a removable Zytel five round clip. This limitation is easily overcome as the SLR-95 will accept most AK clips. I've used 30 round Norinco clips and found them to perform without problems, unless the poor finish of these Chinese magazines is considered a problem.

Like most AK style rifles, the safety is located on the right side of the receiver. This is the one design flaw I encountered. To take the safety off requires removing your finger from the trigger. The safety also makes a very distinct click when moving it from one position to another. In a situation where quiet is necessary, this could be a problem. Trigger pull is very crisp.

Field Stripping:

Disassembly proved to be simple and easy. After making sure the rifle is unloaded, the safety is moved to the "SAFE" position. A safety lock release button on the end of the recoil guide allows the receiver cover to be lifted up and back for removal. The recoil guide sits within a groove in the receiver. Pushing it forward releases it from the groove, and it is then lifted upward and pulled straight back for removal.

The safety is then set to the "FIRE" position. At this point the bolt handle is pulled firmly backward the full length of its travel. This allows the bolt carrier/gas piston unit to be pulled backward out of the gas tube. The bolt is removed from the bolt carrier by pushing it to its rear position and turning it counterclockwise. It may then be pushed forward out of its bore in the bolt carrier.

The gas tube and handguard assembly are next. There is a gas tube latch lever that is rotated upward (stripping tool provided). This releases the handguard and allows it to be pulled upward and back. The rifle is now field-stripped and ready for cleaning.

By reversing these steps, the rifle can be reassembled. Caution must be taken to make sure the gas tube seats properly. The same is true of the receiver cover. The latter seems to work best if the cover is pushed into the groove in the forward part of the receiver, then snapped down over the safety guide release button.

Firing:

With a little practice, the SLR-95 is an amazingly accurate rifle. To compare accuracy and recoil, I fired both an SKS (older Norinco with milled receiver) and the SLR-95. The ammunition used was Sellier and Bellot, and Norinco. The SLR-95 had noticeably more recoil, perhaps due to its

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Bulgarian SLR-95

shorter length and lighter weight. The shell ejector is designed to function in sub-artic conditions, and ejects the empty cartridge with enough force to leave a noticable scratch on the shoulder. This renders them unusable for reloading. Accuracy at 50 - 75 yards was equal. I was able to group in four inch patterns with both rifles. At 100 yards the SKS showed just slightly better grouping. Using a better grade of ammunition would likely give even better results.

All in all the SLR-95 is an excellent mid-priced weapon. Prices in the Pacific Northwest are in the \$300 - \$325 range. High quality fit and finish, good accuracy, ease of use and disassembly, ability to use standard AK magazines and parts make this rifle a good choice for the Christian freeman who wants to move up from the SKS.

Contributed by: "A Pastor"

More weapons:

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Overcoming Obstacles to Sudan

(excerpted from Frontline Fellowship News 1996 edition 2)

Our mission had been invited to present a series of sermons at a Church Conference in Southern Sudan. Thereafter, we were to conduct a Pastor's Training Course and hold various chaplaincy services amongst the armed forces in the area.

As we had a large quantity of desperately needed Bibles and Christian books to deliver to the Churches, we first considered driving overland through Uganda and Zaire. Then word came through of a relief column that had been ambushed on the very road we needed to travel over. This brought to 240 the number of people killed in ambushes on the Northern Ugandan roads in the previous 4 weeks. This was the work of the so called "Lord's Resistance Army" (LRA), which pretends to be Christian, but whose members pray five times a day towards Mecca! The LRA has been heavily armed and supported by the Muslim Government of Sudan. The LRA's main activities have been attacking the supply lines of the Christians in Southern Sudan. In this, the LRA has been clearly serving the cause of Khartoum. When the Ugandan government closed the Northern roads to Sudan, our only option left was to fly into Western Equatoria.

After a hectic morning in Nairobi, we drove off with flight authorisations for each of our team members to depart at 6am the next morning from Lokichoggio. It took our heavily laden diesel truck 15 hours to reach Lokichoggio. The scenic route took us over the Great Rift Valley and through a dozen police checkpoints and army roadblocks. The last 200 km was through bandit territory notorious for violent attacks on cars and hijacking after dark. With our flight leaving the very next morning, we had little choice but to press on in faith.

As it happened, all we encountered were stray camels and zebra on the road. When we finally arrived in Lokichoggio at 3 AM, the frustrating task of locating the mission compound from which we were to depart began. When at last we tracked down the compound, we found the people there somewhat edgy. We were informed that their compound had been attacked by armed robbers 6 times in the previous two and a half months, including 2 nights before.

When we finally laid out our sleeping bags it was less than 2 hours to dawn. As it happened, I set my alarm and rose early in vain. The UN had cancelled our flight without any explanation being given!

The Church conference was only 2 days away, so we seriously prayed about chartering a private aircraft to fly our team and Bible shipment in. What made us hesitate was more than just the cost - the UN was warning that the Sudan Air Force had recently stationed 14 helicopter gunships in Juba to shoot down any unauthorised (i.e. non-UN) flights over Southern Sudan.

Breaching the Blockade

As I prayed through the various aspects involved in this dilemma, the Lord's leading became clear. We could not allow our mission to be guided by the UN or the Islamic government of Sudan!

God's people had invited us to this church conference, they desperately needed the Bibles, and the Lord had repeatedly confirmed that this mission trip was in His will. No matter what the cost, no matter what the risk, we had to improvise, adapt and overcome all obstacles to fulfil our commitments to the believers in Sudan, breach the UN blockade and deliver the precious cargo of Bibles and Christian books.

We swung into action and by dawn the next morning we were flying into Sudan with the Christian contraband - 1,200 Bibles in 5 languages and several boxes of Christian books and teaching manuals. As we flew over rolling hills, rocky mountains, the wide expanse of the Nile river and adjacent swamps, we were reminded of why aircraft are so important for travel across this vast country.

Soon we were bumping across the bush landing strip. Within ten minutes, the charter aircraft was soaring off again leaving us amidst piles of Bible boxes and our bush kit. We were then berated by some local official because they had no prior knowledge of the flight. *"You might have been shot down!"* He was clearly agitated. After calming him down, we were able to begin our journey by road to the site of the church conference.



Camouflaged Church Conference

We were welcomed by an enthusiastic choir of singing and dancing Christians. They said that they had scarcely dared to believe that we would be able to make it. It had been many years since they had last had an outside visitor to the churches in their district. We were informed that the front - the nearest Muslim garrison - was a mere 15 miles away. Because the last church diocese gathering had been subjected to an aerial bombardment (6 bombs had been strung across the town, one bomb landing in the church compound), they had constructed a special conference venue in the bush outside the town. It was carefully camouflaged under tree cover and would not be visible to Muslim aircraft.

The town was an important centre for spiritual revival and Christian leadership training. The pastors pointed out to us where previous bombs had exploded and the trenches we were to use for cover in the event of an air raid. Every home seemed to have its own trenches for cover.

The next morning an enthusiastic choir and soldiers escorted us through the bush to the conference centre. It was beautifully constructed in a shady clearing covered by tall trees. It was clear that a lot of hard work had gone into this venue. Hundreds of cheerful Christians were converging on the site from all directions. Many were singing, some wore or carried crosses. The Commissioner of the district (who is also a church elder) officially welcomed us to the conference. He said that *"This is a war for religious freedom. The Khartoum government has made it clear that only Islam will be"*



allowed in Sudan." The SPLA in New Sudan (the South) was fighting for the freedom to hold church conferences like this. He said that they could not guarantee our safety from air attacks but they would do all they could to ensure our safety whilst their guests. Throughout the conference military patrols circled the area and vigilant soldiers scanned the surrounding jungle.

We learned that all of the people in this town were displaced people. Just a few years ago their town had been overrun by a Muslim offensive. They had then built this temporary town until they could move back to their homes.

We were impressed with the high standards of civil administration, church structures, community organisation, hygiene and spiritual fervour maintained in the district. The Commissioner explained that the reason for all this was that a Scottish missionary couple - Dr. Kenneth Fraser and his wife Eileen, had come and firmly planted the Gospel in Moruland in 1920.

Celebrating Life and Liberty

On 21 March, we joined thousands of jubilant dancing and singing citizens of Maridi as they celebrated the 5th anniversary of the liberation of Maridi from the Arabs - in 1991. The governor officially thanked those of us who were assisting their suffering people. We were also told of how the Muslim forces had herded civilians at gunpoint and then had them crushed under their tanks as the frustrated GOS forces were fleeing Maridi in 1991.

Soldiers for Christ

The next day, 22 March, we held the first official FF chaplaincy service amongst the SPLA. The captain and his NCO's were immaculately dressed up for this occasion and the clamour for Bibles afterwards was encouraging.

After this we were invited to conduct a chaplaincy service for the 7th Division. We rose before dawn and trekked through the bush and across the town, then up the hill to the barracks. Long before we could see the base we could hear the singing of the soldiers whilst they ran. The barracks were battle scarred with walls pockmarked with bullet holes and torn roofs where mortar shells had exploded.

The unit was in high spirits as they had just heard of the fall of another key town on the Ethiopian border - Pochalla - to the SPLA forces.



Approximately 1,500 men of all ranks were gathered on the parade ground singing Christian hymns as the Chaplain - holding high a wooden cross - led them in praise to God for their victory. Many soldiers had crosses pinned to their uniforms. As I presented a Gospel message to the division, they responded enthusiastically. In fact, I had some trouble maintaining the flow of the message as they constantly interrupted with applause and cheers - a very receptive audience indeed.

Afterwards we were mobbed for Bibles and ran out all too quickly. Fortunately we had more boxes back at our camp which we could carry over on our next outreaches to the base but even the other 12 boxes of Bibles would prove insufficient to satisfy the intense demand for Bibles in their various languages. We would need to bring in many more Bibles on our next trip.

"These Bibles that you have brought are a very great achievement" declared the Chaplain. "We know that it is very difficult to bring them in. The UN and the Arabs do not want us to receive the Word of God because they know that it will be the most powerful weapon for our freedom. This is a great day. These are the first Bibles ever distributed amongst our soldiers. You have been the first foreign visitors to take a Chaplaincy service in the SPLA."

Rev. Peter Hammond

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Last update - Sunday, May 25, 1997 - 10:25:11 AM

Strafed and Bombed in the Nuba Mountains

excerpted from:

Frontline Fellowship News; 1997 Edition 2

A joint Frontline Fellowship (FF) and Voice of the Martyrs (VOM) mission team to the Nuba Mountains was attacked by Government of Sudan (GOS) helicopter gunships on 4 March, 97.



FF had been invited to join VOM on its first trip to the Nuba Mountains. VOM chartered the DC-3 aircraft and organised the relief packages of medicines, food and agricultural tools. FF supplied 1,500 Arabic Bibles (of which 680 were delivered on the first flight). Within 45 minutes of the mission team landing behind enemy lines in the war torn Nuba Mountains, two MI-24 Hind helicopter gunships came roaring over the airstrip.

Over 500 Nuba civilians had come to receive the relief aid and Bibles. There was much rejoicing and excitement. "You're the first visitors we've ever had in their area. Nobody has ever brought us any aid before," they were told. They were still organising the aid distribution when the Muslim gunships came in low with twin 30mm machine cannons blazing. As the crowd scattered, one bomb or rocket exploded in the middle of where the crowd had been. The gunships circled and made three strafing runs over the area. They systematically rocketed and shot wherever people were fleeing. Our team saw two Nuba women shredded by machine cannon fire.

More missiles were fired. Huge boulders were blown into pieces. As one MI-24 gunship came roaring across at tree top level with 30mm machine cannons blazing, Steve could actually see the helmeted face of the pilot. The door gunner fired at Steve with a 14.5mm machine gun. All around Steve the ground was churned up as he sprinted for cover. Bullets cracked and ricocheted alongside as he dived into a dry river bed and took cover.

As Scott ran towards the rocks, something seemed to trip him up and he fell heavily to the ground. Others later said that they clearly saw shrapnel from a missile fly right over him.

One terrified little boy was seen running and screaming as bullets literally churned up the ground all around him. Yet he ran through the gauntlet of flying metal and escaped unharmed. A pastor who witnessed it said that it was clearly a miracle of God's protection. Incredibly, only 2 had died in the vicious attack. Considering the vast amount of ordinance expended, it was hard to believe that so few had been hit.

Each helicopter made three or four attacks and left only when it seemed that they had fully expended all their ammunition, bombs and rockets.

Some SPLA soldiers then led the mission team up the mountain to a secure area controlled by the resistance movement. They explained that the Arabs had sent out a mechanised column of ground forces to wipe out our mission team, but that the SPLA had ambushed them twice, delaying them effectively.



The local SPLA commander and a pastor welcomed our team warmly. They then organised their people to collect the scattered relief supplies and Arabic Bibles so that the distribution could be effectively carried out.

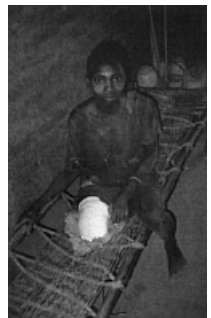
This was the beginning of an 8 day mission to the Nuba. During this time our missionaries saw GOS forces burning dozens of villages and amassed documentation and photographs of the systematic scorched earth "combing" policy of the Muslim government of Sudan, their terror bombings, slave raids and concentration camps.

For 3 consecutive days, from 21 to 23 February, GOS Antonov bombers had attacked the villages of Debri, Heiban, Ungurban, and Buram countries. From 23 February to 2 March, GOS troops (transported by trucks and preceded by T-72 tanks and helicopter gunships) attacked the villages which had been bombed by the Antonovs. All the churches, schools and homes in these villages were set on fire and the livestock either looted or destroyed. On 28 February, nine Nuba women were kidnapped from a watering well at Kawkaryia.

Every day in the Nuba our team heard and saw villages being shelled by GOS artillery and bombed by GOS aircraft. The villages in Heiban country destroyed were : Toda, Elgoz, Nawli, Ere and Andreba (15,000 people displaced). The villages burnt down in Ungurban country included : Tendri, Teberi, Regafi, Kararyia, Garoud El Hemid, Lopa and Lebies (25,000 people lost their homes in this scorched earth campaign). The villages burnt in Buram country were : Tabanya, Lado, Togodo and Romla (12,000 people were displaced from these villages).

When our missionaries asked the Nuba people what their needs were, they listed the following: Education (books and teacher training especially), Bibles and missionaries, clothes, anti-aircraft weapons, bore holes, food and medical supplies.

Our team walked over 120 miles, mostly at night, through the mountains and across valleys, between enemy garrisons and past burning villages to reach a secure landing strip in time for an evacuation by air.



Throughout their time in the Nuba mountains, our team was given the most gracious hospitality by the courageous and long suffering Nuba people and the local SPLA unit performed magnificently to protect and aid our missionaries. One FF team remains in Sudan for on-going ministry. Please continue to pray for them and for the suffering Christians of Southern Sudan and the Nuba Mountains.

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Christians Strafed and Bombed in the Nuba Mountains

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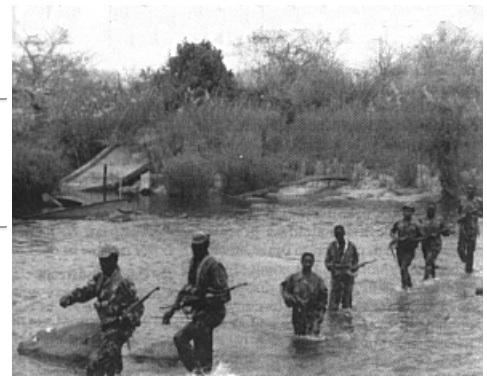
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SPLA Offensive Overwhelms Muslim Forces

excerpted from:
Frontline Fellowship News;
1997 Edition 2

A series of co-ordinated military assaults launched by the Sudan Peoples Liberation Army (SPLA) in March 1997 has succeeded in capturing 24 garrison towns previously held by the National Islamic Front (NIF) government forces. The spectacularly swift offensive swept all opposition aside and killed, wounded or captured a total of 16,000 enemy soldiers. By the end of March the strategic towns of Kaya, Yei, Lainya and Kajokeji had been captured by the victorious SPLA forces.



The entire border with Uganda is now effectively under SPLA control (as is the Zaire, Kenyan and Ethiopian borders with Sudan). The SPLA's dramatic new offensive has, therefore, broken the stranglehold of the NIF blockade on Western Equatoria and opened the road for relief supplies to be driven through Uganda into Western Equatoria. The SPLA is now also able to link its liberated territories in Eastern Equatoria to Western Equatoria and onto Bahr El Ghazal.



The SPLA offensive began at the end of the dry season, in March, with co-ordinated attacks on Government of Sudan (GOS) garrisons between Kaya (on the Ugandan border) and Yei (the heart of the agricultural belt) in central Equatoria. Just four days later, by 12 March, the SPLA had routed the GOS forces and captured seven GOS garrisons (at Kaya, Bazi, Morobo, Gumini, Limbe, Loka, and Yei).

The scale and ferociousness of the SPLA offensive clearly took the NIF regime by surprise. Five days into the offensive and three days after the capture of Yei, the GOS was persisting in promoting the propaganda that they were warding off an invasion by "Ugandan troops" at Kaya, but no mention had been made of the SPLA offensive. The GOS vigorously denied that the strategic town of Yei had been captured. The garrison town of Yei was considered so important by the GOS that it was reputed to have had and even larger defensive force than the Southern capital of Juba.

The refusal by the NIF regime to acknowledge that they had lost Yei led to another catastrophic defeat for the GOS. The fleeing GOS garrison from Morobo was informed by radio that Yei was secure and that they needed to break through the SPLA siege of the town. Nearly one thousand GOS troops were killed and a further thousand were taken prisoner by the SPLA in an intensely fierce battle south of Yei as the fleeing GOS force tried desperately to fight their way through to the Yei garrison which no longer existed.

The SPLA captured a vast quantity of equipment from the GOS forces. Seventeen tanks were captured intact at Yei along with an anti-aircraft battery. An Antonov bomber which was sent to bomb Yei was later shot down by this AA battery. The high flying Antonov exploded in mid air.

When finally the GOS admitted that they had "lost radio contact" with their garrison in Yei, the NIF leader, Lt. Gen. Omar Hassan Ahmad Al-Bashir, sought to draw attention away from their humiliating defeat at Yei by claiming that Lainya was his chosen line of defence for Juba. Lainya was so heavily fortified that Gen. Al-Bashir even issued a public challenge on TV and radio daring the SPLA to try to take Lainya. However, as he left the TV studios, Al-Bashir was informed that Lainya had already fallen to the SPLA. Lainya had fallen after only a 5 hour battle! The visibly shaken dictator then ordered that all remaining garrisons outside Juba should withdraw into the town itself for the defence of the Southern capital and its air base.

The effect of the news of the unbroken series of SPLA victories was devastating upon the GOS garrisons. As the last remaining garrison town of Kajokeji was surrounded, GOS troops began to desert in large numbers. When the GOS garrison began its retreat to Juba, it was ambushed and captured along with all their weapons, supplies and equipment. Predictably, the GOS continued to try to cover up yet another catastrophic defeat with another issue of lies. The official statement from Khartoum claimed that their "tactical withdrawal" from Kajokeji was successful and all had reached Juba safely. The fall of Kajokeji on 24 March brought to 19 the number of GOS garrisons captured by the SPLA in Central Equatoria since 9 March.



In less than three weeks, the entire military situation had shifted. Now it was not the SPLA controlled Western Equatoria which was besieged, but the GOS controlled Southern capital of Juba! At the time of the writing this report, the SPLA forces were a mere 40 kilometres from Juba and a wave of panic was sweeping through Juba. Morale amongst the GOS troops hit an all time low. Reportedly, many GOS troops simply threw down their weapons and ran or surrendered at the beginning of any firefight.

To compensate for their crushing losses in Equatoria, the GOS mobilised a massive mechanised column in the Upper Nile to capture Maban and Shali on 15 March. To celebrate this victory, the NIF regime announced that a million men would march on the streets of Khartoum to celebrate this great victory. Interestingly, when the SPLA had initially captured Maban two months previously, the GOS radio had informed the public that no such garrison post existed and Maban was merely the name of one of the small tribes living in the Upper Nile. By March 15, it had been officially converted into a strategically important town. The mass demonstration in Khartoum, however, failed to materialise.

In fact, the GOS consolation in taking Maban and Shali proved to be rather embarrassingly short lived. On 19 March the SPLA retook both of the towns, captured the garrisons and seized all of the equipment and supplies which had been brought in by the GOS forces. The Commander in Chief of the SPLA, Dr. John Garang, reportedly observed that the NIF regime had now taken upon itself the task of re-supplying the SPLA. Another leader quipped that Al-Bashir was now acting as the quartermaster-general for the SPLA!

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SPLA Offensive Overwhelms Muslim Forces

Presumably now that the GOS have once again lost Maban, it will be returned to it's previous inconsequential status.



By the end of March, over 16,000 GOS soldiers had been either killed, wounded or captured, and Amadi, Lui, Lazoti and Jambo had also been captured by the SPLA. The strategic equilibrium in this war between the Muslim Arab North and the mainly Christian Black South had dramatically changed with the initiative having decisively seized by the SPLA.



In that time a present will be brought to the LORD of hosts From a people tall and smooth of skin, And from a people terrible from their beginning onward, A nation powerful and treading down, Whose land the rivers divide...

-Isaiah 18:7

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Historical Precedent for Christian Militia

In the American Revolution many clergymen took up arms against the British. The pulpits of nearly every colonial meeting house had for years proclaimed the apostasy of King George's government and the established Church. When the tyranny of British rule had become too much to bear, patriot clergymen not only encouraged the men in their congregation to join the American Army but actually formed and lead militias in the cause of liberty.

This list is by no means complete, but is meant to give a sampling of ministers and elders whose hands, like King David's, were fit for whatever mission the LORD assigned.

It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. You enlarged my path under me, So my feet did not slip. I have pursued my enemies and overtaken them; Neither did I turn back again till they were destroyed. -Psalm 18:32-37



Episcopal

Dr. Samuel Provost, first Bishop of New York
 Dr. John Croes, first Bishop of New Jersey
 Robert Smith, first Bishop of South Carolina

Presbyterian

General Morgan, Cowpens
 General Pickens, Cowpens
 Colonel Campbell, King's Mountain
 Colonel Williams, King's Mountain
 Colonel Cleaveland, King's Mountain
 Colonel Shelby, King's Mountain
 Colonel Sevier, King's Mountain
 Captain James Hall, North Carolina
 Adam Boyd, North Carolina
 James Armstrong, Maryland
 James Caldwell, New Jersey

The supreme knight and the great martyr of Presbyterianism, was pastor James Caldwell of the Presbyterian Church of Elizabeth, New Jersey, "the Rebel High Priest," "the Fighting Chaplain." He has been made famous by the story "Give 'em Watts!" It is told that at the Springfield engagement when the militia ran out of wadding for their muskets, Parson Caldwell, galloped to the Presbyterian Church, and returning with an armload of hymn-books, threw them on the ground, exclaiming, "Now, boys, give 'em Watts! Give 'em Watts!"... To add to the fame of Caldwell, the British made martyrs of both himself and his wife. General Knyphausen's expedition took Elizabeth in 1780, burning Caldwell's church and shooting his wife. Later they shot Caldwell himself, claiming that it was by mistake.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 102, 104



German Reformed

General Nicholas Herkimer
Baron Frederick William von Steuben

Lutheran

John Peter Gabriel Muhlenberg, Virginia



(Muhlenberg) was a pastor of a church at Woodstock, Virginia, at the opening of hostilities. When the news of Bunker Hill reached Virginia, he reminded his congregation that there was a time to preach and a time to pray; as for him, the time to preach was past.

"It is now," he cried, "the time to fight"; and throwing off his vestments he stood forth in the garb of a Virginia colonel.

His brother having remonstrated with him for his enlistment, he wrote:

"You may say that as a clergyman nothing can excuse my conduct. I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as any man. I am called by my country to its defence. The cause is just and noble. Were I a Bishop.....I should obey without hesitation; and as far am I from thinking that I am wrong, I am convinced it is my duty so to do - a duty I owe to my God and my Country."

In February, 1777, John Muhlenberg became a brigadier-general in the Continental Army; in September 1783, he was a breveted major-general. He took part in the battles of Brandywine, Germantown, and Monmouth; at Yorktown he commanded the first brigade. He was a member of the Virginia Convention of 1776; later he was vice-president of the supreme-executive council of Pennsylvania and he represented that state both in the House and in the Senate of the United States.

Nationalism and Religion in America, Humphrey; 1924, 1966; pp. 114-115

Baptist

Colonel Joab Houghton, New Jersey

Colonel Houghton was in the Hopewell Baptist Meeting-house, at worship, when he received the first information of Concord and Lexington, and of the retreat of the British to Boston with such heavy loss. His great-grandson gives the following eloquent description of the way he treated the tidings:

"Still the breathless messenger he sat quietly through the services, and when they were ended, he passed out, and mounting the great stone block in front of the meeting-house he beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first words a silence, stern as death, fell over all. The Sabbath quiet of the hour and of the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the royal troops; the heroic vengeance following hard upon it; the retreat of Percy; the gathering of the children of the Pilgrims round the beleaguered hills of Boston; then pausing, and looking over the silent throng, he said slowly : 'Men of New Jersey, the red coats are murdering our brethren of New England! Who follows me to Boston?' and every man of that audience stepped out into line, and answered 'I !' There was not a coward or a traitor in old Hopewell Baptist Meeting-house that day."

Baptists and the American Revolution, Cathcart; 1876 rev. 1976; p. 56-57

The King's governor in the Colonies remarked that it was the "Black Robed Regiment" that instigated the people's resistance to the Crown. How is it that so many pastors in our day, when the evil promoted by government is so much greater than that the founders faced, are unwilling to preach the Law to the oppressor and liberty to the people?

Preachers who refused to be licensed by the Crown in the Colonies were jailed, beaten, and occasionally killed for their faithfulness. Today the vast majority of churches in America have taken a license to preach ([the 501-c3 tax exemption](#)) from the government. Preachers today have swallowed a theology that denies that Christ is King over ALL creation, including government, and instead declare that Satan is the ruler of this world. They have bent the knee to the Beast, and unless they repent, will receive the due reward for their apostasy.

The churches in Hitler's Germany either happily cooperated with the Nazi regime, or raised the hymns in the pews loud enough that they could not hear the trainloads of humanity being transported to slavery and death. Most of those fine old churches, and their congregations, were fire bombed into oblivion by Allied avengers.

Will America's church defy antichrist and stand for justice, liberty, and righteousness as she did in the later 1700's... or will she face the fateful lightning of Christ's terrible swift Sword?



- [Safeguarding Liberty: The Constitution & Citizen Militias](#)
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Last update - Sunday, August 18, 1996 - 1:53:25 PM

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Mike Hill Memorial and Project Sunrise

"We can't expect God to be on our side, we must always choose to be on God's side. We must always make a choice between good and evil, there is no sitting on the fence."

- Mike Hill, 1995



**This Page is dedicated to the memory of Mike Hill.
Never forget his courage and commitment.**



*This Page (and Project Sunrise) are under construction.
Please return soon for more pictures and updated text.*

Mike Hill Story



Mike Hill (1945-1995) was a former Ohio National Guardsman and Canton Police Officer. After a number of years on the police force (1968-1973) he quit because of the daily corruption of law. Mike co-authored a book "I Was There" with Edward J. Grant, on the killings at Kent state. His house was demolished by the City of Canton in 1986. He studied the Constitution, the Bible and law and became very knowledgeable in these areas. He put his knowledge to good use instructing militia members in law and the Bible. His thirst for knowledge never stopped and he was killed on the way home from a Common Law study session.



The Militia Purple Heart and Militia On-line Bronze Star presented to Mike Hill (posthumously) by the 52nd.. Missouri Militia

"Mike Hill, as a man of God, had the courage of a lion and he also had the sensitivity of a lamb." - 2nd. OUM Brigade Commander, 1995



He was driving alone in his car while a car of other members followed behind him. They were passing through Frazeyburg (5 miles below the speed limit in the early morning hours of June 28th, 1995. At 2:15 am Sgt. Matt May (a Frazeyburg police officer) pulled Mike's car over, apparently unaware of the car farther behind him. Mike got out of the car and was told to get back in. He did and resumed travelling. He was pulled over again, a few miles down the road. The witnesses, in the trailing car, saw the officer jump out of his car and take cover behind his open door. Mike again got out of his car, took a few steps forward and was gunned down by four shots from the police officer. The witnesses, fearing for their safety and that of the teenage boy with them, fled the scene to a safe house where they swore out affidavits before witnesses. We received notification from them by 4:30 that morning.

The car Mike was driving



The sheriff was called into the situation to begin damage control. He stated, in an on-air interview (WNIR radio) that there were no witnesses, and implied the officer (who was previously accused of brutality during a traffic stop) was the only witness. A few days later, after learning of the sworn affidavits by the on-scene witnesses, the Sheriff changed his story and claimed an off-duty firefighter was in the patrol car (denied by the actual witnesses). The law enforcement officials (Muskingum county deputy Dresden police officer) who arrived less than ten minutes after the shooting, apparently created false evidence by placing Mike's handgun in his hand (the wrong hand) and shooting him in that hand as he lay dying on the ground (this was confirmed by an independent autopsy). This clumsy fabrication and the non-witness firefighter were used to suggest Mike had drawn a weapon on the officer. The Sheriff of Muskingum county refused to release the names of the supposed (firefighter) witness, the Dresden police officer, or the transcript from local law enforcement dispatches.

The Secret Grand Jury investigation ignored the testimony of on-scene witnesses, the incriminating secrecy of the Sheriff, and the independent autopsy. The secret Grand Jury produced no-charges against the officer who killed Mike Hill. Mike was stopped and killed because the Ohio Highway Patrol was issuing Alerts to all Ohio law enforcement that militia members were armed and extremely dangerous (despite that fact that not one single member has ever been accused of any violence or criminal acts). The small time police officer most likely panicked when he saw Mike's license plate "Ohio Militia, 3-13, Chaplain" and found it necessary to shoot on sight. No warning, no provocation, just shot him when he stepped from his car.

Mike Hill Memorial

7/3/25, 6:30 PM

Memorial to Mike Hill, Stark County Unit, Ohio Unorganized Militia

Mikes family, friends, Ohio Unorganized Militia, and patriots from across the country laid Mike to rest on the family ranch in Graysville Ohio June 30th., 1995. The 4-ton (11'x 4'x 3') stone, pictured below, was brought to Mike's grave, from North Carolina, by the North Point team. The North Point team and the OUM together set the stone in place (over four feet deep in the ground). The stone was dedicated to Mike's honor and glory June 30th., 1996 with a memorial service.



Project Sunrise

When a militia member sacrifices everything, we can't forget them and we owe them, to make sure their families can make it through the tough times. It was very tough on Mike's family (God bless his widow Arleen). We new it was up to the OUM to make sure his plans for their future were carried out. Mike had started to build a new kennel for the family dog breeding business (which was needed to provide enough income to live off of and pay the bills). To ensure their livelihood and preserve the ownership of the ranch Mike is buried on, we picked up where Mike left off. We have begun the completion of the kennel.



Special Thanks to Joe, Bill and Phil. It would not have been possible without their skills and unselfish hard work. - Stark County OUM says God Bless You!

Please Help us save the Mike Hill Memorial (Project Sunrise)

We have made great progress so far. We have finished all the structural framing and siding, the roof, most of the electric, the drains and some of the plumbing (including 250 feet of water line to the memorial). A new septic system and leach field are completed as well as the grading. We have installed and filled the heating system (in the floor) and completed the concrete floor. We still must build interior kennels and rooms (kitchen, office, bathroom), pour concrete for exterior portion of the kennels and build the exterior kennels and install doors, gutters and downspouts. ***I really hope we can finish this before the big cold.*** Of course our biggest obstacles are money and manpower.



If Mike's widow can't make a living and pay the mortgage she will be evicted!

When we finish building the dog kennel, she will be able to make the payments. We must finish before winter! However, we have run out of money and we still need the following items:

- **concrete or (cement) -- 50% DONE, THANK YOU**
- **Railroad ties (150 sq. ft.)**
- **Rebar 3/4 or 5/8, 8ft (10 to 15 needed)**
- **Chevy Engine 250 cu. in. Straight 6 -- DONE, THANK YOU**
- **chain-link fence**

If you, or anyone you know, can supply these items or provide them at reduced costs PLEASE HELP! We work every other weekend if you'd like to help with the labor.

[Call or write to the Stark County OUM](#)

If you'd like to send donations:

Chaplain Mike Hill Fund
Golden Nugget Ranch
34265 County Highway 12
Graysville, Ohio 45734



...If you'd like to buy a puppy, call the ranch at (614) 567-3263

Stark OUM Wants Your Opinions and Questions

Write or E-mail us, ([TALK](#)) if you want more information on a particular subject. We will TRY to answer them here. If you would like to submit a letter, with your opinion or insight, we will consider posting it to a new page for guest correspondence. Title the subject *GUEST* (to have your letter considered for our guest page) or *SUBJECT* (to get us to answer a letter).

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