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ARTICLES OF AFFIRMATION AND DENIAL

Article 1

We affirm that the tri-personal God[1] of the Christian Bible is the only ultimate and proper Lawgiver and Judge in this universe[2] Who alone determines and defines truth,[3] good and evil,[4] justice and injustice,[5] liberty and enslavement.[6]

We deny that there is any other legitimate foundation for law than that given by the God of the Christian Bible.[7]

Article 2

We affirm that the Moral Law of God is a reflection[8] of God's immutable,[9] holy,[10] righteous[11] and good nature.[12] The knowledge of the conduct required by the moral law is written on the hearts of all mankind,[13] and was later codified in the Ten Commandments,[14] which is a summary of God's Moral Law,[15] and in the case laws which are applications and extensions of the Ten Commandments.[16]

We deny that the Moral Law was not in effect prior to the giving of the Ten Commandments through Moses.[17] We further deny that the Ten Commandments apply to only a portion of the human race[18] or are limited to only a portion of world history.[19]

Article 3

We affirm that God revealed His Laws for all mankind in the Christian Bible[20] by means of inerrant, verbal inspiration[21] and that those written Laws are absolute and universal and therefore are to be obeyed by all mankind; they apply to Christians, to unbelievers and to all social orders in all places at all times. Man is required always and everywhere to reverence God and obey His Law Word.[22] The Christian Bible defines "sin" as "lawlessness".[23] We further affirm that God's Moral Laws which He deposited in the Christian Bible are sufficient to guide any society at any period of history into being just, prosperous, strong and healthy, and those laws should be enacted into public policy by all leaders of nations.[24]

We deny that God intends His Laws in the Christian Bible to apply only to Christians or to those who choose to obey those Biblical laws.[25] We further deny that there is any epistemological, theological or ethical "neutral ground"[26] in this universe where mankind may stand without being always and absolutely accountable to His Creator, and under obligation to humble himself before God the Creator in the obedience of faith and worship.[27]

Article 4

We affirm that God's Laws are to be obeyed by all Christians, not as a basis for justification,[28] but as the standard within which the "justified-by-faith-Christian" lives when he lives in love, for "love is the fulfillment of the law".[29] Loving others is a Biblical command[30] and God's Law tells how to love God and other people.[31] We further affirm that the Law of God applies to the unbeliever as the continuing and eternal standard for all morality and justice in all cultures[32] because God's Law reflects God's own, unchanging, moral character.[33]

We deny that a person can be walking in love and at the same time be disobeying God's Moral Law.[34] We further deny that either Christians or non-Christians have the right to disobey God's Moral Law or God's requirement of love toward God and neighbor,[35] or that by obeying God's Moral Law they are justified.[36]

Article 5

We affirm that the points of morality, justice and social order which any society institutes into their civil codes of law flow directly out of the religion and worldview of the official or unofficial leaders who control the power centers of that society.[37]

We deny that civil laws do or can flow out of neutral, objective, non-religious sources or are uninfluenced by the worldview of the leaders of said society.[38]

Article 6

We affirm that the basic foundations of God's Moral Law in the Christian Bible are set forth in His Ten Commandments in Exodus 20,[39] and those Ten Commandments are explained, expanded and applied in what is called the Biblical "case laws" such as we see in Exodus 21-23 and Deuteronomy 6-26.[40] We further affirm that Western Civilization with its attending social, financial, scientific, and juridical benefits owes its development to the Christian Bible and to Christian society's commitment over the centuries to basing their societies' laws upon the Ten Commandments which resulted in the development of just and righteous laws and law systems such as the English "Common Law".

We deny that an individual or society can remain strong,[41] just,[42] prosperous,[43] creative[44] or rational[45] when that individual or society ignores or hates the God of the Christian Bible or disobeys His Biblical commands[46] and history testifies profusely to this denial.

Article 7

We affirm that there is a distinctive and identifiable Christian worldview[47] that includes a distinctive and identifiable Christian view of law,[48] and that at the heart of the Christian worldview stands the Almighty, Sovereign God of the Universe,[49] Who reveals Himself most clearly and completely in the Christian Bible.[50]

We deny that there is no distinctive and identifiable Christian worldview or view of law, and that any views are authentically Christian if they center on anything other than the Almighty, Sovereign God of the Universe revealed in the Christian Bible.[51]

Article 8

We affirm that the tri-personal^[52] God^[53] of the Christian Bible is the only ultimate Lawgiver and Judge.^[54] This of necessity means that all human authority must be delegated,^[55] limited,^[56] specified,^[57] and directly accountable to God.^[58] We further affirm that all three God-appointed jurisdictions of family,^[59] church,^[60] and state^[61] must inevitably choose between conflicting law orders.^[62] The laws they choose reflect the God or gods they submit to.^[63] To acknowledge God's Lordship over all of life^[64] inescapably calls for submission to His Law's authority over all of life.^[65] We further affirm that the Biblical Law order is vastly superior to all alternatives.^[66]

We deny that there is any other legitimate foundation for law than that given by the one true God in the Christian Bible.^[67]

Article 9

We affirm that it is the vital and unavoidable responsibility of the truly Biblical Christian community in every society to seek in every Biblically consistent way to hold its society's views of law true to Biblical principles,^[68] and that when societies choose anti-Biblical views of law they can expect few long-term blessings from God and many adverse consequences and divine curses.^[69]

We deny that the Christian community properly fulfills its calling to make disciples of every nation and to be salt and light to the world when it fails to do everything within its Biblically-defined, God-ordained jurisdiction to hold its society's views of law true to Biblical principles.^[70] We further deny that any church, mission or Christian organization is accurately proclaiming the gospel of Jesus which does not teach that Christ is at this very moment, and ever since His ascension to the throne at the right hand of the Father, ruling over the earth as the King of Kings and Lord of Lords Who has commissioned us to get His will done "on earth as it is in heaven" and to work to have His kingdom come "on earth as it is in heaven", and to see His name hallowed on earth as it is hallowed in heaven.^[71]

Article 10

We affirm that the rejection[72] or reduction of God's Laws[73] in the Christian Bible and disobedience to those laws[74] are probably the most debilitating defects in the Body of Christ today[75] and are the primary issues that have tragically reduced a majority of the Church to her present condition of being self-serving,[76] materialistic,[77] theologically confused,[78] antinomian[79] and culturally impotent.[80]

We deny that rejection or reduction of Biblical Law by the Body of Christ is of no consequence,[81] or that such rejection or reduction will produce Biblically strong individuals, families, churches or nations.[82]

Article 11

We affirm that antinomianism (the disregard or dismissal of God's Moral Laws as being applicable to people today) is a modern day curse and sickness[83] within many professed, Bible-believing churches that must be corrected before such churches can accomplish their God-appointed destinies in fulfilling the Great Commission and in bringing forth God's Kingdom on earth in all areas of society to whatever degree this may be accomplished before Christ's return.[84] We further affirm that God's Law and Justice are not opposed to God's grace and mercy, but rather that both sides express two aspects of God's goodness since both aspects originate from the heart of God and meet in perfect and full expression at the cross of Christ.[85]

We deny that the following antinomian statements are Biblical or are beneficial to the Church or to any society, but rather that these false beliefs are destructive, demonic and damnable:

A. Old Testament Moral Laws and principles do not carry over into the New Testament period.[86]

B. Some of the Old Testament Moral Laws and principles stand in opposition to the Moral Laws and principles of the New Testament or participate in some kind of “inferior” type of spirituality or morality.[87]

C. The “law of Christ” is substantially different than the Old Testament Moral Law.[88]

D. It is not God’s intention that either the Old Testament’s or the New Testament’s Moral Laws and principles should be institutionalized into civil law for any and all societies on earth today.[89]

E. An individual’s personal understanding and sense of right and wrong (enlightened by that person’s understanding of how the Holy Spirit is guiding their life) is superior to the Christian Bible as a guide to issues of right and wrong.[90]

Article 12

We affirm that all commands of the Moral Law in the Old Testament are to be “Maintained unless Modified” by the New Testament. We further affirm that the principles of the Old Testament case laws are to be “Maintained unless Modified” by the New Testament.[91]

We deny that any of the Moral Law in the Old Testament is “Rescinded unless Repeated” in the New Testament.[92] We further deny that, after the inauguration of the new covenant, Christians are obligated to keep the Old Testament ceremonial laws.[93]

Article 13

We affirm that a prominent feature of the New Covenant is that God writes His same Moral Law on the minds and hearts of all His People,[94] causing them to delight in obeying God's Law.[95] We further affirm that faith and love produce obedient works[96] thereby establishing the Law of God[97] and fulfilling the righteous requirements of God's Moral Law.[98]

We deny that the New Covenant, grace, or saving faith[99] abrogate the obligation to obey the Moral Law of God.[100]

Article 14

We affirm that the sovereign God of the Christian Bible providentially directs the course of human history, including civil law, which is a vital part of that history;[101] that with the consummation of history, including legal history, will come the final, eternal triumph of God's law, when eternal, universal, and perfect justice will prevail;[102] and this assurance gives Christians of all eras ultimate hope even in the midst of the rampant violations of God's Law at any point in history, and imparts real meaning and eternal significance to man's response to God's Law in this present life.[103]

We deny that history, including legal history, is a merely purposeless sequence of events; and we deny that there will be no final, eternal triumph of God's Law, or that eternal, universal and perfect justice will never prevail.[104]

Article 15

We affirm that, in giving us His infallible^[105] and sufficient written Word,^[106] God has once-for-all revealed^[107] good and evil,^[108] justice and injustice,^[109] liberty,^[110] and the role of the state,^[111] etc. We further affirm that since “every violation and disobedience received its just punishment” (Heb 2:2),^[112] God’s justice should be applied and implemented by all legislative bodies.^[113]

We deny that Scripture teaches that God ever authorized any nation, society, or social institution to govern itself by natural revelation or natural law alone.^[114] We further deny that legal positivism (the doctrine asserting that there is no higher authority than the state, and law is whatever the state says it is)^[115] is Biblical.^[116]

Article 16

We affirm that God blesses individuals, families, churches, cities and nations that honor, love and obey His laws and brings historical judgments upon these to the degree that they rebel against His laws.^[117] On the final judgment day, each of these entities will be judged by the perfect law of Scripture.^[118]

We deny that individuals, families, churches, cities or nations can avoid God’s sanctions or that they will be judged by some standard other than by the revelation of Scripture, i.e. the Christian Bible.^[119]

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[1] Mat. 28:19; Isa. 48:16; 2 Cor. 13:14; Eph. 2:8; 1 John. 5:7; Rev. 1:4-6; Gen. 1:1-3,26; 3:22; 11:6-8; Ps. 45:6-7; Is. 44:6; 48:12-16; John 1:1-2; Heb. 1:8,6,10

[2] Jam. 4:12; Gen 18:25; Is 33:22; 45:5-12;

[3] Truth is an attribute of God (Deut. 32:4; Ps 31:5; Isa. 61:8; John 14:6; 1 John 5:6). Consequently, God's Word is truth (Psa. 119:160; Is 8:20; Dan. 10:21 nkj; John 17:17).

[4] Gen. 2:9; Isa. 5:20; Jer. 18:11; Ez. 36:13. Goodness is an attribute of God (1 John 4:16), which He reveals to mankind through His Word (Rom. 7:12, 16) and deeds.

[5] Deut. 32:4; Prov. 29:26; Justice is an attribute of God, which He reveals through implanting His Law in all mankind (see Affirmation #2) and through imposing His spoken and written laws (Gen. 2:16f; Ex 20; Ps 19:7f; Rom. 7:12; Heb 2:2).

[6] Ex. 20:2; Deut. 28; Psa. 119:45; Isa. 61:1f; Luke 4:18f; John 8:32–36; Jam. 1:25; 2:12; Rom. 6:16ff; 1 Cor 7:21–23

[7] Is. 8:20; Deut. 4:5-9; Neh. 9:13; Ezek. 20:24-25; 1Tim. 1:8-11

[8] Lev. 11:44-45; 1Pet 1:16

[9] Matt 5:17-19; Luke 16:17; Deut. 29:29; Ps. 111:7-8; 119:152,160

[10] Lev. 19:2; Rom. 7:12; 2Pet 2:21

[11] Deut. 4:8; Ps. 19:9; 119: 142; Rom. 7:12; 8:4; Heb 2:2.

[12] Neh. 9:13; Ps. 12:6; 19:7f; Rom. 7:12, 16, 21; 1Tim. 1:8

[13] Lev. 18:27-28; Rom. 1:18,32; 2:14-15; 3:19-20; 4:15; 5:13

[14] Deut. 4:13; 10:4; Ex. 34:1-4

[15] Ex. 34:38; Rom. 13:8-10

[16] As an example, many case law applications are given in Deuteronomy 6-26; first commandment (6:1-11:32), second commandment (12:1-32), third commandment (13:1-14:29), fourth commandment (15:1-16:17), fifth commandment (16:18-18:22), sixth commandment (19:1-22:12), seventh commandment (22:13-23:14), eighth commandment (23:15-24:22), ninth commandment (25:1-19), tenth commandment (26:1-19). Exodus and other passages give other similar case law applications.

[17] Gen. 18:19; 26:5; Lev. 18:24-30; 20:22-23; Rom. 2:15; 4:15; 5:13; Gal 3:19

[18] Lev. 18:24-30; 19:15; 20:22-23; 24:22; Deut. 1:16-17; Ezra 7:25; Ps. 2; 9:8; Eccl. 12:13; Is. 51:4; Jer. 46:1ff; Dan. 4:27; Amos 1:3-2:3; Matt 5:14

[19] Deut. 11:1; 19:9; Ps. 119:44,142,152,160; Is. 42:4; 2Pet 2:6-8; Matt 7:23; Tit. 2:14

[20] Ez. 20:11; Jer. 9:24-26; Rom. 3:29-31

[21] Psa. 33:4; 119:160; John 17:17; Mat. 5:18; 2 Tim. 3:16-17; 2 Pet. 1:20-21; Gal. 3:16

[22] Rom. 2:12-16; Mat. 28:19-20 with 5:17-19; Rom.

[23] 1John. 3:4 (see Matt. 7:23; Rom. 4:7; 6:19; 2Cor. 6:14; Tit. 2:14; Heb. 10:17)

[24] Deut. 28; Lk 3:12–14 (based on the 6th, 8th, 9th, 10th Commandments of the Decalogue); 1 Tim 1:8–10 (Paul's list of civil crimes is based on the Ten Commandments); Rv 9:20f (based on Commandments 1–2, 6–8, 10). The Great Commission is to disciple nations—and a key component of any nation is its civil government (with its legal and judicial system) and its economic system.

[25] Lev. 18:24-30; 19:15; 20:22-23; 24:22; Deut. 1:16-17; Ezra 7:25; Ps. 2; 9:8; Eccl. 12:13; Is. 51:4; Jer. 46:1ff; Dan. 4:27; Amos 1:3-2:3; Matt 5:14; This is graphically illustrated by God's judgments on Sodom and Gomorrah, the Canaanite nations, and many other nations indicted by the Old Testament prophets. God's judgments fell on these cities and nations precisely because they trampled God's Moral Law. Furthermore, God warned Israel that if she fell into the sins of the Canaanites, God would dispossess her also (Lv 18:24–30; 20:22f; Deut. 8:19–20). The same moral law applied to Israel and to the Gentile nations.

[26] Matt. 12:30

[27] Matt 12:36; Rom. 14:12; Heb. 4:13

[28] Rom. 3:27; 9:32; Gen. 15:6; Ac 13:39; Rom. 1:17; 3:22, 25–30; 4:3, 5, 9, 11; 5:1; 9:30, 32; 10:4, 6, 10; Gal 2:16; 3:6, 8, 11, 24; 5:5; Phil 3:9; Heb 11:4, 7, 33; Ja 2:23; 2 Pt 1:1

[29] Rom. 13:10; Jam. 2:8, 14-26; Mt 22:37–40 (citing Deut. 6:5 and Lv 19:18); Lk 11:42; Gal 5:14

[30] Lev. 19:18; John. 13:34; John 13:34; 14:15, 21; 15:10, 12; 1 John 2:7f; 3:23f; 4:21; 5:2f; 2 John 5f. Lawlessness drives out love (Mt 24:12).

[31] Rom. 13:10, See footnote 22.

[32] Rom. 2:12-16, See footnote 19–20.

[33] Ps. 119:172; Mal. 3:6; Isa. 33:22; Jer. 12:1; Dan. 9:4-11; Rom. 2:5; 2 Thess. 1:5; Rev. 16:5-6

[34] Matt 24:12; John 14:15,21,23,24

[35] Col. 3:6; Heb. 4:11

[36] Acts 13:39; Rom. 3:20,28; Gal. 2:16; 3:11,24; 5:4

[37] Ps. 135:15-18; Isa. 2:6-22

[38] 2Sam. 23:3; 2Kings 17:37; Ps. 19:9; 111:10; Prov. 1:7; 8:15-16; 9:10; 16:6

[39] The “ten commandments” (Ex. 34:28; Deut. 4:13; 10:4) are considered to be such a summary of the law that they are called “the words of the covenant” (Ex. 34:28).

[40] For example, Deuteronomy 5:1-22 reiterates the ten commandments, and then proceeds to give a detailed exposition of each commandment in chapters 6-26: first commandment (6:1-11:32), second commandment (12:1-32), third commandment (13:1-14:29), fourth commandment (15:1-16:17), fifth commandment (16:18-18:22), sixth commandment (19:1-22:12), seventh commandment (22:13-23:14), eighth commandment (23:15-24:22), ninth commandment (25:1-19), tenth commandment (26:1-19). Exodus and other passages give other similar case law applications. An example of the Ten Commandments being further defined is Deut. 19:4-13 wherein the case law there defines “You shall not murder” as being neither an accidental killing nor capital punishment.

[41] Is. 14:12

[42] Is. 42:4; 51:4; Hab. 1:4

[43] Deut. 29:9; Josh 1:7-8; 1Kings 2:3; 2Chron. 31:21; Ps. 19:11

[44] Ps. 19:7-11

[45] 1Sam. 13:13; Ps. 19:7-11; 111:10

[46] Psalm 2:8-12; 33:10-12; 94:1-23; Prov. 24:15-16; Isa. 2:6; Jer. 6:19; 18:17-10

[47] Prov. 14:18; Luke 1:17; 1Cor. 1:20,21,24; 2:5-7; 3:19; Col. 2:1-23

[48] Jude 1:3; Isa. 33:22; Luke 1:17

[49] Luke 11:49; 1Cor. 1:21,24

[50] 1Cor. 4:6; 2 Tim. 3:16-17; Jude 1:3; Heb. 1:1-4

[51]Ps. 14:1; 53:1; See Christian Worldview of Law, Coalition on Revival, 1989, Article 2 Affirm. & Denial.

[52] Gen. 1:1-3,26; 3:22; 11:6-8; Ps. 45:6-7; Is. 44:6; 48:12-16; John 1:1-2; Heb. 1:8,6,10

[53] Deut. 6:4; 32:39; Is. 43:10; 45:5; Zech. 14:9; Mark 12:29,32; Gal. 3:20; 1Tim. 2:5

[54] Ja 4:12; Gen. 18:25; Is 33:22; Psalm 2; Matt 28:18

[55] 2 Chron. 13:5; Dan. 2:37,38; 7:6,12; Matt. 8:9; 21:23,27; 28:18; Rom. 13:1-2; John 19:11

[56] John 19:11; 2 Cor. 10:13; Rom. 13:1 [lit. "there is no authority if not from God"]

[57] Deut. 5:32; 17:20

[58] Luke 16:2,10-13; Rom. 13:1-6; 1Cor. 9:13

[59] Gen. 2:21-25; 12:3; 28:14; Acts 3:25; Eph. 5:22-33

[60] Matt 16:18; 1Cor. 12:28; Eph. 5:24-33; Col. 1:18; Heb. 12:23; Rev. 2-3

[61] Gen. 9:6-7; 2Sam. 23:3; Ps. 2:10-12; Rom. 13:1-7

[62] Deut. 30:19; Josh. 24:14; Ps. 119:173; Is. 7:16; Matt 6:24

[63] Deut. 11:28; 28:14; Josh 23:16; 1Kings 9:6; 11:10; 2Kings 17:-41; Jer. 16:11

[64] Psalm 47:7; Matt. 28:18; 11:25; Acts 10:36; Acts 17:24

[65] Deut. 32:46-47; Matt 4:4; 28:18-20; 2Tim. 3:15-17

[66] Deut 4:6-8; 28; Ps. 119:72; Rom. 7:12; 2Tim. 3:15-17; 1Tim. 1:8

[67] Deut. 4:2; 1Kings 18:18; 2Chron. 24:20; Psalm 94:20; 119:118,128; Prov. 29:26; Ezek. 20:25

[68] 2Chron. 7:14; Ezra 7:10; Neh. 2:10; Hos. 10:12; Amos 5:6; Zeph. 2:3; Matt 5:13

[69] Gen. 12:3; Ex. 20:2; Deut. 28; Jer. 18:7-10

[70] Matt. 28:20 with Matt 5:17-19

[71] Matt. 6:9-13; 28:16-20; Christian Worldview of Law, Coalition on Revival, 1989, Article 5 Affirm. & Denial.

[72] 2Kings 17:15; Ps. 119:18; Is. 5:24; Jer. 6:19; 1Thes. 4:7-8

[73] Deut. 4:2; 12:32; Rev. 22:19

[74] Ezek. 5:7; Eph. 5:6; Col. 3:6; Heb. 2:2; 4:11

[75] Is. 1:4-6; Matt. 7:23; 24:12; 1Cor. 6:14; Tit. 2:14; 1John 1-5; Jude

[76] Ecclesiastes; Phil. 3:19; Jude 12

[77] Ps. 39:6; 62:10; Eccl. 2:4-11

[78] Deut. 28:20; 32:5-6; Rom. 2:17-24; Tit. 3:5

[79] Rom. 6:1-3,15-16; 8:7; Tit. 2:14

[80] Deut. 28:13; Matt 5:13-16

[81] Prov. 8:36; 10:16; 11:19; Is. 3:11; Gal. 6:7-8

[82] Deut. 28; 1Cor. 10:1-22; 11:30-32; 1Pet 3:8-12; etc.

[83] Ps. 34:1-22; Is. 1:4-6

[84] Is. 61:4-9; Matt 16:18-19; 2Thes. 1:11-12

[85] Ps. 85:10; 89:14; 101:1; 119:77; Is. 16:5; 30:18; Hos. 2:19; Matt 23:23; Tit. 2:14

[86] But see Matt. 5:17-19; Is. 42:1-4; Rom. 3:31; 8:4; Tit. 2:14; Rom. 13:8-10; etc.

[87] But see Matt 5:17-19; Rom. 7:12,14; Gal. 5:14; 1Tim. 1:8-10; 1John 2:7; 3:11; 3:5

[88] But see Matt. 5:17-19; Rom. 13:9

[89] But see Matt 5:17-19; 15:3-9; John 18:36; Acts 25:11,25; 26:31; Rom. 1:32; 13:1-4; 1Tim. 1:9-10; Heb. 2:2

[90] Ps. 93:5; 111:7; 119:118; Is. 8:20; John 10:35; Rom. 1:18; 1Cor. 4:6; Eph. 2:20; 2Tim. 3:16-17; 2Pet 1:18-21

[91] Matt 5:17-19 upholds all moral and case laws of the Old Testament, including “the least of these commandments” – a reference to Deut. 22:6. Note that the apostles repeatedly told their hearers that they were under obligation to the Old Testament moral and case laws: Eph. 6:2-3; Rom. 13:9-10; 2Cor. 6:16-18; 13:1; James 2:8,11; 1Pet 1:16; 3:9-12; etc., reminding them that the Old Testament blessings for obedience (Heb. 13:5-6; Eph. 6:2-3; 2Cor. 6:16-18) and curses for disobedience (Heb. 10:30,38; 12:5,6; James 2:9-12; 1Pet 3:12) continue to apply. For many years the only Bible of the early church was the Old Testament (Acts 8:32,35; 17:2,11; 18:24,28; Rom. 16:26; 2Tim. 3:15-17).

[92] Deut. 4:2; 12:32; Matt. 4:4; 5:17-19; Gal. 3:15; Rev. 22:18

[93] Rom. 14:5; Gal. 4:10; Col. 2:11-23; Heb. 9:10

[94] Jer 31:31–33; Heb 8:8–10; 10:16; Ezk 36:26f

[95] Ps. 119:24,70,77,92,97,159,174; Rom. 7:22, 25

[96] Ja 2:17–20; Gal 5:6; Eph. 2:9-10; Tit. 2:11-14; 3:8,14; Heb. 10:22-24

[97] Rom. 3:31

[98] Rom. 2:26; 8:4

[99] Rom. 3:31

[100] Tit. 3:8; James 2:17-20,22,26; Rev. 2:19

[101] Is. 42:1-4; Gen. 49:10; Ps. 2; Is. 2:2-4; 9:8-7; Mic. 4:1-3

[102] Is. 9:7; 11:9; Jer. 31:34; 1Cor. 15:23-28,15-58; Heb. 2:8

[103] Ps. 37:11; Matt. 5:5; Rom. 8:18-39; 1Cor. 15:58; Gal. 6:9

[104] Matt 12:20; 1Cor. 15:54-58; 1Jn 5:4; Christian Worldview of Law, Coalition on Revival, 1989, Article 6, Affirm. & Denial.

[105] Psalm 19:7; 119:160; John 10:35; 17:17. Consider the following syllogism:

God cannot lie (Tit. 1:2) and therefore all that He says must be intended to be true.

God is omniscient (Heb. 4:13) and therefore He can never say anything that is a mistake.

All Scripture is God's Word (2 Tim. 3:16; 1 Thess. 2:13)

Therefore, all Scripture is inerrant.

[106] 2Tim. 3:16-17; 2Pet. 1:3

[107] Jude 3

[108] 1Kings 3:9; Eccl. 12:14; Is. 5:20; Matt 19:17

[109] Deut. 32:4,21; Ps. 89:14; 97:2; 99:4; 111:7; Prov. 8:15; Is. 30:18; 33:5; 40:14; 42:4; 51:4; 58:2; Zeph. 2:3; 3:5; 7:9; Matt. 12:18,20

[110] Is. 61:1; Luke 4:18; 2Cor. 3:17; Gal. 5:1; James 1:25; 2:12,19

[111] Deut. 4:1-8; 17:14-20; Prov. 8:15

[112] See also Is 8:20; Deut. 4:5–8; 32:4

[113] Is. 42:4; Mic. 4:2

[114] Is. 8:19-20; Mic. 4:2; Deut. 5:32-33; 17:11, 20; Is. 65:2. Both before the fall and after, man was and continues to be dependent upon special revelation from God (i.e., God's spoken and written words). Is. 8:20; 2Sam. 23:3

[115] Legal positivism is the basis for civil law in the US and virtually all modern countries. Since legal positivism is unbiblical and God never authorized natural law to function as the basis for civil law (i.e., apart from God's Word), Biblical law is the only viable source of law today.

[116] Is 10:1; 24:5; Pss 82:1f; 94:20; Ezek. 45:9; Lk 18:6, 2, 4; 2 Th 2:3; Rv 13; Ex. 12:49; Lev. 18:5,6

[117] Gen. 12:3; 22:18; 26:4; 28:14; Ps. 33:12; Ps. 72:17; Jer. 4:2; Acts 3:25

[118] Deuteronomy 27:11-28:68; 1 Samuel 2:30; Proverbs 14:34; Psalm 2; Jeremiah 4:2; 18:7-10; Jonah 1:1-2; 3:5-9

[119] Ps. 2; 56:7; 67:4; 96:10; Is. 2:4; Ezek. 39:21; Matt 23:33; Rom. 2:3; 1Thes. 5:3; Heb. 2:3; 122:25

Coalition on Revival

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