

Exodus 20

Read Exodus 20: The 10 Commandments are probably among the most well-known parts of scripture in the world. They can be further boiled down.

³⁴ Hearing that Jesus had silenced the Sadducees, the Pharisees got together. ³⁵ One of them, an expert in the law, tested him with this question: ³⁶ “Teacher, which is the greatest commandment in the Law?” ³⁷ Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’ ⁴⁰ All the Law and the Prophets hang on these two commandments.” (Matthew 22)

The Law of Moses can be expanded into details. There are 613 total laws in scripture. One reason that the Jews Hebrews use ornamental pomegranates is that they have at least that many seeds. To the person without faith, it appears to be a list of rules. Some people think of God as a *cosmic killjoy*, with so many *do's and don'ts*. Not so at all. These are the rules for outsiders; people who do not love God or their fellow man. Think about the contrary. These rules must be intact to have a good and enjoyable life.

What if it was ok to murder, steal or follow pretend self-affirming idols? That is what happens in the name of fake religions, under the guise of law. The US Constitution was built with a certain level of distrust of the common man. It keeps honest people honest. There are areas where our nation's laws have gone away from scripture, especially blue states. They seem to be plagued with all kinds of problems. The scriptures require immediate judgement for the guilty to keep if from growing. We have so many procedural appeals and liberal representatives that our society is overrun with growing social burdens.

Our Constitution was modeled after the Commandments, because it makes sense. The US has the most freeing legal system in the world. The three main framers of the US Constitution were James Madison, Alexander Hamilton and George Washington.

James Madison's biblical worldview was shaped by his upbringing in Anglican Virginia and his education, yet it evolved considerably over his life in ways that distinguish him from some of his contemporaries.

Early Religious Formation

Christian education and influence: Madison was raised in the Anglican tradition and received classical education including biblical study. He initially considered entering the ministry and was influenced by Presbyterian tutors at the College of New Jersey (now Princeton), where he was exposed to Calvinist theology and Reformed Protestant thought.

Shift Toward Rational Religion

Enlightenment rationalism: By his early adulthood, Madison increasingly adopted Enlightenment principles of reason and skepticism toward ecclesiastical authority. He moved away from strict Calvinist doctrine toward a more rationalized, deistic-influenced Christianity that emphasized moral principles over supernatural claims or sectarian dogma.

Biblical interpretation: Madison did not reject the Bible outright, but he approached it as a historical document and moral guide rather than as literal divine prescription for civil law. He valued biblical ethics—justice, charity, conscience—but resisted using scripture to justify political power or religious establishment.

Church-State Separation

"Memorial and Remonstrance" (1785): Madison's most explicit statement on religion argues that conscience is inviolable and that civil government should not enforce or privilege religious belief. While he grounded this in natural rights philosophy, the ethical vision—protecting individual conscience—reflects Christian moral principle reframed through Enlightenment language.

No biblical basis for civil law: Unlike some founders who invoked natural law rooted in Christian theology (as Blackstone did), Madison pushed for a secular public order in which biblical or denominational authority had no civil force. His worldview held that true religion flourishes when voluntary and unconstrained by state power.

Sir William Blackstone influenced U.S. law primarily through his Commentaries on the Laws of England (1765–69). Key points:

- Authority and accessibility: Blackstone systematized English common law into a clear, organized four-volume work that American lawyers and judges used as a primary reference in the colonial and early national periods when no comprehensive American treatises existed.
- Judicial citation: Early U.S. courts (including the Supreme Court under Marshall) frequently cited Blackstone for principles on property, contracts, torts, criminal law, and constitutional interpretation when English precedents were persuasive.
- Doctrinal transmission: Blackstone's expositions helped transplant English doctrines—rule of law, rights in property, the distinction between public and private law, and notions of criminal mens rea—into American legal thinking.
- Constitutional influence: Although the U.S. Constitution diverged from English law, Blackstone's views on individual rights, liberties, and separation of powers shaped framers' and early jurists' understanding of legal limits and common-law rights (e.g., due process concepts).
- Legal education and practice: His Commentaries were widely used in American legal education and by practicing lawyers as an authoritative summary of legal principles and procedures.

Biblical basis and influence:

- Blackstone himself endorsed a view of law influenced by natural law and Christian moral theology. He often appealed to divine law and scripture as foundational to the moral underpinnings of civil law.
- In the Commentaries he argues natural law (morality grounded in God's will) underlies human laws; thus some legal principles traceable to biblical ethics were presented as part of law's moral foundation (e.g., prohibitions on murder, theft; duties of promissory faithfulness).
- In the American context, many founders and jurists invoked natural law and Christian-inflected morality (not necessarily direct biblical law) when justifying rights and legal norms; Blackstone provided a bridge by articulating legal doctrines within a natural-law, Christian framework familiar to them.
- However, Blackstone did not treat Mosaic law as directly binding English or American statutory law; his reliance was philosophical—scripture legitimized moral principles that informed common-law concepts—rather than prescribing biblical rules as secular law.

Concise summary:

- Blackstone's Commentaries were a foundational source for early American law, shaping doctrine, judicial reasoning, and legal education.
- His legal philosophy linked common law to natural law with Christian moral grounding, so his work helped transmit a Christian-inflected natural-law framework into U.S. legal thought without making biblical law itself the source of civil statutes.

Related search suggestions will follow.

Religious background of framers

- **Christian cultural context:** Hamilton and most framers were steeped in a culture shaped by Protestant Christianity; biblical references and moral concepts (e.g., virtue, covenant, justice) were common in political rhetoric.
- **Indirect influence:** Biblical language informed moral arguments about law, governance, and civic virtue, but constitutional provisions are primarily secular, constructed from legal and philosophical sources (Locke, Montesquieu, Blackstone).

Hamilton specifically

- **Rhetoric and moral claims:** Hamilton occasionally used religiously framed moral appeals (common in 18th-century prose) to argue for order, justice, and stable government, but his constitutional arguments relied chiefly on political theory, legal precedent, and practical governance.
- **No sectarian design:** Hamilton supported religious freedom and a secular federal government framework; the Constitution's Establishment and Free Exercise principles emerge from a concern to avoid religious tests and sectarian control rather than to establish biblical law.

Short conclusions

- Hamilton's practical and theoretical advocacy strongly shaped executive power, fiscal institutions, federal judiciary, and the general tilt toward a stronger national government.
- Biblical ideas influenced the framers' moral vocabulary and civic culture but did not determine constitutional structure or legal text; the Constitution is best understood as a secular political-legal charter drawing primarily on Enlightenment and common-law sources.

Related search suggestions: Alexander Hamilton Federalist Papers, Hamilton national bank Constitutional interpretation, Biblical influence on American founders.

God begins by underscoring who he is, since these people have adopted all kinds of fake gods. The 10 Commandments are broken down into 4 commandments about God, and 6 about our neighbors. That order is important. If we do not respect God, we will not respect our parents or our teachers or our President or our boss or any authority.

Much of the Old Testament is about God proving that our affection for imitation notions or self-made gods will take us to a world that we do not want to live in. It has never been sustainable. The requirements to respect our parents precedes the laws against murder, adultery, theft and false testimony. Likewise, that order of things makes sense. If our parents do not discipline us from our built-in selfish nature, we will become a menace to society. That explains how we see so many No-Kings and Black Lives Matters and Anti Trump protesters who are paid employees to create national discord, without being particularly confused by the facts. It's a mild form of treason, since it is not fact-based.

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. ² Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. ³ For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. ⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. ⁵ Therefore you must be subject, not only because of wrath but also for conscience' sake. ⁶ For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. ⁷ Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor. (Romans 13)

The Law of Moses is for law breakers... It is for people who do not put God or man first. It is for people who disregard the needs of others. It has teeth intended to stop a sliding society from self-destruction.

⁹ knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰ for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, (1 Timothy 1)

The people were intimidated as God flashed his intimidating side. God was communicating that living under the bondage of the Law is not as good as Moses and Joshua lived. They honored God, but they were accepted as being in relationship; so they did not suffer from coming up short on performance. Jesus was not known; but he is the incarnation of God's promises. If an Old Testament saint believed God's promises and followed them, it was the equivlency of following Jesus (so to speak).

²¹ Tell me, you who desire to be under the law, do you not hear the law? ²² For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. ²³ But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, ²⁴ which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ but the Jerusalem above is free, which is the mother of us all. ²⁷ For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." ²⁸ Now we,

brethren, as Isaac was, are children of promise. ²⁹ But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. ³⁰ Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” ³¹ So then, brethren, we are not children of the bondwoman but of the free. (Galatians 4)

God likes his God-made rocks and soil better than manmade bricks or masonry. His altars are a tribute to him, not us.