

Ride with the Devil: Introduction: The Four Divine Institutions: the Establishment of Capitalism as the Divine System of Economy; the Laws of Divine Establishment: Orientation to & Respect for Duly Appointed Authority

RIDE WITH THE DEVIL

I. INTRODUCTION:

A. THE FOUR DIVINE INSTITUTIONS

The beginning of the human race occurred on the sixth day of restoration when, “The Lord formed Adam of dust from the ground, and breathed into his nostrils the breath of life, and man became a living being”¹ (Genesis 2:7). Following this, the Lord planted a garden in Eden and placed the man within it.

Decreeing that man should not function alone, the Lord fashioned a woman from the pluripotent stem cells taken from Adam’s rib and brought her to him. Adam called her Ishah.

The subsequent fall by our original parents brought about expulsion from the perfection of Eden and placed certain obligations on the Adam and his wife, now named Eve, “because she was the mother of all living” (Genesis 3:20b). She was to bear children for the primary purpose of bringing the Messiah into history whose objective would be to offer salvation to whoever would believe in Him.

The Lord imposed upon the man the responsibility of providing for his wife and children through labor, stating, “By the sweat of your face you will eat bread” (Genesis 3:19a). Adam was also ordered to “cultivate the ground from which he was taken” (v. 23b).

What these events established were the two divine institutions of marriage and family and the first family was placed in an environment where survival was dependent upon the willingness of Adam to work for a living.

This is the foundation principle for free enterprise, possession of private property, and capitalism; concepts that become evident as the Genesis account of Adam’s progeny reveals.

In Genesis 4:2-5 we learn that of Adam’s first two sons, Abel was a rancher while Cain was a farmer. Controversy arose involving the acceptability of each son’s sacrifice before the Lord. Able presented the “firstlings of his flock” while Cain offered a tossed salad. In verses 4 and 5 we are told that “the Lord had regard for Abel and for his offering, but for Cain and for his offering He had no regard.”

The word “regard” is in the Qal stem of the verb **הִשָּׂא** (*sha’ah*). For Abel the verb is the Qal imperfect which refers to habitual and customary action, i.e., the Lord established the policy that He will always have regard for the sacrifice of specified animals.

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For Cain it is in the Qal perfect indicating a completed action, i.e., the Lord established a policy at the very first sacrificial event that vegetables are not approved sacrifices.

The verb *sha'ah* means, in this context, "to look with approval, to accept" in the case of Able, but "to look away with dismay and reject" in the case of Cain.

In other words, the Lord turned toward Abel's animal sacrifice with approval but turned his back on Cain's with disapproval. The former was established as the continuing ongoing policy related to sacrifices while the latter became settled doctrine throughout the Old Testament.

Cain in infuriated by the Lord's disregard of his sacrifice and his bitterness and anger detonate into the first world war in which one quarter of the world's population was eradicated: he murdered Abel.

This was a violation of Abel's free will. Cain was banished "from the presence of the Lord, and settled in the land of Nod, east of Eden" (Genesis 4:16).

This punishment set up the principle of the first divine institution of free will. There was no prohibition against murder at this time but subsequently the act was classified as a capital crime: "Whoever sheds man's blood, by man his blood shall be shed" (Genesis 9:6a).

Free will and innate talent led to the development of various trades and occupations. From Cain's line there was Jubal who was a nomad with livestock (Genesis 4:20). His brother Jubal's children were talented in music, playing the lyre and pipe (v. 21). Tubal-cain was a tinker (v. 22).

Following the universal flood, "Noah began farming and started a vineyard. His sons, Shem, Ham, and Japheth established three races of people: Semitic, Hamitic, and Japhetic. The families of each are said to have been separated by the Lord "according to their families, according to their languages, by their lands, by their nations" (Genesis 10:5, 20, and 31).

The establishment of the fourth divine institution of nationalism saw the three races disbursed geographically, an arrangement designed to combat Luciferian efforts to centralize power over them through internationalism.

From the foundation of the four divine institutions of volition, marriage, family, and nationalism emerged the Laws of Divine Establishment.

B. THE LAWS OF DIVINE ESTABLISHMENT

1. It is not our objective to study this subject deeply, but to only review their principles so we can then observe the satanic strategy to dismantle and transform them.
2. God ordained these laws for the survival of the human race in an environment where the critical balance between freedom and authority could be maintained.
3. For maximum freedom to exist there must be an authority structure that insures the rights of life, privacy, property, and religion.

4. This environment enables people to freely engage in evangelism. Presently there is a frontal assault by Islam on the stability of our client nation. Its leaders are utilizing the “free exercise” clause of the First Amendment to ensconce themselves into our culture by the construction of mosques, madrassas, and minarets. This conflict of visions will not be decided through legal channels but through the discourse of the debate: each has the freedom to evangelize. *Vincit omnia veritas*: truth conquers all.
5. How that debate goes will determine the historical trend for the next generation: should Islam achieve ascendancy, then Shari’a law will transform America into a religious theocracy.
6. Our obligation before the Lord is to orient to authority which includes our submission to the laws of the land. Several passages address this responsibility;

Romans 13:1 - All souls, subordinate yourselves to the governing authorities. For there is no authority except that delegated from the source of God, and those authorities which exist have been delegated by God.

v. 2 - In fact they who resist such authority resist the ordinance of God, and those who resist will incur judgment.

v. 3 - For government authorities are not a cause of fear for the production of divine good but for evil. Seriously, do you desire not to fear the authority? Keep on doing divine good and you will have recognition from human government.

Romans 13:4 - For he, the governing authority, is a minister from God to you for the purpose of divine good. But if you do evil, keep on being afraid. For the governing authority does not wear the sword for nothing but for enforcing the law. For you see, he is the minister of God for the purpose of divine wrath to him who practices evil.

v. 5 - Therefore for this reason, it is necessary to be subordinate to governing authorities, not only because of punishment but also because of your conscience.

v. 6 - For this reason also, keep on paying taxes, for they are public servants of God attending continually to this very thing.

v. 7 - Therefore render to all what is owed: to whom taxes, taxes; to whom fees, fees; to whom respect, respect; to whom honor, honor. (CTL)²

7. Other passages that address this issue include Matthew 21:22, 1 Peter 2:13-14, and John 19:10-11.

² Scripture marked “CTL” are corrected translations representing more literally the Hebrew and Greek texts. Bracketed commentary reflects amplification of the translation or correlates the quotation with the topic at hand.

8. Jesus Christ controls history in the Church Age with reference to the Pivot of mature believers. The Pivot has maximum impact on the client nation through blessing by association. When the Pivot's influence shrinks it becomes more and more ineffective and the nation devolves through sequential downtrends characterized by the five cycles of national discipline.
9. National disaster is to be regarded by the believer as a method of cleansing the nation of its impurities. The Lord will disinfect the land of it apostasy and degeneracy so that the Pivot can resume its preserving power by allowing the surviving population, oriented to the laws of divine establishment, to begin the process of restoration.
10. The Lord issued a bold challenge to those who would choose to follow Him when He spoke of the preserving power they would possess in doing so:

Matthew 5:13 - "You keep on being the salt of the land [**its preserving power**], but if it [**the preserving power**] has become tasteless [**through reversionism into the cosmic systems**], how will it function as a preservative? It is no longer good for anything except to be cast out [**sin unto death**] and trampled under the foot of man [**wrath of government or of an invading army**].

v. 14 - "You all keep on being the light [**bearers of Bible doctrine**] of the devil's world. A city that is located on the top of a hill cannot be hidden.

v. 15 - "Neither do people light a lamp and put it under a bowl, but on a lampstand, and it gives light to all who are in the house.

v. 16 - In the same way, let your light shine before men [**via witnessing and consistent application of doctrine**], that they may see your good-of-intrinsic-value production of divine good and glorify your Father Who is in heaven." (CTL)

11. Letting your light shine requires a bondservant mentality which instructs the soul to submit to the Lord's command authority which is delegated down not only to governmental authorities but also to those of superior rank in the military.
12. The light is also exhibited through the believer's submission to the order code of the Ten Commandments. The first four commandments emphasize one's orientation to God and to Him only. The final five establish the system of order that insures maximum freedom within a capitalistic system. The fifth is the Hinge Commandment that enables orientation to these mandates to be transferred to each succeeding generation.
13. Willingness to submit to divine guidance results in the believer's ability to restrain his impulses by taking responsibility for his thoughts, decisions, and actions.
14. The code is upheld by a protocol system that honors basic morality which is enhanced by the development of integrity in the soul from consistent Bible study.

15. Submission to duly appointed authority does not imply that the believer completely surrender his free will to the management of others without discernment. No believer is required to obey someone in authority when he demands actions that are immoral or which require the violation of inflexible biblical standards, mandates, and doctrines.
16. Knowing the difference will become a required virtue in the days ahead when those who hold authority demand believers to make a choice between the inflexible principles of Scripture and the Draconian dictates of an amoral, satanically sponsored oligarchy bent on undermining the four divine institutions and the laws of divine establishment.
17. God will not put up with this crap in the Church Age, but He will permit slacked reins during the Tribulation when the Four Horsemen saddle up to ride.