

## **Are God's Principles of Government Ours?**

Could it be that just as the examination of irreducibly complex systems persuasively affirms creation and disproves evolution, verbally affirming the innocence of God cannot persuasively capture the Truth about how God governs any better than a springless mousetrap until the examination of all core, irreducible principles by which He governs integrate without contradiction or exception?

Toward that end, we ask these questions in our initiative to fully integrate the principles of love by which God governs and apply them to our domains at all levels of government.

### **Principle One - Immutability of Divine Law**

Are God's original, created laws and the vast systems of cause and effect they define, eternally perfect and therefore immutable or does He intervene to suspend, overrule, or redesign them on occasion to suit His purposes as circumstances change?

### **Principle Two - Liberty of Sovereignty**

A. Did God's extension of "creature will," that is, our volitional ability to choose, transfer to man an absolute, irrevocable sovereignty with unabridged rights to lawfully reign over our personal and corporate domains by exercising our own choices, not to be violated by God Himself, or are there conditional terms that attend man's sovereignty?

B. If the terms of sovereignty were not absolute and irrevocable but were conditional, what rights of sovereignty over our domains did God reserve to Himself in order to overrule our otherwise sovereign right to lawfully reap without interference what we sow in our personal, corporate, national and global domains?

### **Principle Three - Terms of Permissioning**

A. Do God or Lucifer need permission from us to intervene in our individual and corporate domains and to subject us to their domains' respective laws of governance or does their superior advantage qualify them to intervene arbitrarily at their discretion without permission?

B. What determines to what extent one sovereign and his domain become subject to the laws of other sovereigns and their domains? Must it be voluntary or can a sovereign be forced without choice to subject his domain to another sovereign's laws?

C. If a person is subject to the laws of the sovereign of another domain (e.g. God's), yet that person is claimed by a third sovereign (e.g. Lucifer) to be subject to the laws of his domain instead, which of the two contesting sovereigns have dominion over the subject in dispute and

how is it determined: a) by the subject's claims regarding to which sovereignty he has subjected his personal domain or b) by whose principles of law the subject predominantly lives or c) do both God's and Lucifer's claims of sovereignty over an individual allow each to intervene concurrently to the extent that subject lives by their respective governments.

D. Do Christ and Lucifer defer to one another's sovereignty over those individuals or nations who have aligned themselves under their respective governments such that Christ and Lucifer do not interfere with the subjects of the other's government without permission from the other?

#### Principle Four - Condescending Accommodation

In order to prevent worse harm, to what extent do God's counsels to man accommodate man's chosen standards of government within man's domain, though God's counsels may be in contradiction to the principles by which God would govern a situation were it within His government's domain and not man's? For example, is how God proposes war should be conducted an accommodation of man's choice to resolve disputes by engaging in physical conflict by force of arms, yet not within options God would exercise were He governing by His domain's standards of governance?

#### Principle Five - Innocence (Latin roots = "No harm")

Is the Creator always innocent, that is, harmless, or is He intentionally and forcibly harmful, even lethal, to His creatures at times? In other words, does He cause harmful effects in response to sin which are not the natural effect of sin itself or is sin the ultimate and only agent of harm? For example, does He intentionally mercy kill a wicked person or does death eventuate from their rejection of divine intervention that had theretofore been mercifully sustaining the life of the wicked until their full rejection of God obligated Him to fully cease His life-sustaining intervene in their behalf?

#### Principle Six - Security

How does God secure His government against sinful dissent from the harmless use of His laws? Does He resort to the threat of raw force and tortured death as an ultimate deterrent to sin, eventuating in the necessary extermination of dissenters who misuse His laws, or does He deploy self-lowering, self-sacrificing love, while demonstrating the right use of His laws in order to secure the cooperative loyalty and trust of His subjects in their right use of His laws?

#### Principle Seven - Substitution

What is the nature of Christ's substitution? Is it simply someone standing in for malefactors to take their divinely assigned punishment, if such could be just, or is His substitution His volunteering to become a man in order to do what none had been able to do—to perfect

righteousness in fallen flesh in order to justify the continuation of human probation on the basis that His victory would inspire others to overcome sin as He overcame, and by the power of grace through a functional faith in Him be made fit to live harmlessly in eternity?

#### Implications of Integrating these Principles

How the questions above are answered regarding all of these principles bears heavily on whether or not the conclusions that follow their integration remain internally consistent without contradiction or exception to the glory of God and toward peace on Earth.