

Civil Disobedience

When is Acts 5:28-29 properly enacted by the believer in Messiah's Body on earth in one of the places of 1 Tim 2:8 and Mal 1:11? When is civil disobedience right? When is civil disobedience wrong? What is the proper criterion for civil disobedience to the law of the state or the place you belong as a citizen, or both? Must it be a direct order or command as it was in Acts 5:20-29 in order for civil disobedience to be justified? Or is it left to the discretion of the parent to know when Pr 13:34 or 22:6 is being opposed by the law of the civil state in which he lives? How else could they respond to Acts 4:18-20 in view of Acts 1:8 and Mt 28:20? The Holy Spirit is not given to anyone who does not or will not obey Him (Acts 5:32). We are to obey Him over what man can say or command, if they are in conflict.

Mal 3:18 — The true Woman is Rev 12:1-6 (the false Woman is Rev 17:18). As such, it is our moral conviction to educate our own children, which we have the right to exercise according to our conscience.

1 Pet 2:12 — We believe in the authority of the nations we live in and our responsibility to be the light to them. However there is a conscience clause — a clause in the law that exempts persons whose conscience or religious convictions forbid compliance to the law. (The dictates of conscience or ethical principles ought to inhibit men from actions that conflict with their conscientious moral convictions.)

The church, which is the new Israel of God, is not to learn the ways of the world to the detriment of our children, and to violate the holiness or the peculiarity of it (1 Pet 2:9-10). Our children are being trained up to be the royal priesthood to carry on its holy principles, which would be destroyed in public schools. *Holy* means separated, set apart from the world. We are a holy nation, called out of darkness, so why should we then submit our children to the darkness we have been called out of? Public school is the epitome of spiritual and social darkness, and we are to be light (Phil 2:15) — the holy nation of marvelous light.

Phil 2:15 is our goal. Public schools would thwart progress toward our goal. To thwart is to prevent from taking place, to frustrate, challenge, oppose. We, the people of 1 Pet 2:10, are to be what we are called to be (Phil 2:15-16; 1 Pet 2:9; Isa 49:6; Mt 5:14-16).

Phil 3:16 is the goal of apostolic ministry, without which there is no Holy Nation of 1 Pet 2:9, but rather darkness and not light (Jn 3:19-21; 8:12).

Jn 12:36,46; Eph 5:8; 1 Ths 5:5 — We cannot subject our children to darkness when they are called to be the sons of light. We are not bastards (Heb 12:8), but we are sons (Heb 2:10; Gal 3:26; 4:5-6). Sons of God who are being prepared to rule the earth in the next age and the universe in the eternal age do not get involved in the affairs of this present evil world (2 Tim 2:4-5). The rules are written down by us. The rule of the game is love — not to love the world (1 Jn 2:15-17), which our children would by subjecting them to public school. Should we list or publish the detriments?

If we subject ourselves or our children to a position in which 1 Jn 2:15 cannot be obeyed we are disqualified as the sons of God, as the whole of Christianity is disqualified (1 Cor 9:27; 2 Cor 13:5). Can you imagine what this would be to be disqualified but still claiming to be sons of God — God's chosen people? (Rom 2:19-24; Jn 9:41; Rev 19:2-3; Eze 36:18-23). We would be no better than those who claim to be Jews but aren't, and no better than Christians. Both are as Jn 9:41 and 1 Jn 2:4. Christians and Jews both love the world and the things of the world, and we certainly do not want to be like them. They are not the Holy nation in 1 Pet 2:9, nor His People in verse 10.

The peculiarity of the church (the peculiar people) is the virgin quality or state of being a distinctive witness (Mal 3:18), a distinctive characteristic (1 Pet 2:9), a peculiar people. This peculiarity must be kept as a woman's virginity, until marriage (Rev 19:7-8; Mt 24:13; Rev 17:14), in contrast to the Harlotry of Christianity (Rev 18).

This peculiarity is the notable characteristic and distinctiveness that preserves her innocence as the Holy nation who was bought with a price (1 Cor 6:18-20), and a special people who belong exclusive to Messiah Yahshua, who paid the price of her redemption as His very own possession (Isa 49:8-9; Jer 30:20; Isa 49:25-26). To place God's very own possession, His peculiar children and youth, in the world's schools would be a catastrophe, a

total failure and calamity, as a classical tragedy for the whole world (Isa 49:6; Mt 24:13-14). Rev 21:9,12, 24 — The nation of Israel must educate their own children, which are no less the sons of God as their Master, who bought them (Heb 2:10-16; Gal 3:16-29).

1 Pet 2:13; Mt 22:21 — So, it is absolutely essential that the disciple of Messiah understand what is taught here. There are some things that God has not given to men or “man” to command (Acts 5:29). So, what constitutes disobedience to authority? (Rom 13:1-5; Titus 3:1; 1 Pet 2:13-16). What constitutes civil disobedience and whether it is legal, moral, biblical, constructive or destructive are matters we must come to understand in our heart and soul, if we are the true Body of Messiah and are all taught by Him.

Mt 22:21; 1 Pet 2:13 — What belongs to the emperor to command and what does not belong to him? And what belongs to God to command over the emperor, and what belongs to the emperor to command over God? There are some things that God has not given to “men” (Caesar) to command or rule over.

The Edah deserves nothing except Caesar’s praise (1 Pet 2:13-17). The will of God is verse 15. The authority backing Peter’s command for civil obedience is the God of the universe, the sovereign Ruler over all citizens and governments and over all believers and non-believers. So, our actions should make our accusers speechless — even kings (Isa 52:15), as if there were a muzzle placed over their mouths. Again, it is absolutely imperative that we understand what is taught here. There are some things that God has not given “kings” of the world to rule over, i.e., the Edah of YHWH. He alone rules over His domain, so this domain is outside of Caesar’s governmental jurisdiction.

So, when *men* seek to rule in these areas that are not given them by God, then *His people* have every right to disobey. As long as Caesar stays within his realm we will obey him and render him obedience.

What no secular governments nor anyone else can do is tell *God’s people* what their doctrines must be, or how, or with whom they may or may not serve and worship (1 Jn 2:27-28).

Ex 1:15-22 — Would you call the actions of the midwives and Yochebed civil disobedience? The word of God recorded in the Bible for His people to abide by teaches that a government has no right to take the lives of our babies. Mt 2:12-16 — Who were Miriam and Yoceph going to obey, God or man? God honored Rahab in Jos 6:17 for her civil disobedience. So, these commands given by civil authorities were outside of their jurisdiction to command, since all authority is given by God (Rom 13:1-7), not to do evil but to do good. Authority is for the execution of those who do evil, and all men know good and evil (Gen 3:22). So, kings and all in authority must give an account to God. No one is excused from Gen 3:22, to do Gen 3:16-19 and Gen 9:1-7, which is the Everlasting Covenant (Isa 24:5).

Is Dan 6:10 civil disobedience? Here the principle holds true. No man — be he King, Pharaoh, Caesar, Emperor, President, or Dictator — has the authority from God to determine when and to whom *the holy nation of YHWH* should pray (or worship, serve, and obey). This is not Caesar’s realm, as we see in the New Testament example set before the new nation of Israel (Mt 21:43) in Acts 4:19-20. In Acts 5:20, YHWH said to stand and speak, and so they did (Acts 5:28-29).

These stories are a far cry from the activity that is commonly called “civil disobedience” today. Although certain moral issues are involved in modern-day civil disobedience, their civil disobedience is to rebel against certain laws and acts of the government that *they themselves* deem to be unjust. These people mostly are led by so-called “men of the collar” addressed as “Reverend” so-and-so (who are involved in the things of this world, as most “no-count soldiers” — 2 Tim 2:1-7). Yet their causes are not based on obedience to the ultimate standard of God, but on the contrary as Paul describes them in 1 Tim 6:3-5.

Regarding such things as God approves of in this age and instituted Himself as a result of man’s own doings, no one in the nations can counter this institution and still be regarded as belonging to the *righteous* in Rev 22:11.