

Comparison of the Biblical and Libertarian Philosophy of Government

Ken Schooland's Philosophy	Biblical Philosophy	Relevant Scripture
<p>Liberty is based on the principle of self-ownership</p>	<p>Liberty is based on the principle of obedience or duty, specifically obedience to the law of God, which is the law of liberty.</p> <p>To govern is to direct or control the actions of men. Good government is to do so according to the law. Bad government is to do so arbitrarily.</p> <p>Ultimately, it is the obedience of Christ through which all liberty comes. Political liberty is based on, and flows from, the liberty we have in Christ who by his obedience has redeemed us from bondage to sin and Satan. That's why Leviticus 25:10, a passage pointing toward Christ's work of redemption, was put on our Liberty bell.</p> <p>Political liberty requires self-government, every man bringing his own actions into conformity with God's law.</p> <p>This concept of freedom only under law is true of other things as well. A train enjoys freedom when it is constrained to run on tracks. It is nearly useless and can go nowhere if it seeks to be "free" of the constraint of the tracks.</p>	<p>And I will walk at liberty: for I seek thy precepts. (Psalm 119:45)</p> <p>Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (2Co 3:17)</p> <p>But whoso looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (Jas 1:25) So speak ye, and so do, as they that shall be judged by the law of liberty. (Jas 2:12)</p> <p>And you shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev 25:10) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach <u>deliverance to the captives</u>, and recovering of sight to the blind, to <u>set at liberty them that are bruised</u>, To preach the <u>acceptable year</u> [year of jubilee] of the Lord. (Luke 4:18-19)</p> <p>Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Gal 5:1) For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. (Gal 5:13)</p>
<p>Self-ownership: You own your own life. To deny this is to imply that another person has a higher claim on your life than you do.</p>	<p>God owns us by Creation right.</p> <p>There is another being who has a higher claim on our life than we do. He is the one who has given us our life and can take it away.</p>	<p>And <u>God said, Let us make man in our image</u>, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. <u>So God created man in his own image</u>, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: ... (Gen 1:26-28)</p>

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		<p>Know that the LORD, he is God! It is he who made us, and <u>we are his; we are his people</u>, and the sheep of his pasture. (Ps 100:3)</p> <p>Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? <u>You are not your own</u>, for you were bought with a price. So glorify God in your body. (1Co 6:19-20)</p> <p>I am the LORD, your Holy One, the creator of Israel, your King. (Is 43:15) <u>You call me Master and Lord: and you say well; for so I am.</u> (John 13:13)</p>
<p>No other person or people own your life; neither do you own the lives of others.</p>	<p>No other person or people own your life, but other people do have obligations and claims on our life.</p> <p>We are all God's subjects. We live under his authority as it is exercised through the institutions which he has ordained and through which he rules – namely, the family, the church, and the state.</p> <p>The people who hold these offices exercise the authority God has given to these offices. They have no authority apart from what God has given them. As part of our submission to Christ, we are to submit to this authority as it is exercised through his ordained servants.</p> <p>This is not an absolute authority. Neither is the civil magistrate above the law. The People collectively, hold the authority to install a specific person into the office and to remove specific people from office. The office itself (i.e. the authority) is created by God, not the people. In placing a person into office, the people are not creating the authority; they are only filling an office that God has created.</p>	<p>And Jesus came and said to them, "All authority in heaven and on earth has been given to me. (Matt 28:18) Then Pilate said unto him, You will not speak to me? Do you not know that I have power to crucify thee, and have power to release thee? Jesus answered, Thou could have no power at all against me, except it were given you from above: ... (John 19:10-11)</p> <p>2 Samuel 2:4 – Men of Judah make David their King. 2 Samuel 5:3 – Israel makes David their king.</p> <p>However, let each one of you love his wife as himself, and let the wife see that she respects her husband. Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: ... Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him. (Eph 5:33-6:9)</p> <p>Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been ordained by God.</p>

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	<p>God</p> <p> </p> <p>The People (collectively)</p> <p> </p> <p>Higher Civil Magistrates</p> <p> </p> <p>Lower Civil Magistrates</p> <p> </p> <p>People (as individuals)</p>	<p>Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, ... (Rom 13:1-7)</p> <p>Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (Heb 13:17)</p>
<p>You exist in time: past, present, future. Property is the product of your life and liberty. To lose your life is to lose your future. To lose your liberty is to lose your present. A product of your life and liberty is your property.</p>	<p>To die is to gain your future – be it in heaven or hell.</p> <p>We are merely sojourners on this earth. Our citizenship is in heaven. We are to occupy until we are called home.</p>	<p>Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, (John 11:25)</p> <p>If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. (Rom 14:8)</p> <p>For to me to live is Christ, and to die is gain. (Philippians 1:21)</p> <p>For it is appointed unto man once to die and after this the judgment. (Heb 9:27)</p>
<p>Property: The fruit of your labor and the product of your time, energy and talents.</p>	<p>Property is the fruit of our labor and product of your time, energy, and talents with the Lord's blessing. Labor is in vain and the product of our labor, energy, and talents is utter sorrow and futility without the Lord's blessing.</p>	<p>Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep. (Psa 127:1-2)</p>
<p>Property is the product of others given to you by voluntary exchange and mutual consent.</p>	<p>All land belongs to the Lord. We are stewards of the earth, responsible to care for it so that it realizes its maximum productivity.</p> <p>We are responsible to build an inheritance</p>	<p>Gen 1:26-28; The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein. (Psalm 24:1) (1 Corinthians 10:26)</p> <p>Psalms 37:29, 34; Ecclesiastes 5:17-18; Proverbs 13:11, 22; Deuteronomy 8:17-18;</p>

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Two people who exchange property voluntarily are both better off or they wouldn't do it.	for our descendants. Economic blessings are promised to those who obey God.	
At times people use force or fraud to take from others without voluntary consent. The initiation of force or fraud: To take life is murder, To take liberty is slavery, To take property is theft.	To take life unjustly is murder, to take life justly, in obedience to the law of God, results in liberty. To take liberty unjustly is slavery; to take liberty justly results in liberty for victims. To take property unjustly is theft; to take property justly, in obedience to the law of God, results in liberty for victims.	You shall not murder. (Exodus 20:13) And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. (Gen 9:5-6) You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it. (Numbers 35:33) You shall therefore keep all my statutes and all my rules and do them <u>that the land ... may not vomit you out.</u> (Leviticus 20:22) And Achan answered Joshua, "Truly I have sinned against the LORD God of Israel, and this is what I did: when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then I coveted them and took them. ... And Joshua said, " <u>Why did you bring trouble on us?</u> The LORD brings trouble on you today." And all Israel stoned him with stones. (Joshua 7:20,21,25)
It is the same whether these actions are done by one person acting alone, by many acting against the few, or even by officials with fine hats.	It is not the same whether these actions are done by one, many, or officials. God has ordained the civil magistrate to execute his wrath on those that do evil. The civil magistrate is also under the law of God and may not take life, liberty, or property unjustly.	See previous entries on power of magistrate to execute people. Examples of abuse of judicial authority that brought God's wrath. Ahab was wrong to take Naboth's vineyard and fell under God's judgment for doing so. David was wrong to take Uriah's life and wife and fell under God's judgment for doing so. Saul was wrong for attempting to take David's life and was rebuked by David for doing so.
You have the right to protect you life, liberty, and justly acquired property against the aggression of others. You may ask others to do so for you. But	The 6 th , 7 th , and 8 th commandments require us to promote and preserve the life, health, wealth, and chastity of ourselves and others. This is the basis of rendering first aid to	Eph. 5:28–29; 1 Kings 18:4 – For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. Jer. 26:15–16. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon

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<p>you do not have the right to initiate force against the life, liberty, or property of others. If you don't have the right to do so yourself, you do not have the right to designate some person to initiate force against others on your behalf.</p>	<p>those who are hurt and of defending those who life, property, or chastity is under attack. But these commandments are much broader than the narrow defense against violence, although they certainly include it.</p> <p>For example, an act of Scottish parliament in the 17th century defined the duties required under the 6th commandment as: ...all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away of anyone's life; <u>by just defense thereof against violence</u>, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.</p> <p style="text-align: center;">- <i>Charles I. Parl. 2. Sess. 2 Act 16</i> <i>February 7, 1649</i></p>	<p>the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God. (See Acts 23:12, 16-17, 21, 27) Eph. 4:26-27; 2 Sam. 2:22-23.</p> <p>Deut 22:8 – When you build a new house, then thou shall make a battlement for your roof, that you bring not blood upon your house, if any man fall from thence.</p> <p>Matt. 4:6-7. And [the devil] said unto him, If thou be the Son of God, cast yourself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Prov. 1:10-11, 15-16. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.... My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.</p> <p>Gen. 37:21-22. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. See 1 Sam. 24:12; 26:9-11.</p> <p>Ps. 82:4. Deliver the poor and needy: rid them out of the hand of the wicked. Prov. 24:11-12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if you say, Behold, we knew it not; doth not he that ponders the heart consider it? and he that keeps your soul, doth not he know it? and shall not he render to every man according to his works? See 1 Sam. 14:45; Jer. 38:7-13.</p> <p>Prov. 17:22. A merry heart doeth good like a medicine: but a broken spirit dries the bones.</p> <p>Prov. 23:20. Be not among winebibbers; among riotous eaters of flesh. Prov. 25:16, 27. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.... It is not good to eat much honey: so for men to search their own glory is not glory.</p> <p>1 Tim. 5:23. Drink no longer water, but use a little wine for thy stomach's sake and your often infirmities. Isa. 38:21. For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall</p>

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		<p>recover. Mark 6:31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.</p>
<p>You have the right to seek leaders for yourself, but you have no right to impose rulers onto others.</p>	<p>Since the tower of Babel where God scattered the people by creating different languages, the world has been divided into separate nations, largely on the basis of language. Each nation has their own civil magistrate, independent of other nations.</p>	<p>That you shall take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! <u>The LORD has broken the staff of the wicked</u>, and the scepter of the rulers. He who smote the people in wrath with a continual stroke, <u>he that ruled the nations in anger, is persecuted, and none hindered.</u> (Isa 14:4-6)</p>
<p>No matter how officials are elected, they are only human beings and they have no rights or claims that are higher than those of any other human beings. You cannot give them any rights you do not have yourself.</p> <p>Regardless of the imaginative labels for their behavior or the numbers of people encouraging them, officials have no right to murder, enslave, or steal.</p>	<p>Duly selected rulers are the ministers of God, ordained to carry out his wrath on those who do evil. They do not bear the sword in vain. In that they lawfully hold the office of civil magistrate, they exercise real authority over other people. Because God has ordained the office, the people can install a person or persons into a civil office and commission them to execute the authority of the office to which they have been installed. People cannot give to others an authority they do not have. They cannot give to the office of civil magistrate any authority that God has not given to that office.</p> <p>Civil magistrates only have a right to take life or property (i.e. restitution) from other people in obedience to the law of God. As people they are under the law just like any other person. If they break the law or abuse their authority, they can be removed from their office by the people and tried in court like any other person.</p>	<p>Romans 13:1-7, I Peter 2:13-15 Exodus 21:12-36 which includes - But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. (Exodus 21:23-25)</p> <p>And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. (Act 5:27-29) (cf Acts 4)</p> <p>And after that many days were fulfilled, the Jews took counsel to kill him: And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. (Act 9:23-25) And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? (Act 22:25)</p> <p>If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. (Exodus 22:3)</p> <p>If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and</p>

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		<p>of the best of his own vineyard, shall he make restitution. (Ex 22:5)</p> <p>If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. (Exodus 22:6)</p> <p>And if it be stolen from him, he shall make restitution unto the owner thereof. (Exodus 22:12)</p>
<p>Since you own your own life, you are responsible for it. You do not rent your life from others who demand your obedience. Nor are you a slave to others who demand your sacrifice. You chose your own goals based on your own values.</p>	<p>We do not own our own life, we are stewards to whom our life has been entrusted and we have an obligation to faithfully execute duties of that stewardship in caring for our life.</p> <p>We are given our life by God to whom we owe complete and total obedience. We are either slaves to sin or slaves of Jesus Christ.</p>	<p>See earlier section on 6th commandment.</p> <p>Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Mat 11:29-30)</p> <p>Romans 1:1; 6:22; Galatians 1:10; Philippians 1:1; Colossians 4:12; Titus 1:1; James 1:1; 1 Peter 2:16; 2 Peter 1:1; Jude 1:1;</p>
<p>Success and failure are both the necessary incentives to learn and grow.</p>	<p>All knowledge and wisdom is hid in Christ. All of our skills and knowledge of the created world comes by revelation from God. Experience is one of the teachers that God uses.</p> <p>Motivations other than a desire to obey the cultural mandate to subdue the earth to the glory of God are fraught with peril. For example, the love of money (not money itself) is a root of all kinds of evil.</p>	<p>In whom are hid all the treasures of wisdom and knowledge. (Col 2:3)</p> <p>Give ear, and hear my voice; give attention, and hear my speech. Does he who plows for sowing plow continually? Does he continually open and harrow his ground? When he has leveled its surface, does he not scatter dill, sow cumin, and put in wheat in rows and barley in its proper place, and emmer as the border? <u>For he is rightly instructed; his God teaches him.</u> Dill is not threshed with a threshing sledge, nor is a cart wheel rolled over cumin, but dill is beaten out with a stick, and cumin with a rod. Does one crush grain for bread? No, he does not thresh it forever; when he drives his cart wheel over it with his horses, he does not crush it. <u>This also comes from the LORD of hosts;</u> he is wonderful in counsel and excellent in wisdom. (Isa 28:23-29)</p> <p>But those who <u>desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.</u> For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. But as for you, O man of God, flee these things. (1Ti 6:9-11)</p>
<p>Your action on behalf of others</p>	<p>Your action on behalf of others or yourself</p>	<p>A high look, and a proud heart, and <u>the plowing of the wicked, is sin.</u> (Pro</p>

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<p>or their action on behalf of you is virtuous only when it is derived from voluntary mutual consent. Virtue can only exist where there is free choice.</p>	<p>is virtuous only when it obeys the law of God, is motivated by love of God (if you love me you will keep my commandments), and is done with the goal of bringing glory to God.</p> <p>These three – standard, motive, and goal – are both necessary and sufficient. Necessary means that all three must be satisfied for a virtuous act. Sufficient means that if you truly have one, then you also must have the other two. For example, the law of God commands that all that we do be motivated by love and done to the glory of God. If we love God, we will keep his law and will desire his glory in everything.</p> <p>Virtue can only exist where there is perfect obedience to the law of God.</p>	<p>21:4)</p> <p>Whether therefore ye eat, or drink, or whatsoever ye do, <u>do all to the glory of God.</u> (1Co 10:31)</p> <p>Owe no man any thing, but to love one another: for he that loves another hath fulfilled the law. (Rom 13:8) That Christ may dwell in your hearts by faith; that ye, <u>being rooted and grounded in love.</u> (Eph 3:17) From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes <u>increase of the body unto the edifying of itself in love.</u> (Eph 4:16)</p>
<p>This is the basis of a truly free society. It is not only the most practical and humanitarian foundation for human action, it is also the most ethical.</p>	<p>Ethical questions, what is right and wrong, are ultimately determined only by the law of God.</p>	<p>Children, obey your parents in the Lord: <u>for this is right.</u> (Ephesians 6:1)</p>
<p>Evil does not arise from only evil people, but from good people who tolerate initiation of force as a means to their end. In this manner good people have empowered evil people throughout history.</p> <p>Problems in the world that arise from government initiation of force have a solution. It is for the people to stop asking government officials to initiate force on their behalf.</p>	<p>Evil arises from evil people.</p> <p>Only evil people tolerate evil civil magistrates, although the toleration of evil may arguably be a less heinous evil than the evil that is tolerated.</p>	<p>As it is written, There is none righteous, no, not one: There is none that understands, there is none that seeks after God. They are all gone out of the way, together they have become worthless; <u>there is none that does good, no, not one.</u> (Rom 3:10-12)</p> <p>Who shall dwell on your holy hill? He who walks blamelessly and does what is right and speaks truth in his heart; who does not slander with his tongue and does no evil to his neighbor, nor takes up a reproach against his friend; <u>in whose eyes a vile person is despised,</u> ... (Psalm 15:1-4)</p> <p>And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But <u>Mordecai bowed not, nor did him reverence.</u> (Esther 3:2)</p> <p>And Elisha said, As the LORD of hosts lives, before whom I stand, surely,</p>

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		<p>were it not that I regard the presence of Jehoshaphat the king of Judah, <u>I would not look toward you, nor see you [i.e. Ahab].</u> (2 Kings 3:14)</p> <p>Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and <u>let me not eat of their dainties.</u> (Psalm 141:4)</p>
<p>Having confidence in a free society is to focus on the process of discovery in the marketplace of values rather than focus on some imposed vision or goal.</p>	<p>Having confidence in the goodness and power of God allows individuals in a society to focus on their own business of obeying the law of God, instead of trying to direct other people's business.</p> <p>In determining a course of action, there is stability in a multitude of counselors.</p>	<p>Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. (2Thessalonians 3:12)</p> <p>Fret not yourself because of evildoers... (Psalm 37:1)</p> <p>Two are better than one; because they have a good reward for their labor, (Ecclesiastes 4:9-12)</p> <p>For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. (Proverbs 24:6) Also Proverbs 11:14;15:22</p>
<p>Using governmental force to impose vision on others is intellectual sloth typically results in unintended perverse consequences.</p>	<p>The purpose of law is to legislate morality. Civil law should be a reflection of God's standard of truth. While the state cannot change people's hearts, it can implement biblical laws, thereby bringing people to Christ.</p>	<p>Where there is no vision, the people perish: but he that keeps the law, happy is he. (Pro 29:18)</p> <p>Wherefore the <u>law was our schoolmaster to bring us unto Christ,</u> that we might be justified by faith. (Gal 3:24)</p>
<p>Achieving a free society requires courage to think to talk and to act. Especially when it is easier to do nothing.</p>	<p>Achieving a free society requires first obedience and then courage, wisdom, and hard work.</p> <p>The fear of the Lord is the beginning of wisdom.</p> <p>No nation can rise to greatness apart from God's blessing.</p>	<p>Righteousness exalts a nation, but sin is a reproach to any people. (Proverbs 14:34)</p> <p>Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; (Joshua 23:6)</p> <p>"You shall therefore love the LORD your God and keep his charge, his statutes, his rules, and his commandments always. ...</p> <p>You shall therefore keep the whole commandment that I command you today, that you may be strong, and go in and take possession of the land that you are going over to possess, and that you may live long in the land that the LORD swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. ...</p> <p>The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year. "And if you will indeed obey my</p>

Comparison of the Biblical and Libertarian Philosophy of Government

Ken Schooland's Philosophy	Biblical Philosophy	Relevant Scripture
		<p>commandments that I command you today, to love the LORD your God, and to serve him with all your heart and with all your soul, he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. And he will give grass in your fields for your livestock, and you shall eat and be full.</p> <p>Take care lest your heart be deceived, and you turn aside and serve other gods and worship them; then the anger of the LORD will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is giving you. "You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. You shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth.</p> <p>For if you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and holding fast to him, then the LORD will drive out all these nations before you, and you will dispossess nations greater and mightier than yourselves. Every place on which the sole of your foot treads shall be yours. No one shall be able to stand against you. The LORD your God will lay the fear of you and the dread of you on all the land that you shall tread, as he promised you.</p> <p>"See, I am setting before you today a blessing and a curse: the blessing, if you obey the commandments of the LORD your God, which I command you today, and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known. And when you possess it and live in it, you shall be careful to do all the statutes and the rules that I am setting before you today. (Deu 11:1-32)</p>
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