

God's Law is the Objective Standard for Law

William Blackstone (1723-1780) is the most cited legal scholar in the writings of America's Founding Fathers. He was a British jurist who wrote a four-volume work entitled *Commentaries on the Laws of England* (1766). His Commentaries are the bedrock of American jurisprudence.

Blackstone said this "higher law" is God's law. Blackstone referred to God's law as "those superior laws," and stated that "upon these two foundations, the law of nature and the law of revelation [God's written law], depend all human laws; that is to say, no human laws should be suffered to contradict these."

We can be sure that when Blackstone spoke of "those superior laws" that "*no human laws should be suffered to contradict,*" he was speaking of God's law as revealed in the Bible, as he went on to write:

It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original. The doctrines thus delivered we call the revealed or divine law, and they are found *only in the Holy Scriptures*.

James Wilson (1742-1798) was a signer of the Declaration of Independence and one of the original justices appointed to the United States Supreme Court by George Washington. Like Blackstone, he said the following about law:

As promulgated by reason and the moral sense, it has been called natural; as promulgated by the holy scriptures, it has been called revealed law. As addressed to men, it has been denominated the law of nature; as addressed to political societies, it has been denominated the law of nations. But it should always be remembered, that this law, whether natural or revealed, made for men or for nations; flows from the same divine source: *it is the Law of God*.

James Wilson went on to say, "*Human law must rest its authority, ultimately, upon the authority of that law, which is divine.*"

The Law of God is the objective standard so that men know when governments are making unjust or immoral law. The disobedience of the lesser magistrate is *not* subjective. He is only justified in defying the higher authority when the higher

authority clearly contravenes the law of God, or makes law which is clearly an attack upon the person, liberty, or property of the people in the lesser magistrate's jurisdiction, or when the higher authority makes law or policy which violates the Constitution.

To learn more of the doctrine of the lesser magistrates, go to LesserMagistrate.com