

NEWS AND UPDATES: WEST MICHIGAN CHAPTER OF THE CAMPAIGN FOR COMMUNITY BIBLICAL GOVERNANCE

March 2013 Edition

Introductory Communication That Was Sent to Jamestown Township Board on 03/06/13

Dear Township Board of Jamestown Township:

I would like to introduce you to the efforts of our West Michigan Chapter of the Campaign for Community Biblical Governance. We are seeking to encourage community leaders to govern in accordance with Biblical principles to the glory of the Lord Jesus Christ. We read in Psalm 2 how God calls civil magistrates to “kiss the Son” in their leadership:

“...Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son...”

And we read in Jonah 3 the important role that the civil rulers in Nineveh played in the repentance and reformation there:

“...the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. FOR [or BECAUSE] word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered [him] with sackcloth, and sat in ashes. And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that [is] in their hands.”

And the godly rulers of Israel and Judah were those that obeyed God and upheld His moral law as summarized in the Ten Commandments.

Nor dare civil rulers not uphold God’s revealed moral law, on the excuse that the federal government will not allow such, for God’s word is that “we ought to obey God rather than men” and God alone is chief “governor among the nations”. The Ten Commandments of Jesus Christ are supreme over all laws, mandates, and pronouncements of human governments, including the US federal government. We ought to respect the federal government and obey it as much as possible, but not when it commands that which is immoral. In cases of the latter, local civil magistrates should respectfully communicate their duty to uphold God’s moral law, while acknowledging their respect for the higher magistrate and intention to follow him so long as he does not command them to do that which is contrary to Biblical morality.

Let me suggest one important initial action you could take, that a Supervisor in another township here in West Michigan is spearheading in his Township: pass a resolution of the Township Board to the following effect, “we proclaim and acknowledge Jesus Christ as Lord of Jamestown Township, looking to Him as Savior from the transgressions committed by the people of the Township, and resolving by God’s grace to follow Him in gratitude in accordance with Biblical principles.” Such a Township resolution provides a clear Biblical direction for everything the Jamestown Township Board does.

We will be praying that God would help you as you lead in your town. And we would encourage the Township Board to pray for wisdom from God to rule in accordance with His will. Finally, we look forward to an opportunity to discuss these matters with you in the future.

Sincerely,

J. Parnell McCarter

Chapter Coordinator, Campaign for Community Biblical Governance - West Michigan Chapter

Why Community Matters

There are many Biblical and practical reasons why community matters. Let me cite just two here. First, humans are social creatures, each individual not simply an island unto himself. We are each affected by others around us, which is why we read “evil communications corrupt good manners “ (I Corinthians 15:33). While low moral standards in the community and nation around us are never an excuse for sin, we would be naïve to imagine that low moral standards in our community cannot have a detrimental moral and spiritual effect and God’s judgment on the same. Was not this a reason why it was dangerous for Lot to cast his lot in Sodom? Second, communities are the building blocks of nations. Each nation is called by God to “kiss the Son” (Psalm 2), both in whole and in its parts. If none of the building blocks are reformed Christian, is it likely the whole will be?

Brief Comparison in Community Development: Hasidic Jews versus Reformed Christians

In the January 2013 edition of this Newsletter we explored various Hasidic Jewish communities in the USA. Even from that brief treatment, it can be discerned that Hasidic Jews are significantly ahead of reformed Christians in forming communities according to their religious tenets. Why? Let me suggest some reasons this is the case. First, such Jews adhere to what may be called a “Sabbath day’s journey” principle (see Acts 1:12, Matthew 24:20, Exodus 16:29) that requires them to live within a rather short distance from their Sabbath day meeting-place (ie,

synagogue). Whether one agrees with their interpretation and application of this principle or not, it is hard to argue with a certain practical wisdom contained in it. Second, the Jews adhere to a community mindset different from the more individualistic mindset of most Gentiles, including most reformed Christians. One aspect of this community mindset is that there is a strong emphasis on residing where there are at least 10 adult males that can form a “minyan” to worship together (based on their interpretation of such passages as Exodus 18:25). Third, among the Hasidic Jews, the Jewish school and synagogue are very central to life, which tends toward community-mindedness. This has sometimes been less the case with reformed Christian Gentiles. Are there perhaps some lessons to be learned from these Jews?

A Proposed Blueprint for Working Towards a Model “City Upon a Hill” in West Michigan

In the February 2013 edition of this Newsletter we pointed out the desperate need in our day for a “city upon a hill” that can serve as a model for other towns to follow and build upon. In the opinion of the editor of this Newsletter, the most likely candidate for forming such a “city upon a hill”, especially in West Michigan, is one that primarily draws from certain interested members of the region’s NRC community. I am suggesting the most likely candidate for the first “city upon a hill” would be one that in effect forms a “NRC village”. Let me briefly lay out a possible blueprint for how such a village could be formed and some of its features.

Such an effort would likely need to begin with at least 5 to 10 households willing to form the nucleus of such a community at its inception. My own household would be one interested household. (I would submit it would be wise that those like me who are not NRC members not be able to vote or hold civil office in the community, but for voting to be limited to male members in the NRC, even as it is for ecclesiastical government, and that for many of the same basic Biblical reasons [Isaiah 3:12, I Tim 2:12-15, Deuteronomy 1:13,etc.]) Such interested households, along with other households that in time may join and reside in the community, would be required to covenant to follow the Lord Jesus Christ according to the Biblical principles outlined in the Three Forms of Unity and Westminster Standards. They would also expressly recognize the NRC effectively as the established church of the community. They would covenant that, if at any time in the future they would no longer be willing to abide by these conditions of residence, that they would peaceably relocate from the community and only sell their residence to some party that did meet the community requirements.

Once there were a sufficient number of committed households, I would propose the next step be the formation of a real estate development corporation, shares of which could be issued, bought and sold to Reformation Party members, including those interested in residing in the “NRC village”. Shareholders in the corporation would elect a Board of Directors to oversee the corporation, who in turn would select corporate officers. Such corporation, working in

conjunction with the households interested in forming the nucleus of the community, would select an appropriate site for the village, purchase the real estate, design the layout of the community, sell parcels for residents to purchase, develop some of the infrastructure, transfer certain common property to the resident community itself, etc.

At first, given the modest number of residents, the community's governmental structure would likely need to take the form of an incorporated non-profit neighborhood association consisting only of residents of the "NRC village". But in time, if God were to bless the community with sufficient additions, the village may graduate to forming its own township, village or city. A goal too would be that it eventually have its own public school district, such that the public school system could be run according to Biblical principles, so that taxes might not instead be funneled to godless secularist schools.

Still on the Michigan Statute Books (But Sadly Not Enforced at the Current Time)

THE MICHIGAN PENAL CODE (EXCERPT) Act 328 of 1931 : [750.102](#) Blasphemy; punishment.

Sec. 102. Punishment—Any person who shall wilfully blaspheme the holy name of God, by cursing or contumeliously reproaching God, shall be guilty of a misdemeanor.

750.103 Cursing and swearing. Sec. 103. Cursing and swearing—Any person who has arrived at the age of discretion, who shall profanely curse or damn or swear by the name of God, Jesus Christ or the Holy Ghost, shall be guilty of a misdemeanor. No such prosecution shall be sustained unless it shall be commenced within 5 days after the commission of such offense.

§ 28.355 (MCL §750.158) Punishment; sexually delinquent person. Sec.158. Any person who shall commit the abominable and detestable crime against nature either with mankind or with any animal shall be guilty of a felony, punishable by imprisonment in the state prison not more than 15 years, or if such person was at the time of the said offense a sexually delinquent person, may be punishable by imprisonment in the state prison for an interminate term, the minimum of which shall be 1 day and the maximum of which shall be life.

Requests to Churches

The work goes forward in soliciting reformed churches to petition magistrates as to their duties.

This Newsletter is produced by the West Michigan Chapter of the Campaign for Community Biblical Governance. The Campaign for Community Biblical Governance is sponsored by the Reformation Party (www.ReformationParty.org) in an effort to promote Biblical reformation at the local level.

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