

## Chapter 9

### **HOW IS LIFE WITHOUT GOD?**

#### *What It Is Like Living With an Atheist*

Perhaps the most famous atheist of modern times is Madalyn Murray O’Hair, the woman responsible for removing Bible reading and prayer from public schools in 1963. Her eldest child, William J. Murray, was the plaintiff in that case. In 1977 William severed all connections with atheists and humanists after receiving Jesus Christ as his personal Lord and Savior. In 1982 he wrote a book, *My Life Without God*, describing what life was like being raised in an atheist home. This is an important book which every American should read. Especially, people considering becoming an atheist should read William’s book, so that they can realize what they will be getting into. Since an atheist lifestyle is what humanists are trying to force upon our children, it will be wise for us to examine a few facts from William’s book.

#### **A Humanist Describes Her Atheist Lifestyle**

According to a statement issued in 1960 by Madalyn Murray (she was not yet married to O’Hair):

An atheist loves his fellowman instead of God. An atheist believes that heaven is something for which we should work now, here, on earth, for all men together to enjoy. An atheist believes that he can get no help through prayer, but that he must find in himself the inner conviction and the strength to meet life, to grapple with it, to subdue it, and to enjoy it. An atheist believes that only in a knowledge of himself and his fellow can he find the understanding that will help him in a life of fulfillment. He seeks to know himself and his fellowman rather than to know God. An atheist believes that a hospital should be built instead of a church. An atheist believes that a deed should be done instead of a prayer said. An atheist strives for involvement in life and not escape into death. He wants man to understand and love man: he wants an ethical way of life. He believes that we cannot rely on God, channel action into prayer, or hope for an end of troubles in a hereafter, that we are our brother’s keeper, we are the keepers of our own lives, that we are responsible persons, that the job is here and the time is now.<sup>112</sup>

Now those words are really impressive—all that talk about love for fellow man instead of love for God. But William commented concerning them: “The ideas expressed sounded so lofty and noble, but from personal experience, I already knew the words were nothing but deceitful propaganda.”<sup>113</sup> As we will see, Madalyn Murray O’Hair didn’t have much love for anyone—not even for her own family.

#### **Her Son Describes Her Atheist Lifestyle**

What is it like in the privacy of an atheist’s home? Just how much love is there, actually, and what lofty and noble deeds are really done?

#### *Madalyn Murry O’Hair Hated Her Father*

William says that when he was a child his mother threatened to kill her father. She threw dishes at him, cursed him, and once, in 1954, she even tried to stab him with a butcher knife because he voiced disapproval of her illegitimate pregnancy.<sup>114</sup>

Madalyn’s cursing of her father grew continually worse. As he grew older and weaker he eventually reached a point where he could no longer endure it. To get away for it, he swore to never eat at the dinner table with Madalyn again, and he never did, not even for his own birthdays.<sup>115</sup>

<sup>112</sup> William J. Murray, *My Life Without God* (Nashville: Thomas Nelson Publishers, 1982), 70–71.

<sup>113</sup> *Ibid.*, 70.

<sup>114</sup> *Ibid.*, 7–8.

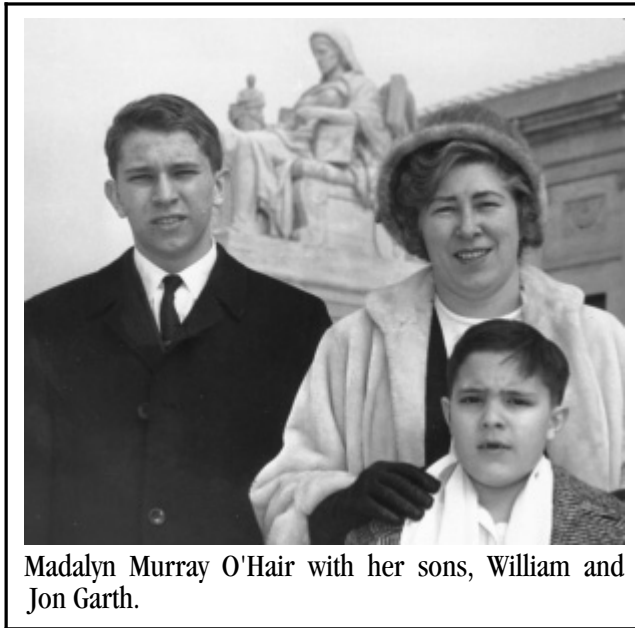
<sup>115</sup> *Ibid.*, 69.

Through the next few years Madalyn talked openly with William about desiring to murder her father;<sup>116</sup> however, in the end this was not necessary. In 1963 Madalyn and her father had another argument which resulted in Madalyn screaming at him: “You old \_\_\_\_\_! I hope you drop dead. I’ll dump your shriveled body in the trash for the niggers to pick up!” To Madalyn’s joy, he died later that same day of a heart attack.<sup>117</sup>

### *Madalyn Murray O’Hair Hated Her Sons*

The story of Madalyn’s abusive treatment of William is sad indeed. As we contemplate it we can only shudder, knowing that this is the kind of lifestyle humanists are going to bring upon us all—if we allow it.

Because of her neglect of him, William did not realize clearly that Madalyn was his mother until he was in grade school. Learning that she was his mother, he says, was painful.



Madalyn Murray O’Hair with her sons, William and Jon Garth.

William felt that his mother subtly blamed him, and tried to make him feel guilty for, her not marrying the father of the illegitimate baby she was carrying. She didn’t marry him, she told William, because he wanted her to dump William.<sup>118</sup>

After Garth was born, Madalyn ignored him just as she did William. Garth responded by butting his head against the headboard of his crib for hours. This continued for days without Madalyn even seeming to notice, much less ever picking Garth up to comfort him or to give him attention and love.<sup>119</sup>

William said that his mother had a “vicious and violent temper” which was quite unpredictable and therefore one of her more disruptive and troubling characteristics. In a fit of anger she once threw all his model airplanes to the floor and smashed them.<sup>120</sup> She cursed him, and called him brainless and stupid.<sup>121</sup> She called him a “stupid fool” and slapped him in the face.<sup>122</sup> Once she grabbed a cup of fruit

cocktail and hurled its contents point blank into his face.<sup>123</sup> She once bit him so deeply on the arm that blood oozed from several puncture wounds, and his grandfather took him to get a tetanus shot.<sup>124</sup> William summed up his relationship with Madalyn by saying, “Although incidents like this were frustrating, I probably was hurt deepest by her basic lack of interest in me.”<sup>125</sup>

<sup>116</sup> *Ibid.*, 81.

<sup>117</sup> *Ibid.*, 80–81.

<sup>118</sup> *Ibid.*, 18.

<sup>119</sup> *Ibid.*, 20–21.

<sup>120</sup> *Ibid.*, 33.

<sup>121</sup> *Ibid.*, 48–49.

<sup>122</sup> *Ibid.*, 49.

<sup>123</sup> *Ibid.*, 68.

<sup>124</sup> *Ibid.*

<sup>125</sup> *Ibid.*, 33.

*Madalyn Murray O’Hair Hated Her Employers*

Madalyn could never keep a job for long. William believes that her inability to keep a job for more than six months is what drew her into radical politics in Baltimore. William says that Madalyn had no respect for her bosses, believed herself to be superior to them, felt that she should be allowed to run things, and since they would not do so, she would end up quitting.

William believes that while on these jobs Madalyn met other radical socialist discontents. When William was nine she began to have Socialist Labor Party meetings in the basement of her house and made William attend to learn how bad capitalism is.<sup>126</sup>

*Madalyn Murray O’Hair Hated Her Country*

William wrote of the above mentioned radical socialist meetings:

I remember sitting at the edge of these meetings, fighting off sleep as I heard that the United States was bad because it had rich people. Rich people were bad because they did not work; instead they exploited the labor of others. Our nation was, in fact, an enormous fascist slave labor camp. We had been tricked into believing we were free. A dramatic Socialist revolution was needed to divest the rich of their wealth. Then the workers would control the means of production under the benevolent protection of a leftist dictatorship.... Heated discussions of this type—always seething with righteous indignation—would continue deep into the night.<sup>127</sup>

That Madalyn believed this Socialist propaganda is obvious from her actions. So deeply did she come to detest America that she eventually tried to defect to the Soviet Union.

In 1957, Madalyn became a follower of the communist party of Leon Trotsky. This militant group held anti war demonstrations, protested against the House Unamerican Activities Committee, and supported Castro. However, so strongly did Madalyn hate the U.S.A., this anti-America activity did not satisfy her. She began contemplating moving permanently to the Soviet Union.<sup>128</sup>

From that time Madalyn began filing papers with the embassy of the Soviet Union in Washington, D.C., requesting to be granted citizenship. Despite her repeated efforts over the process of many months, she was never given an answer. Finally, she grew impatient, and decided she would take her two boys to France to apply for Russian citizenship at the Soviet embassy in Paris. So certain was she of success that “she wrote to the U.S. State Department and formally renounced her American citizenship.”<sup>129</sup> On August 24, 1960, they departed for France on the Queen Elizabeth.<sup>130</sup> In Paris they were in for bitter disappointment. The Russian Embassy refused to grant them visas because of Madalyn’s poor work record and because she had two illegitimate sons. The embassy official told her:

In looking at your work record, it would seem you would be working for the most part at half pay.... Besides, you do not speak the mother tongue. More than likely your two fatherless boys would become wards of the state. Perhaps you and your children would be better off working for the revolution in your native land.<sup>131</sup>

Madalyn was forced to purchase the cheapest tickets available, and return to the United States immediately. It was while enrolling William back in school after this trip that Madalyn learned of the Bible reading and prayer that began each class day there. She became incised. Soon she was plotting how to stop this violation of her atheistic beliefs. This eventually led her to file lawsuits which in 1963 would bring her to the United State Supreme Court to hear the decision that she had won her case.

While Madalyn was waiting for her lawsuit to work its way to the Supreme Court, she became manager of a Communist party bookstore—the New Era Book Shop, 101 W. 22nd Street, in Baltimore.<sup>132</sup> Shortly after this, in 1962, an event transpired which illustrates clearly that humanism and communism are essentially

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<sup>126</sup> Ibid., 21–22.

<sup>127</sup> Ibid., 22.

<sup>128</sup> Ibid., 31.

<sup>129</sup> Ibid., 43.

<sup>130</sup> Ibid., 36.

<sup>131</sup> Ibid., 41.

<sup>132</sup> Ibid., 80.

the same thing. They differ in name, of course, but in goals they are virtually identical. Communists, in fact, are humanists, although not all humanists claim to be communists. The publisher of the *Free Humanist* magazine asked Madalyn if she would like to take over publication of the magazine at no cost to herself. She jumped at this opportunity to broadcast her radical views. The magazine came complete with a mailing list of 600 radical atheists like herself.<sup>133</sup>

This publication, was renamed the *American Atheist*, and its circulation grew greatly under Madalyn's leadership. The 1992 edition of the *Writer's Market* (Cincinnati: Writer's Digest Books, 1992) listed the circulation of the *American Atheist* at 50,000, and said that William's daughter, Robin, was the editor, and William's half brother, Garth, the managing editor.

William also reports that in 1964 his mother met in Hawaii with Gus Hall, who was chairman of the Communist Party of the U.S.A.<sup>134</sup>

Later, Madalyn, broke the law, and to keep from being jailed she tried (unsuccessfully) to defect to Cuba.<sup>135</sup> That after this second attempt to flee this country, she was freed by the court after being arrested trying to reenter the country, shows just how pro-traitor, pro-criminal, and anti-God some parts of our superior judicial system have become. Wrote William:

Fred Weisgal, the ACLU attorney who had briefly helped Mother with the prayer and Bible-reading case, filed a motion in criminal court asking that all charges against Mother be dropped. The reason given was very ironic—even for the American justice system. The Maryland Court of Appeals had just declared that members of grand juries need not affirm that they believe in God, a statement which the swearing-in oath had long contained. Furthermore, the appeals court had ruled that actions taken by grand juries sworn in by this oath could be overturned.

Sure enough, the grand jury that had indicted Mother had been sworn in by such an oath. The court resolved that my mother and others like her had been denied equal protection under the law. The timing of this series of events should have made even Mother believe an angel was watching over her affairs. On October 26, all charges against her were dropped. And the state's attorney decided not to try to reindict Mrs. O'Hair.<sup>136</sup>

### **Atheism Destroys Moral Foundation**

Atheists/humanists love to talk about ethics. They pride themselves in being "ethical." But just how ethical can one be who believes (as atheists/humanists do) that right and wrong are determined from within by the individual himself rather than from without by God? People who accept such an idea feel immediately "liberated" from all moral restraints. That is simple fact. As already shown, Madalyn Murray O'Hair's whole life demonstrates that fact. Two more examples will now be given.

#### *The Example of William J. Murray*

As already discussed at length, William J. Murray is the illegitimate son of Madalyn Murray O'Hair. It was her atheism that caused her to give birth to two illegitimate sons. Instead of admitting that she had sinned in sleeping with men with whom she was not married, she called fornication "a beautiful story."<sup>137</sup> She taught such principles to William. William says virginity had no meaning to him since he had not been given any foundation of morality at home. Therefore, he went farther than just kissing Jennifer, his first serious girlfriend.<sup>138</sup>

William goes on to tell how Jennifer introduced him to Susan with whom he immediately had sex.<sup>139</sup> Susan's father was opposed to her relationship with William. Madalyn, rather than supporting Susan's dad, invited Susan into her home to share William's bed without even discussing it with William first.<sup>140</sup> William

<sup>133</sup> Ibid., 78.

<sup>134</sup> Ibid., 118.

<sup>135</sup> Ibid., 123.

<sup>136</sup> Ibid., 143–44.

<sup>137</sup> Ibid., 20.

<sup>138</sup> Ibid., 92.

<sup>139</sup> Ibid.

<sup>140</sup> Ibid., 96.

was only seventeen years old. Susan soon became pregnant out of wedlock.<sup>141</sup> This was just the first of many illicit affairs William experienced up to the point he found Christ.<sup>142</sup> During his life without God, William also stole,<sup>143</sup> abused alcohol,<sup>144</sup> faked an automobile accident in order to bilk an insurance company,<sup>145</sup> used drugs,<sup>146</sup> dabbled in the occult,<sup>147</sup> battered his girlfriend,<sup>148</sup> sold drugs,<sup>149</sup> deserted the army,<sup>150</sup> took bribes,<sup>151</sup> defrauded men at a cock fight,<sup>152</sup> and engaged in a gun battle.<sup>153</sup>

Life without God really sounds ethical, doesn't it?!

### The Example of Gina Allen

Prometheus Books, publisher of *Humanist Manifesto I & II*, has published a book titled *The Best of Humanism*. This book, edited by Roger E. Greeley, is a compilation of quotations from prominent Humanists. These quotations supposedly represent the very best of humanism. In this book is a personal testimony by a woman named Gina Allen, concerning how becoming an atheist instantly removed her inner desire to refrain from tobacco, alcohol, and premarital sex. Writes Gina on pages 35-36:

I first saw the light one night when I was sixteen years old. It was initially a very small light—the beam from the flashlight that enabled me to read under the bed covers when I was supposed to be sleeping. That night I was reading a Little Blue Book that had been given me by my boyfriend. It was Percy Bysshe Shelley's *The Necessity of Atheism*.

I usually say that until the moment I opened the book I was a very religious young woman, but I suppose I had actually been outgrowing my religion for a while. For one thing, my boyfriend, a freethinker, had been giving me books like this and had been making me defend my religious beliefs—which I had difficulty doing to his satisfaction, and my own.

So I was prepared for Shelly and his atheism even though I didn't know it. And, as I read, the light got brighter and brighter. Not from the flashlight I was reading with but from my mind absorbing what I read. Shelley's logic shattered, in one memorable night, all the Sunday school lessons, Bible studies, and sermons I had been exposed to for years.

My first reaction was fury, a fury so strong that I risked confronting my father the next morning at breakfast. "You can't possibly believe all that god stuff! Do you?" I demanded. "You're an intelligent, educated man. God is as much a hoax as Santa Claus and not nearly as much fun. And only kids believe in Santa."

His response made me even angrier. This pillar of the religious community, this trustee of the local Presbyterian church, this man who supported the church financially and attended services every Sunday told me calmly that no, he didn't believe what the church taught. But he did believe that without the church there would be no morality in the world. Children learned right and wrong in the church, and adults lived righteous lives because they believed in God and heaven and hell.

I have since learned that this attitude is not unusual among many who appear to be religious. They are no less concerned with their own spirituality than with the conduct of others. They see themselves as superior, able to understand their religion as mythology and still conduct their lives morally. But they don't think the ordinary person can do that, so they count on religion to keep the masses under control. Indeed, throughout history such "superior" men have used religion to regulate their slaves and subjugate women.

In my first heady release from religion I too thought it was the only thing that had kept me "good." My life would change: I could sin. As a teenager, for me the three great sins were smoking, drinking, and premarital sex.

I told my boyfriend that I had seen the light. He was glad. He said he thought I was too intelligent to stay caught up in religion forever. Then I told him that we could sin together. We could drink, and smoke, and have sex. He looked at me as if I were crazy. I could do those things if I wished, he said, but he was in training. As captain of the high-school football team, a star basketball player, and a Golden Gloves boxer, he was always in training.

<sup>141</sup> Ibid., 102.

<sup>142</sup> Ibid., 126, 152–53.

<sup>143</sup> Ibid., 148.

<sup>144</sup> Ibid., 218.

<sup>145</sup> Ibid., 150.

<sup>146</sup> Ibid., 126.

<sup>147</sup> Ibid., 119–20.

<sup>148</sup> Ibid., 169–70.

<sup>149</sup> Ibid., 192.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid., 194.

<sup>152</sup> Ibid., 132–33.

<sup>153</sup> Ibid., 133–35.

He wasn't "good" because he believed in a god but because he wanted to be an athlete. Slowly it dawned upon me that I hadn't been "good" because I believed in a god but because I loved my family and friends, enjoyed my studies and my music, and wanted to prepare myself for all life's possibilities.

How amazing is Gina's conclusion that God was not the basis of her morality before she became an atheist! If belief in God's existence had not kept Gina good, then why did she—immediately upon becoming an atheist—tell her boyfriend they "could sin together"?

As Gina very well knows, atheists do not even believe there is such a thing as sin, for sin is a transgression of God's law (1 John 3:4), and if there is no God, then no law can have issued from Him. So of course she cannot sin since (in her eyes) there is no such thing! Since according to atheist dogma there is no such thing as sin or immorality, Gina can feel herself to be good and moral no matter what she does! That Gina in fact is not "good" ("There is none good, no not one" according to Rom. 3:10), but sins (in spite of her claim to the contrary) is evident from her statement that theistic religion "spreads guilt instead of joy."<sup>154</sup> Gina seems to be talking from experience. Only those who do something they consider to be a sin against God feel guilt. So obviously it is the "joy" of committing what theists call sin to which Gina is referring. So, her atheism has not kept her good, but rather made her evil. Atheism has destroyed her moral foundation. She is now adrift upon the churning sea of situation ethics. Her life is without doubt a mess and she to be pitied.

### **Atheism is Pagan Religion**

After William Murray turned from atheism to God, he went to Washington, D.C. to testify before a senate committee debating the Supreme Court Jurisdiction Act of 1979. Wrote William of his testimony: "I noted that by precluding all religions advocating faith in God from public schools, the Federal Government was in fact establishing a materialistic atheistic religion by default."<sup>155</sup> William made an exceedingly vital point. Atheism is pagan religion. It is worship of self, and worship of Satan. And it has, in fact, been established as the state church of the U.S.A.

William reports that Madalyn's atheism did not prevent her from believing in the forces of darkness, the spirit that now worketh in the children of disobedience. While hiding from the law in Hawaii, Madalyn helped arrange meetings for a psychic from Seattle to conduct seances.<sup>156</sup>

### **Why an Atheist Turned to God**

Atheists take pride in calling themselves freethinkers. But a person is not really free whose mind is so chained in the bondage of sin that it cannot come to logical conclusions. The man who has never tasted alcohol (or drugs, or illicit sex, etc.) is free from its addiction. But the man who takes that first drink (or fix or fornication) often finds that he is not free to quit. And until his sin makes such a hell out of his life that he can no longer ignore it, his mind is no longer going to function properly. Even then it will take the grace of God to bring him to the truth. William Murray testifies that he came to believe in God as a result of seeing the extreme evil in his mother and in his employer at that time, Tom Evans. Says William, "One day while driving home from work the truth struck me. I thought, There has to be a God because there certainly is a devil. I have met him, talked to him, and touched him. He is the personification of evil. He is Tom Evans, my mother, and others like them I have met."<sup>157</sup> When William became a Christian, Madelyn cut him off with this vicious remark: "One could call this a postnatal abortion on the part of a mother, I guess; I repudiate him entirely and completely for now and all times...He is beyond human forgiveness."<sup>158</sup>

<sup>154</sup> Roger E. Greeley, ed., *The Best of Humanism* (Buffalo, New York: Prometheus Books, 1988), 37.

<sup>155</sup> Murray, *My Life Without God*, 250.

<sup>156</sup> *Ibid.*, 119.

<sup>157</sup> *Ibid.*, 232–33.

<sup>158</sup> Lona Manning, "The Murder of Madalyn Murray O'Hair: America's Most Hated Woman," *Dunamai.Com*, [http://www.dunamai.com/articles/atheist/murder\\_of\\_ohair.htm](http://www.dunamai.com/articles/atheist/murder_of_ohair.htm).

### The Bitter End of Atheism

Madalyn Murray O’Hair once bragged, saying, “I love a good fight...I guess fighting God and God’s spokesmen is sort of the ultimate, isn’t it?”<sup>159</sup> But such words lose their humor as one approaches death. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-

ward, not willing that any should perish, but that all should come to repentance” (2 Pet 3.9). Therefore He may let even atheists live on for some time even while they fight against God and seemingly win a few battles. But the war they will lose. In the day of death, God will say unto them,

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. (Prov. 1:24-33)

The famous Voltaire spent his whole life in debauchery and opposition to theism, but on his death bed drank his own urine and ate his own excrement, and screamed in horror before dying in agony. It is folly to fight against God. God always wins. The wise man joins the winning side while he has the chance.

In August of 1995, Madalyn Murray O’Hair, William’s brother, Jon Garth, and his daughter, Robin, disappeared. Madalyn was 77 years old at that time. For three years the national atheist organization Madalyn led claimed that she had left the country with a large amount of money—but that was

not true. In the first half of 1999 evidence came to light that Madalyn, Garth, and Robin had been murdered on September 29, 1995, about 30 days after their kidnapping and disappearance. The murderers were three convicts: David Waters, Gary Karr, and Danny Fry. Madalyn had hired convicted murderer David Waters to be her office manager, William believes, because “she had found that employees who were convicted felons allowed her to work them harder and many times under pay them,”<sup>160</sup> and because “she got a sense of power out of having men in her employ who had taken human life.”<sup>161</sup>

The evidence is strong that Madalyn was tortured before her death. Robin was repeatedly raped and tortured. After Madalyn, Robin, and Jon Garth were murdered, their bodies were dismembered, burnt, and then buried on a 5,000 acre ranch near Camp Wood, Texas.

Wrote William later:

The media asked me if I would hold a funeral and if so would there be prayer. My answer was simple but Biblical and sort of surprised them I am sure. I said, “They are already either in heaven or hell, praying over them now will not make a difference.”



William J. Murray, raised an atheist, born again into the family of God, now a Baptist preacher—a trophy to the manifold mercy and grace of God!

<sup>159</sup> Murray, *My Life Without God*, 98.

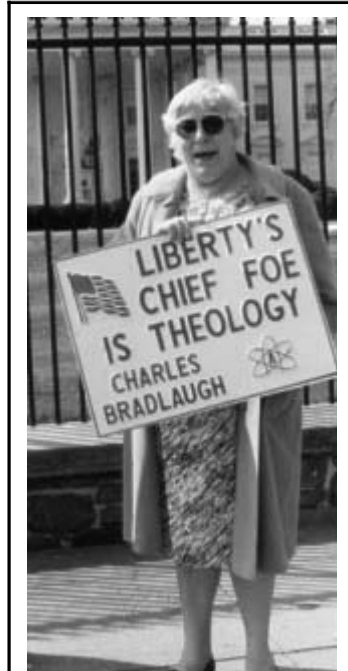
<sup>160</sup> William J. Murray, “Update to William J. Murray’s Statement on the Murder of His Mother as of January, 2000” (2000), <http://www.wjmurray.com/madalyn/update2000.htm>.

<sup>161</sup> William J. Murray, “May 1999 Statement of Evangelist William J. Murray on the Kidnapping and Murder of Family Members: My Mother, My Brother, and My Daughter Were Murdered!!” (1999), <http://www.wjmurray.com/madalyn/madalyn.htm>.

I made that statement knowing the torture they must have gone through the last thirty days of their lives. Did Robin pray to receive Christ as she was bound and gagged? Perhaps. Did my mother or brother cry out to the Lord just before they were murdered? I don't know.

Christ is there for the vilest offender. The serial killer whose prayer at the hour of his death is genuine is also forgiven. My mother, my brother and my daughter may well await me in heaven. On the other hand, they may have stood their ground defying God to the end, in which case they are now spending yet another day of eternity in hell. If that is the case I will never see them again.

The deaths of my mother, brother and daughter should make all too clear the need for Christ to others that proclaim atheism. But those who would follow my mother continue to fight against God and His authority. "Fools make a mock at sin . . ." Prov. 14:8<sup>162</sup>



O'hair demonstrating against God. Her sign shows that she did not know the meaning of true freedom.

Humanists mistake wantonness for liberty, and sin for freedom. Sin enslaves; it does not free. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Psalms 2:1-4)

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth **sin** is the **servant** of **sin**. And the **servant** abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8:34-36) God's law does not enslave, but rather frees: it is the "law of liberty" (James 1:25).

<sup>162</sup> Ibid.