

RELIGIOUS LIBERTY

Scripture References:

- Doctrine & Covenants 134
- Eleventh Article of Faith
- Mosiah 26:11-13, 38-39
- Mosiah 27:1-4
- Alma 1:17-21, 32-33
- Alma 30:6-11
- D&C 101:77-80
- D&C 98:5-8

Selected Reading Material:

United States Constitution, First Amendment

United Nations Declaration on Human Rights, Article 18

Encyclopedia of Mormonism, Vol. 1, AGENCY; Vol.1, CHURCH AND STATE; Vol.3, RELIGIOUS FREEDOM

W. Cole Durham, Jr., "The Doctrine of Religious Freedom", Devotional Address, Brigham Young University, Provo, Utah, April 3, 2001

Notes and Commentary:

Section A: Religious Freedom is a Core Doctrine

1. Freedom of Conscience/Agency is a Gift from God

- *What is agency?*
- *Why is the agency of mankind so important to our Heavenly Father?*

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Reading Excerpts:

Encyclopedia of Mormonism, Vol.1, AGENCY:

"Agency is an essential ingredient of being human, "inherent in the spirit of man" (McKay, p. 366) both in the premortal spirit existence (D&C 29:36) and in

mortality. No being can possess sensibility, rationality, and a capacity for happiness without it (2 Ne. 2:11-13, 23; D&C 93:30). Moreover, it is the specific gift by which God made his children in his image and empowered them to grow to become like him through their own progression of choices (L. Snow, JD 20:367). It was because Satan "sought to destroy the agency of man" (Moses 4:3) that the war was fought in heaven before earth life (cf. Rev. 12:7). What was then, and is now, at stake in the battle to preserve agency is nothing less than the possibility of both the continued existence and the divine destiny of every human being. This principle helps explain the Church's strong position against political systems and addictive practices that inhibit the free exercise of agency."

Wilford Woodruff, JD 23:124-125, May 14, 1882:

"If there is an emperor, asking, a president, a ruler of any nation or people, whether a monarchy, kingdom or republic—that takes away from any of his subjects or fellow-citizens the right to worship God according to the dictates of their own consciences, he deprives them of a **right which the God of heaven has guaranteed unto them**. These are the sentiments of the Latter-day Saints. We believe in giving to all men freedom, freedom in spirit and action; we believe in religionists of every creed and faith enjoying **the liberty to worship God according to the dictates of their own consciences, which right is guaranteed unto them by God himself**; and the man or set of men that would deprive their fellows of this God-given right, assume a responsibility that they must answer for before the bar of God. If I had the power and control of the whole world I would never think of depriving any man, woman or child of this natural, this inherent right, whether their religious views were true or false."

Elder Ezra Taft Benson, CR1968Oct:18:

"Let us first consider the origin of those freedoms we have come to know as human rights. Rights are either God-given as part of the divine plan or they are granted by government as part of the political plan. Reason, necessity, tradition, and religious convictions all lead me to accept the divine origin of these rights. If we accept the premise that human rights are granted by government, then we must be willing to accept the corollary that they can be denied by government."

R. Collin Mangrum, "Mormonism, Philosophical Liberalism, and the Constitution", BYU Studies, vol. 25, No. 3:

"For Mormons it has become idiomatic that "As man is God once was; as God is man may become." This

couplet expresses the Mormon notion of eternal progression, or the perfectibility of man. The narrative begins with an account of premortal existence and the coeternality of God and man. God did not create man ex nihilo, out of nothing. Man existed forever as an intelligence possessing identity and free will or agency. It was Satan's willful effort to destroy the agency of man that merited his expulsion from God's presence and the termination of his eternal progression. Satan, in effect, proposed a dictatorial normative universe in which human choice was totally eliminated. Mormon theological narrative, therefore, teaches against coercion and in favor of freedom. Man chose to retain his agency and accept full responsibility for his actions, upon condition that his elder brother, Christ, offer himself as an atonement for man's sins. Through faith and willful obedience, we become, with Christ's nurturing aid, increasingly like God. Freedom, therefore, is the foundational right originating temporally and logically independent of the state's recognition."

2. Freedom of Conscience/Agency is a Requirement for Salvation of Men

- *Why is religious freedom central to the salvation of men?*
- *What is the relationship between religious liberty and the Atonement?*

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Reading Excerpts:

BRUCE R. McCONKIE, A NEW WITNESS FOR THE ARTICLES OF FAITH 655 (1985).

"Freedom of worship is one of the basic doctrines of the gospel. Indeed, in one manner of speaking it is the most basic of all doctrines, even taking precedence over the nature and kind of being that God is, or the atoning sacrifice of the Son of God, or the vesting of priesthood and keys and saving power in the one true church. By this we mean that if there were not freedom of worship, there would be no God, no redemption, and no salvation in the kingdom of God."

W. Cole Durham, Jr., "The Doctrine of Religious Freedom", Devotional Address, Brigham Young University, Provo, Utah, April 3, 2001:

"In the end, what ultimately carries the day is that religious freedom is a true principle. It is a principle

or justice. The just and honorable people of this earth recognize its validity. A nation that fails to respect it cannot claim to be just. We must do all in our power to make it a common heritage of all mankind. As the maps shown earlier suggest, the Gospel flourishes best under conditions of liberty. More, God himself respects this principle. Were it otherwise, He would not be just. His kingdom must be freely chosen. It will not be imposed on anyone any more than worship in the temple is imposed on non-believers. The celestial kingdom is, among other things, a type of worship that will be imposed only on those who have chosen it. But choosing the Lord's Kingdom has implications; you cannot arrive in Zion without having chosen to get there. You cannot ascend the mountain of the Lord's house without leaving other things behind. Part of the paradox of freedom is that the Lord allows people not to return to Him. Just as mercy cannot rob justice, so justice cannot rob truth."

James E. Talmage, Articles of Faith, Ch. 22, p. 395:

"Man's Right to Freedom in Worship -- The Latter-day Saints proclaim their unqualified allegiance to the principles of religious liberty and toleration. Freedom to worship Almighty God as the conscience may dictate, they affirm to be one of the inherent and inalienable rights of humanity. The inspired framers of our charter of national independence proclaimed to the world, as a self-evident truth, that the common birthright of humanity gives to every man a claim to life, liberty, and the pursuit of happiness. Happiness is foreign, liberty but a name, and life a disappointment, to him who is denied the freedom to worship as he may desire. No person possessing a regard for Deity can be content if restricted in the performance of the highest duty of his existence. Could one be happy, though he were housed in a palace, surrounded with all material comforts and provided with every facility for intellectual enjoyment, if he were cut off from communion with the being whom he loved the most?"

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Encyclopedia of Mormonism, Vol.1, CHURCH AND STATE:

"The principles of free agency and freedom of conscience, which are fundamental to LDS church-state theory, are consistent on both planes of discourse. However, the institutional implications of these principles are different in the two settings. In the present world, where believers are subject to the imperfections of human government, separation of church and state is vital to the protection of religious liberty. On the ideal plane, in contrast, Latter-day Saints anticipate more integrated theocratic, or what

Joseph Smith called "theodemocratic" institutions (T&S 5 [Apr. 15, 1844]:510), both because of the inherent legitimacy of divine rule and because the participants in millennial or celestial societies willingly accept such rule. Nevertheless, LDS prophets have consistently taught that even in the millennial society freedom of conscience will be respected. For example, Brigham Young stated, "In the Millennium men will have the privilege of their own belief" (JD 12:274; cf. DS 3:63-64). The Church does not advocate theocracy for the premillennial world. It instructs members to "be subject to the powers that be, until he reigns whose right it is to reign" (D&C 58:22)—that is, until Christ comes.

3. **Religious Liberty in America was a Pre-Condition to the Restoration of the Gospel**

- *What role did Heavenly Father play in the establishment of the United States Constitution?*
- *Why was it important to the restoration of the Gospel for religious liberty to be protected by the US Constitution?*

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Reading Excerpts:

The Teachings of Spencer W. Kimball, p.403:

"God affects history. I have a firm conviction that the Lord led the Pilgrims and the Puritans across the ocean, perhaps permitted the persecutions that would bring them here, so that when they come to the American shores with their righteous blood and their high ideals and standards, they would form the basis of a nation which would make possible the restoration of the gospel. I am sure that since there was not religious liberty, not political liberty here, the Lord permitted these few poorly armed and ill-clad men at Valley Forge and elsewhere to defeat a great army with its trained soldiery and its many mercenaries, a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again. Following that great manifestation to Joseph Smith came the

opening of Cumorah Hill and the speaking of the dead from the dust."

Teachings of Ezra Taft Benson, p.109:

"Before the gospel could again shine forth its resplendent light, religious and political freedom first had to be restored. This land had been preserved as a continent apart from the religious oppression, tyranny, and intolerance of Europe. In time, emigrants came to the new land and established colonies. By and large, they were a God-fearing people. A war was fought for their independence, and by God's intervention, victory was achieved. (See 1 Nephi 13:16-19.) By that same omnipotent power the Constitution was born (see D&C 101:80), which guaranteed religious and political liberty (see D&C 98:5-8). Only then was the time propitious for the kingdom of God—that "stone cut out without hands" to be restored (see Daniel 2:34).

Bruce R. McConkie, A New Witness for the Articles of Faith, p.667:

"Coming to America to escape religious persecution, the original colonists -- retaining their various religious persuasions -- immediately set up their own separate systems of worship and reached out to condemn and persecute all others. Witches were burned and heretics persecuted as in the Old World. The American colonists had simply transported the traditions of a false and decadent Christendom to new shores. But the Revolutionary War and the need for national survival brought forth the Constitution with this provision: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus, religious freedom was almost thrust upon them by a power beyond their control and the union of church and state was forever banned in the United States.

That the Lord's hand was in all this is axiomatic. "I established the Constitution of this land," he tells us, "by the hands of wise men whom I raised up unto this very purpose." Why? That laws might be established and "maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment."

President Brigham Young, quoted by John A. Widstoe, in Tabernacle, Feb. 18, 1855, JD2:170) DBY:359-60:

"We believe that the Lord has been preparing that when he should bring forth his work that, when the set time should fully come, there might be a place upon

his footstool where sufficient liberty of conscience should exist, that his Saints might dwell in peace under the broad panoply of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater freedom, a basis of self-government allowing the free exercise of religious worship."

4. **Religious Liberty Should Be a Universal Right**

- *What is the most fundamental of all human rights?*
- *What is the connection between religious liberty and free agency?*

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Reading Excerpts:

D&C 134:2: "We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual **the free exercise of conscience**, the right and control of property, and the protection of life (emphasis added)."

Bruce R. McConkie, A New Witness for the Articles of Faith, p.667

"There can be no salvation without freedom of worship. To be accountable for their own sins, men must be free to act as they choose. And this is not limited to people in the United States alone. "That principle of freedom" the Lord says, which maintains "rights and privileges, belongs to all mankind, and is justifiable before me." **All men are entitled to the same guarantees of freedom as those found in America.** "And as pertaining to law of man, whatsoever is more or less than this cometh of evil." The union of church and state is not of God. "I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free." (D&C 98:5-8.)

J. Reuben Clark, Jr., Conference Report, April 1935, p. 89:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, is our religion, our worship, our belief and faith in God. We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions."

Section B: The Right of Others to Worship Freely

- *What obligations do we have to protect the rights of others to worship freely?*
- *What is tolerance of the religious beliefs of others?*

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Reading Excerpts:

Thomas Jefferson: "It behooves every man who values liberty-of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

Articles of Faith 11: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

Teachings of the Prophet Joseph Smith, Section Six 1843-44, p.313 (Joseph Smith, Sabbath Address, Nauvoo, July 9, 1843, HISTORY OF THE CHURCH 5:498.)

"It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees; and shall I want friends? No.

The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves. It is the love of liberty that inspires my soul--civil and religious liberty to the whole of the human race."

Talmage, Articles of Faith:

"Religious Intolerance -- The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by authority higher than any of earth; and that, in consequence, no worldly power can justly interfere with its exercise. . . . Intolerance has been the greatest hindrance to progress in every period of time; yet under the sable cloak of perverted zeal for religion, nations, while boasting of their civilization, and professed ministers of the Gospel of Christ, have stained the pages of the world's history with the record of such unholy deeds of persecution as to make the heavens weep."

Section 1 of the Ordinance of the City Council of Nauvoo on anti-discrimination reads (4 HISTORY OF THE CHURCH 306-07):

"Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges, in this city; and should any person be guilty of ridiculing, and abusing or otherwise depreciating other in consequence of his religion, or of disturbing or interruption any religious meeting within the limits of this city, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court. "

Wilford Woodruff (JD 24:237-8, July 20, 1883):

"As Latter-day Saints we respect the rights of all men. We believe that all mankind, men and women in this and every other dispensation and generation, have certain rights; and that God has created all men with an agency, I care not in what kingdom, empire, republic or place they dwell. They have a right to enjoy their religion. They have a right to worship God

according to the dictates of their own consciences. "But," says one, "do you mean that in empires where an emperor holds the rights and destinies of his subjects in his hands?" Yes. I mean there is no emperor who breathes the breath of life who has the right to deprive one of his subjects of the freedom of his religion. I will tell you why. No emperor or king, no president, no ruler of any nation under the heavens has ever given his subjects life. Their life has come from God, and God has granted them their agency and the right to worship him according to the light and knowledge they have. This is the view entertained by the Latter-day Saints. And I have heard Joseph Smith say that if he were emperor of the whole world, holding the destinies of all men in his hands, he would defend the religious rights of every man, whether his religion was right or wrong. And especially ought this to be the case in this American nation, the Constitution of which guarantees to all people the right to worship God according to the dictates of their own conscience. This is the broad platform upon which our government has been founded. I have looked upon the Constitution of the United States as one of the best instruments ever devised by man for the government of the inhabitants of the earth. I look upon it as such today. And, while we are willing to allow the Methodists, the Baptists, the Presbyterians, the Catholics, and every sect under heaven, the right to enjoy their religion undisturbed, yet we claim the same privilege as a people, as a church, as the Church of Jesus Christ of Latter-day Saints, and hence, in expressing myself here this afternoon with regard to the gospel of Jesus Christ, or the kingdom of God, if I differ from any of this congregation, I have a right to differ; the congregation has a right to differ from me; and no man has a right to say, Why do you so? The destinies of the whole human family are in the hands of God. I shall be held accountable before the God of heaven—and so will all men—for the course I pursue in this life."

B.H. Roberts:

"Religious freedom was not established in Virginia until the final adoption, in 1786, of Jefferson's statute for that purpose. The statute was presented in the house of burgesses in 1776, and the main clause was as follows:"No man shall be compelled to frequent or support any religious worship, ministry, or place whatsoever; nor shall be enforced, restrained, molested, or burdened in his body or goods; nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and the same shall in no wise diminish, enlarge, or affect their civil capacities."

SECTION C: LIMITATIONS ON RELIGIOUS LIBERTY

R. Collin Mangrum, "Mormonism, Philosophical Liberalism, and the Constitution", BYU Studies, vol. 25, No. 3:

"Mormon theology offers a liberal answer to the where-do-you-draw-the-line question: the free exercise of religion ought to be limited only where religious activities infringe upon the equal rights of others. Majoritarian preferences by themselves cannot outweigh rights associated with religious freedom. Again, the declaration of political belief published by the Saints in 1835 adopts this liberal principle:

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has the right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience, should punish guilt, but never suppress the freedom of the soul, (D&C 134:4)"

Thus, Mormon theological views of the rights of man follow the tradition of radical Protestantism, track quite closely the tenets of philosophical liberalism, and are supportive of American constitutionalism. Man is entitled to basic human rights that cannot be overridden by the public interest of society. Preeminent among these are the rights pertaining to religious freedom. While not absolute, religious liberty ought to be circumscribed only by the equal rights of others. After taking care not to infringe the equal rights of others, religious communities (individuals) ought to be afforded the right to pursue their sense of the good. And whenever the state interferes with its citizens' religious freedoms, civil disobedience or conscientious refusal may be morally justified."

Section D: Religious Freedom and Prophecy

In reference to Isaiah 2:2, the Dedicatory Prayer of the Idaho Falls Temple reads in part as follows:

"We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of

this land [the United States] by reason of their freedom under thy guidance and be constrained to adopt *similar* governmental systems, *thus to fulfill the ancient prophecy of Isaiah that "out of Zion shall go forth the law and the word of the Lord from Jerusalem."*

In connection with the reference to Isaiah 2 in the Dedicatory Prayer of the Idaho Falls Temple, Professor W. Cole Durham has observed the following (W. Cole Durham, Jr., "The Doctrine of Religious Freedom", Devotional Address, Brigham Young University, Provo, Utah, April 3, 2001):

"The Idaho Falls Temple was dedicated on September 23, 1945, immediately following the end of World War II. With that in mind, it is worth reflecting on developments that have occurred since 1945 that bear on the fulfillment of this prophecy.

First, virtually all currently enforceable international human rights treaties have been adopted since 1945. Moreover, the entire approach to international human rights law has changed. It is now taken for granted that it is legitimate for one sovereign nation to be concerned about the human rights practices of other nations.

At the national level, with only a handful of exceptions, all the countries on earth have adopted their current constitutions since 1945. In short, we are witnessing a remarkable historical process in the field of international law and comparative constitutional law that is the subject of prophecy. This to my mind is one of the many ways that we see the tracings of the Spirit of Christ in history."

Section E: Religious Liberty Mandates Tolerance of the Beliefs of Others

- *What does tolerance mean and how does one show tolerance with respect to another's religious beliefs?*
- *Is there a difference between religious liberty and tolerance for the religious beliefs of others?*

Gordon B. Hinckley, The Quest for Excellence, Address at a Brigham Young University Devotional (Nov. 10, 1998), in 1998-99 SPEECHES 67, 63-64 (2000).

"I hope that [Brigham Young University] will give to you a great sense of tolerance and respect for others not of your faith. The true gospel of Jesus Christ never led to bigotry. It never led to self-righteousness. It never led to arrogance. The true gospel of Jesus Christ leads to brotherhood, to friendship, to appreciation of others, to respect and kindness and love."

GORDON B. HINCKLEY, TEACHINGS OF GORDON B. HINCKLEY (Salt Lake City: Deseret Book Co., 1997), 662.

"In many communities where our people are in the majority, accusations are heard that we are intolerant, that we display an attitude of self-righteousness, and that we are uncooperative in advancing causes which are for the common good. . . . It has been reported that some parents, out of a desire to protect their children, have told them that they should not associate in school with those not of their faith. It seems anomalous that some would keep their sons and daughters from so doing while they are in the elementary schools, and yet make great sacrifice when they grow older to send them into the mission field. Let us not forget that we believe in being benevolent and in doing good to all men. I am convinced that we can teach our children effectively enough that we need not fear that they will lose their faith while being friendly and considerate with those who do not subscribe to the doctrine of this Church. Let us reach out to those in our community who are not of our faith. Let us be good neighbors, kind and generous and gracious. Let us be involved in good community causes. There may be situations, there will be situations, where, with serious moral issues involved, we cannot bend on matters of principle. But in such instances we can politely disagree without being disagreeable. We can acknowledge the sincerity of those whose positions we cannot accept. We can speak of principles rather than personalities. Int hose causes when enhance the environment of the community, and which are designed for the blessing of all of its citizens, let us step forward and be helpful. An attitude of self-righteousness is unbecoming of a latter-day Saint."

Mormonism, Philosophical Liberalism, and the Constitution, R. Collin Mangrum; BYU Studies Vol. 25, No. 3, p. 119:

"Even as we claim entitlement to the right to choose Zion, we must cultivate our sensitivities to the rights of others; even as we attempt to persuade others of the beauty, warmth, and peace found within Zion, we need to remember that coercion is inimical to the Zion we would build."

Additional Reading Selections:

Alma 30:6-11

6 But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

7 Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

8 For thus saith the scripture: Choose ye this day, whom ye will serve.

9 Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

10 But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.

11 For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds

D&C 101:77-80

77 According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; 78 That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

79 Therefore, it is not right that any man should be in bondage one to another.

80 And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

D&C 98:5-8

5 And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

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