

The School of Biblical Law
Introduction to Law and Grace
Lesson Twenty-Seven: “The Judicial Power of the Witness”

In the garden, Adam and Eve failed to subjugate (*kabash* # 3533) the serpent because they did not understand the binding nature of God’s law, use the law as their starting point for wisdom, and apply the law as the standard of judgment. They did not agree with God’s Word but rather agreed with the word of the enemy. They were not faithful to witness to the viability and steadfastness of “Do Not Eat.”

1. God has appointed his covenant agents to be both witnesses and judges in the earth.

The heart of Satan’s original accusation, as well as his continual accusation, is that God bears false witness concerning Himself and the creation.

“The starting point of good judgment is man’s affirmation of the reliability and ethically binding nature of God’s Word” (North, *The Dominion Covenant*, 456).

Mankind is forced to make a judgment as to who is the false witness?

2. The temptation in the Garden and the believer’s temptations are fundamentally judicial proceedings.

Satan charged God with lying about the real God.

Biblically, it is a capital offense to teach anyone to worship a false god (Deut. 13:6-11).

To bring this charge, the accuser would need two witnesses (Deut. 17:2-7).

Should the charge hold, the penalty would be death.

3. Man is called to be a witness, which is an inescapable office.

“This is the very heart of the experience in the garden: man had to serve as a witness before he could serve as a judge” (North, *The Dominion Covenant*, 461).

God returned to the garden as judge, summoned the witnesses, received their testimony, and found them to be false witnesses.

A false witness bears the same penalty as would have been applied to the accused if the testimony had been truthful and had resulted in judgment (Deut. 19:16-21).

4. The witnesses, not the accuser, executes the judgment (Deut. 17:7).

When God, the righteous and final judge, appeared in the Garden, He declared that the seed of woman would yet bruise the head of the serpent. Bruising the head is a metaphoric picture of *kabash*. Although Adam and Eve failed to subjugate through faithful witnessing and application of God’s Word, God promised that humanity (the seed of woman) would yet fulfill the mandate to *kabash*. Stoning, the penalty for a capital offense, is the symbolic equivalent of head-crushing. Jesus fulfilled the Genesis 3:15 prophesy when he defeated the devil at Calvary (Col. 2:15). The church is now empowered to witness against the devil’s works that are contrary to the truth of God, thus subjugating the enemy’s work in time and providing an eternal witness for the time of judgment. “And they overcame by the blood of the Lamb and the word of their testimony, and they loved not their lives unto death” (Rev. 12:11).s