

SLIDE	NOTES
1	With an understanding of how to resolve the conflict of justice using 3-tier primacy, we know how to go about unifying.
2	<p>Kingdom of God Q: But wait...As Latter-day Saints, isn't our entire political purpose to establish a Kingdom (of God)? Q: Does this make us all Positivists where the King is the Law? Q: If not, what is our justification for saying so?</p> <p>Anim1: The answer <i>cannot</i> be solved in politics... * The real solution lies in all the way back to our first primacy issue in Metaphysics which set the table for all the other subsequent branches of philosophy.</p> <p>Anim2: The "Kingdom" question comes down to: Q: Does the "King make the law" or does the "law make the King"?</p> <p>Anim3: For a God <i>outside</i> the box... * The King is law. * There is no separation of powers here. * He invents the laws, he judges the individuals according to his arbitrary rules, and he executes the punishments for breaking his rules. * He is Lawmaker, Law Enforcer, and Executioner all wrapped up into one cosmic dictator enforcing his authoritarian will.</p> <p>Anim4: For a God <i>inside</i> the box * The Law makes Kings. * He didn't invent the laws of reality. He judges righteously (as we all should) according to the fixed rules of reality that He didn't invent. * Positive Law is not Natural law... These are two different things. * The difference between Positive Law and Natural Law is that with Positive Law the King is the Law, but in Natural Law the law is the King. * Natural Law from metaphysics is primacy of existence, and is the foundation for Natural Rights in politics. * Always keep in the back of your mind that Rights are really the inside-the-box conditions of liberty.</p> <p>* Social Good and Positive Law definitions of justice are both based on primacy of consciousness... They differ only in the nature of the consciousness: individual absolute dictator or collective gang. * Under the Positive Law definition of justice, the authoritarian King alone claims to be reality. * Under the Social Good definition of justice, the authoritarian collective consciousness claims to be reality.</p> <p>* Q: So in the God-inside-the-box reality of Eternalism, where do the punishments for breaking these laws come from?</p> <p>Anim5: Quote Elder Packer said (read quote) Nature through natural consequence.</p> <p>Anim6: Quote The Book of Mormon prophet Alma said: * In other words, God didn't invent justice. Justice is built into reality. * This scripture is very much a "god-inside-the-box" perspective. A "God-outside the box" could not cease to be god. Only a "God-inside-the-box" could cease to be God by not conforming to Natural Laws. * His message to us is that we too can become exalted by conforming to Natural Laws.</p> <p>Anim7: Right-Might * God's Kingdom is run on the primacy of Natural Rights...That Right makes Might * Satan's kingdom is run on Political authoritarianism...That Might makes Right. * Latter-day Saints often get confused about what "The Kingdom of God" means due to confusion regarding these two ontologies, as well as poor historical examples of ruthless Kingdoms throughout mortal history.</p>

	<ul style="list-style-type: none"> * The politics then, naturally flow from the underlying Metaphysics. * When we say Kingdom in a gospel sense, it is really "parenthood". * It is one thing to theorize on political definitions of justice, it is quite another thing to actually put them into practice. * So the question still remains as to how in actual practice Latter-day Saints solve the riddle of: First securing our individual Liberty and Rights while promoting Social Justice, all without the political evils of Socialism, Welfare Statism, or religious authoritarianism.
3	<p>Two Plans</p> <p>To address this issue, we must first understand that there are two distinct and contrary plans warring against each other —the Lord's Plan and the Devil's Plan.</p> <p>Anim1: The Devil's Plan</p> <p>To understand these two plans, let's use a metaphor of our two feet, symbolic of the complex social, spiritual, and political needs in our human nature.</p> <p>Anim2: Just as we naturally have two feet, so we naturally have two human political aspirations: 1st to establish justice by securing liberty and individual rights. 2nd To promote benevolence among our fellow men through what is often called "Social Equality"</p> <p>Anim3: The devil's plan tries to cram both of these human aspirations into a single boot representing the Authoritarian State.</p> <ul style="list-style-type: none"> * In the end, reality always has the final say. * When the socialists discover the impracticality of trying to maintain this conflict of justice rolled up into a single institution, that is, trying to maintain Individual Rights at the same time as maintaining Collective Social Equality via force, ... they have a big problem with two opposing ideals that can't be reconciled. <p>Anim4: Trample on Rights</p> <ul style="list-style-type: none"> * The social justice warrior either then must deny the existence of individual liberty and individual rights or simply violate them with impunity and focus entirely on forcing one foot (social justice) into the single boot of authoritarian government. * While these Statists insist on calling this social justice, it is, in reality, coercively forced benevolence. This devilish bait-and-switch deception is necessary because no political theorist believes that the 'proper role of government' is to enforce benevolence. * UNDER THE DEVIL'S PLAN then, we get the unrealistic socialist vision of utopia, along with it the soul crushing and agency robbing totalitarian reality. * Unfortunately, this is the plan most of the world is trying to implement, including many in The United States to varying degrees. * This explains the tremendous irresolvable political conflict between two incompatible ideals trying to be implemented at the same time in a single institution called government. * This is where the Lord's plan offers salvation in resolving this seemingly endless potential political conflict.
4	<p>The Lord's Plan</p> <p>Human nature is still the same under the Lord's plan in that it is always in our nature to desire BOTH individual liberties and social equality among our fellow man.</p> <p>Anim2: However, whereas the devil's plan only had 1 boot, the Lord's plan implements a pair of boots that represent the number of institutions needed to meet the needs of these two natural human aspirations.</p> <p>Anim3: The first boot represents "just civil government" or a "constitutional republic" with free markets in order to establish an environment of peace by securing and protecting everyone's individual rights.</p>

	<p>Anim4: The second boot represents the establishment of Zion (a voluntary Covenant Society, a City on a Hill) to show the rest of the world how to promote social and economic equality without relying upon the coercive force of the government.</p> <p>Anim5: Kingdom of God</p> <ul style="list-style-type: none"> * Even under our constitutional Republic, trying to fit individual rights and social equality into a single governmental boot is a conflicting proposition. * These two institutions in combination are what make up the Kingdom of God, which resolves the conflict between required justice and voluntary benevolence. * The three definitions of justice we have studied previously, focus on only one institution (civil government), leaving everyone in modern politics thinking we have only one boot to work with.
5	<p>Karl Marx</p> <p>The Father of socialist ideologies (Karl Marx), of course denied anything whatsoever to do with a second boot. He ridiculed anything to do with God or religion and claimed it needed to be completely destroyed in order for society to somehow discover true happiness</p> <p>Anim: Quote He said</p> <p>Like all utopian thinkers, they plan to first burn down existing institutions with the hope that they can figure out afterwards something better from the ashes.</p>
6	<p>Separation of Church and State</p> <p>Q: Are Latter-day Saints committed scripturally to these two different institutions in what is commonly called "The Separation of Church and State"?</p> <p>Doctrine and Covenants 134:9 describes the separation of voluntary religious society from civil government:</p> <p>Anim1: Quote</p> <p>Doctrine and Covenants 134:10 describes the role of the second boot: religious society.</p> <p>Anim2: Quote</p> <ul style="list-style-type: none"> * For Latter-day Saints, the second institution (Zion) is not for enforcing justice. * Zion is for establishing equity and benevolence without destroying meritocracy. * No one is forced to stay in Zion. Zion runs on voluntary covenants instead of contracts. Contracts under constitutional government require enforcement. Covenants however, are your voluntary participation. Zion may remove membership of individuals from the society either due to breaking of covenants or for apostasy, but Zion doesn't send people to jail. * This twofold institutional solution is the solution to the riddle of overcoming the tension between implementing social good and natural rights. <p>Anim3: Picture</p> <ul style="list-style-type: none"> * This tension between civil and religious authority was especially strong during the time of Christ's ministry. * Hostile questioners of Christ tried to trap him in to picking only one of the two boots in an "either-or", "dealer's choice" question that either way he answered would get Christ into trouble. * Those trying to trap Christ asked if Jews should or should not pay taxes to the Roman authorities? * The Jewish nation was chaffing under the civil rule of Roman Authority, and resented paying taxes. If Christ answered they <i>should</i> pay taxes to Rome, Jewish society would reject him. * Roman rulers were responsible for maintaining civil order. If Jesus replied to <i>not</i> pay taxes to Rome, Christ would have been handed over to Roman civil authority to be punished for treason. * Jesus rejected the false premise in the question (as should we) when he described two separate institutions: <p>Anim4: Scripture (Mark 12:17)</p> <ul style="list-style-type: none"> * Unable to trap Christ any further, and being satisfied with his answer, they marveled and went away. * Under the Lord's Plan, then, it is possible to BOTH secure our individual Rights AND establish Social Justice —“But it must needs be done in mine own way,” (as mentioned in D&C 104:16), that is, through two complementary institutions—the one via civil authority (a Constitutional Republic) and the other a benevolent, Zionistic society only made possible by sanctifying priesthood powers, covenants and ordinances of the restored Gospel.

	<p>Anim5: Scripture (D&C 76:56) mentions the administration of these two separate institutions when it says "Priests AND Kings":</p> <ul style="list-style-type: none"> * Notice that the two component parts, being ordained priests in a religious sense and kings in a political governance sense. * The Lord could have inspired the founders of the American Revolution to establish a theocratic government, with an official state religion, thus rolling both Priests and Kings into a single institution. But God didn't do that. * Instead he first founded a constitutional republic to protect and enforce the rights of everyone. * Then a few decades later he began the establishment of Zion, inviting everyone who desires to voluntarily join in its establishment, or not, according to their own conscience. * Latter-day Saints, of all people then, should take both civil politics and religion seriously, else why speak of becoming BOTH priests AND kings?
7	<p>JUSTICE AND BENEVOLENCE</p> <p>Q: Both justice and benevolence have value in society, but which would you give primacy to: Justice or Benevolence?</p> <ul style="list-style-type: none"> * The idea that democracy and majority rule can legalize plunder by confiscating and redistributing wealth in the name of benevolence (or the collective good) is a very powerful and deceptive fallacy. <p>To illustrate this point, let's look at a case study.</p> <p>Anim1:</p> <p>Q: What do you see happening here? Is this boy a hero by saving the drowning deer?</p> <p>Q: What if you discover the deer is the property of the boys neighbor and this flood disaster was the perfect time to take it? What if as we are clapping and cheering when the boy emerges from the flood after saving the animal's life, the boy quickly runs off into the woods with his newly captured prize?</p> <ul style="list-style-type: none"> * We call this looting. * Benevolent acts that trample on justice are not actually benevolent. In the history of the world, much looting, including through legislative government action, has been deceptively perpetuated in the name of benevolence. <p>Q: But what if the boy snuck across the river and stole the deer in order to give it to another neighbor who is less well off?</p> <p>This "Robin Hood" mentality would be benevolence over justice.</p> <p>Q: What if the boy is acting as a representative of a government agency, confiscating the deer in the name of the people? Would that make it justified?</p> <p>Only if the boy when saving the deer returns it to its rightful owner, can it be called a benevolent act. Benevolence that tramples on justice is not benevolent.</p>
8	<p>FIRST MILE, SECOND MILE</p> <p>We are now going to try out our new philosophical boots and take them on a philosophical walk with Christ and Satan.</p> <p>Q: What do you think is the key primacy issue that determines which resurrection you will receive?</p> <p>Anim1: Scripture D&C 78:17 says: Justice is foundational. The 1st resurrection is not of the benevolent, but is of the just.</p> <p>1st Mile</p> <p>Anim2:</p> <p>The first great separator between the wheat and tares (or sheep and goats) comes down to this very political primacy issue of justice.</p> <ul style="list-style-type: none"> * Most people think the separator is love. * It is not the virtue of love or benevolence that will separate the two resurrections, but the distinction between the just and the unjust.

- * Any society, if it is to endure, must first start with justice.
- * Being just, then is the baseline qualifying characteristic of what it initially means to be "good" or "justified" in the eyes of God rather than "evil" and "un-justified".

Anim3: The 1st Mile (becoming Terrestrial) is accomplished via the first institution: Justice upholding individual rights under a Constitutional Government.

Q: So if justice is the separator between the Resurrections (the just and the unjust)...What do you think is the separator between the 2nd Mile (Terrestrial and Celestial)?

Celestial Glory

Anim4: Quote D&C 88:22 says

Celestial Glory then, requires keeping Celestial Law.

Anim5: Quote D&C 93:22 Describes those partaking of Celestial Glory as The Church of the Firstborn.

Anim6: Quote Hebrews 12:23 further describes these who qualify for Celestial Society as "just men made perfect".

Q: Why is justice not enough? What is it beyond the first mile of justice that makes them perfect?

2nd Mile

Anim7: The purpose of the 2nd institution, or the religious society (called Zion) is benevolence.

* Going the second mile is when you get a celestial society, represented by all the kind acts that make it benevolent.

* Societies built on Justice alone, are far from perfect. A society you would *want* to live in **more**, is one where good Samaritans stop and help, even though justice does not require them to do so.

* Justice is giving people their due. Benevolence is giving people **more** than their due, by watching out for them even when they are not owed.

* Without justice in the first mile, you can't have a civil society, but without benevolence as the 2nd mile, you can't have a **perfect** society.

* So in order to be made perfect, justice alone is not enough. The perfecting virtue of benevolence must be added to that initial baseline. No one can be benevolent without first being just, any more than anyone can go the second mile without having travelled the first.

* Alma describes this principle to his son in Alma 42:25 ... that nothing can rob justice or else God's Kingdom becomes ungovernable.

* Those spirits who are called to come forth in "the morning of the first resurrection" (in patriarchal blessings) are identified in the spirit world as "the spirits of just men made perfect," (D&C 129:3).

* So with two resurrections, and two institutions, our number one responsibility is to go the first mile. Start with Justice. Once justice has been established, then travel the second mile by adding the perfecting attribute of benevolence.

* Notice this Celestial Unity doesn't require us to choose between the various definitions of Justice. We get the benefits of all of them. But we have to implement them with 2 institutions (becoming both Kings and Priests).

Turning now to the other side of the question, the part of the scale dealing with **injustice**:

Anim7: 1st Unjust Mile

Quote D&C 88:23

* **Terrestrial Glory** requires keeping Terrestrial Law. Those who cannot, must come forth later in the resurrection of the unjust.

* Failing to uphold individual Natural Rights is the 1st mile along the unjust path.

Q: So if the second resurrection is of all the unjust (those of Telestial merit) what is the separator between the Telestial and Outer Darkness?

Anim8: Quote D&C 88:24

Anim9: The opposite of benevolence is **malevolence**.

* These are they who are not merely unjust ... out to cheat, hide things here and there, and trample on individual rights in the first mile of injustice...

* These are the Malevolent ones who are actively working to destroy.

* Telestial society still abides some level of law and justice. They still accept authority and respond to just force when they have to.

* The malevolent ones however, don't. They are totally lawless.

	<p>* No Glory requires no conditions. ... Outer darkness is the only place that is unconditional. There must be a place prepared for those unable to keep any law whatsoever.</p> <p>The political difference between these two general groups (the just and unjust) comes down to dominion Anim10: The just are those who have Righteous Dominion...They uphold agency through the political ideals of Liberty, Justice, and Mercy</p> <p>* The unjust are those who have Unrighteous Dominion. They are at war with agency through Tyranny, Injustice, and Cruelty.</p> <p>* To the degree that individual rights are trampled on to enforce social equality, it actually leads to a conflict of justice.</p> <p>* The war in heaven was also between natural rights and social good.</p> <p>* The Lord's plan would uphold individual liberty, agency, and rights.</p> <p>* Satan's plan wanted to implement collective salvation (prizes for everyone like the Dodo game) through force of authoritarian government (with him in charge of course).</p> <p>* The war continues on today.</p> <p>* A correct understanding of justice is what even makes benevolence possible. Ironically, the Social Good definition of justice, promoting benevolence via force and loss of agency, ends up destroying both the justice and the benevolence it was trying to implement. You cannot have true charity, or morality when forced to do so, via loss of agency. It is like trying to go the second mile, before even attempting to go the first mile.</p>
9	<p>Questions?</p> <p>NOTE 1:</p> <p>* A practical lesson for us in this discussion is that we should teach our children how to be just <i>before</i> teaching them how to be benevolent. From a parents perspective we should teach our kids fairness first in their friendships.</p> <p>* Kids are very sensitive to relationships based on fairness.</p> <p>* Q: So how do we start?</p> <p>* Teach them first honesty, and integrity. Don't cheat. Hands off each other's property.</p> <p>* <i>Then</i> teach them to go the extra mile, becoming more perfect through kindness and benevolence.</p> <p>NOTE 2:</p> <p>* In the end we will get a theocracy where Christ will be at the head of both institutions... For now though, He is training us along with lesser versions of these two institutions.</p> <p>* "Every knee shall bow and every tongue confess that Jesus is the Christ", doesn't mean everyone will want to make covenants and join the cause of Zion. It means they accept Christ's authority as the head of the civil government enforcing justice.</p>