10 Biblical Maxims of Equity:

The fundamental already established principles and precepts of universal commercial law that have for millennia formed the underpinnings of civilized law on this planet are both biblical and non-biblical, i.e. their truth and validity is a function of themselves and the long-accepted usage and practice by many cultures and peoples, in diverse forms, throughout the world for thousands of years.

These fundamental Maxims of Commerce are the very foundations of truth in contracts, trusts, all commercial documents, instruments, and processes; the following Bible quotes are from the pdf King James Version 1611:

1. A workman is worthy of his hire:

Lev. 19:13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired, shal not abide with thee all night, vntill the morning.

Matt. 10:10 Nor scrippe for your iourney, neither two coats, neither shooes, nor yet staues: (for the workeman is worthy of his meat.)

Luke 10:7 And in the same house remaine, eating and drinking such things as they giue: For the labourer is worthy of his hire. Goe not from house to house.

John 4: 35 Say not ye, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the fields: for they are white already to haruest. 36 And hee that reapeth receiueth wages, and gathereth fruite vnto life eternall: that both he that soweth, and he that reapeth, may reioyce together. 37 And herein is that saying true: One soweth, and another reapeth. 38 I sent you to reape that, whereon ye bestowed no labour; other men laboured, and yee are entred into their labours.

II Tim. 2:6 || The husbandman that laboureth, must bee first partaker of the fruites.

Legal maxim: "It is against equity for freemen not to have the free disposal of their own property."

2. All are equal under the Law:

(God's Law: Ethical and Natural Law).

Exodus 21:23 And if any mischiefe follow, then thou shalt giue life for life, 24 Eye for eye, tooth for tooth, hand for hand, foote for foote, 25 Burning for burning, wound for wound, stripe for stripe. 26 And if a man smite the eye of his seruant, or the eye of his mayd, that it perish, hee shall let him goe free for his eyes sake.

Lev. 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to bee an vnrighteous witnesse. 2 Thou shalt not follow a multitude to doe euill: neither shalt thou
speake in a cause, to decline after many, to wrest judgement: 3 Neither shalt thou countenance a poore man in his cause.

Deut. 1:17 Ye shall not respect persons in judgement, but you shall heare the small as well as the great: you shall not bee afraid of the face of man, for the judgment is Gods: and the cause that is too hard for you, bring it vnto me, and I will heare it.

Deut. 19:21 And it shall be a perpetuall statute vnto them, that he that sprinkleth the water of separation, shall wash his clothes: and he that toucheth the water of separation, shall be vnkleane vntill Euen. 22 And whatsoever the vnkleane person toucheth, shall be vnkleane: and the soule that toucheth it, shall bee vnkleane vntill Euen.

Matt., 22:36 Master, which is the great Commandement in the Law? 37 Iesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. 38 This is the first and great Commandement. 39 And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. 40 On these two Commandements hang all the Law and the Prophets.

Luke 10:17 And the seuenty returned againe with ioy, saying, Lord, euen the deuils are subiect vnto vs through thy name.

Col. 3:25 But he that doeth wrong, shall receiue for the wrong which hee hath done : and there is no respect of persons.

Legal maxim: "No one is above the law."

Legal maxim: "Commerce, by the law of nations, ought to be common, and not to be converted into a monopoly and the private gain of a few."

3. **In Commerce truth is sovereign:**

Exodus 20:16 Thou shalt not beare false witnes against thy neighbour.

Ps. 117:2 For his merciful kindnesse is great toward vs: and the trueth of the Lord endureth for euer. Praise ye the Lord.

Matt. 6:33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe added vnto you.

John 8: 17 It is also written in your Law, that the testimonie of two men is true.

John 8: 32 And ye shall know the Trueth, and the Trueth shall make you free.

John 8: 36 If the Sonne therfore shall make you free, ye shall be free indeed.

II Cor. 13: 8 For wee can doe nothing against the trueth, but for the trueth.

Eph. 8: 25 Wherefore putting away lying, speake euer man truth with his neigh-bour : for we are members one of ano-ther. 26 Be ye angry and sinne not, let not the Sunne go down upon your wrath:
Legal maxim: "To lie is to go against the mind."

4. Truth is expressed by means of an affidavit:

Lev. 5:4 Or if a soule sweare, pronouncing with his lips to do euill, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. 5 And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

Lev 19:11 Ye shall not steale, neither deale falsly, neither lie one to another. 12 And ye shall not sweare by my Name falsly, neither shalt thou prophane the Name of thy God: I am the Lord. 13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired, shall not abide with thee all night, vntill the morning.

Num. 30:2 I f a man vowe a vow unto the Lord, or sweare an othe to bind his soule with a bond: he shall not breake his word, hee shall doe according to all that proceedeth out of his mouth.

Matt. 5:33 Againe, yee haue heard that it hath beene said by them of old time, Thou shalt not forswear thy selfe, but shalt performe vnto the Lord thine othes.

Mat. 5: 36 Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke. 37 But let your communication bee Yea, yea: Nay, nay: For whatsoever is more then these, commeth of euill.

John 1:17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

John 3: 20 For every one that doeth euill, hateth the light, neither commeth to the light, lest his deeds should be reproued. 21 But hee that doeth trueth, commeth to the light, that his deeds may be made manifest, that they are wrought in God.

James 5:12 But aboue all things, my brethren, sweare not, neither by heauen, neither by the earth, neither by any other other: but let your yea, be yea, and your nay, nay: lest yee fall into condemna-ion.

5. An unrebutted affidavit stands as the truth in Commerce:

Prov. 20: 10 Divuers weights, and diuers measures, both of them are alike abomination to the Lord. 11 Euen a childe is knowen by his doings, whether his worke be pure, and whether it be right. 12 The hearing eare, and the seeing eye, the Lord hath made euen both of them. 13 loue not sleepe, lest thou come to pouertie: open thine eyes, and thou shalt be satisfied with bread. 14 It is nought, it is nought (saith the buyer:) but when he is gone his way, then he boasteth. 15 There is gold, and a multitude of Rubies: but the lips of knowledge are a precious iewell.

Prov. 29: 1 He that being often reproued, hardeneth his necke, shal suddenly be destroied, and that without remedy. 2 When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people mourne.
Annexure – 10 Biblical Maxims of Equity – Bible KJV 1611

Job. 23: 13 But hee is in one minde, and who can turne him? and what his soule desireth, euen that he doeth.

Zec. 8: 16 These are the things that yee shall doe; Speake yee euery man the truth to his neighbor: execute the iudgment of trueth and peace in your gates.

Legal maxim: "He, who does not deny, admits."

6. An unrebutted affidavit becomes the judgment in Commerce:

Job. 23: 6 Will he plead against me with his great power? No, but hee would put strength in me. 7 There the righteous might dispute with him; so should I be deliuered for euer from my Judge.

Job. 23: 10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Heb. 6:13 For when God made promise to Abraham , because hee could sweare by no greater, he sware by himselfe, 14 Saying, Surely, blessing I will blesse thee, and multiplying I wil multiply thee. 15 And so after he had patiently indured, he obtained the promise. 16 For men verily sweare by the greater, and an oath for confirmation is to them an end of all strife. 17 Wherein God willing more abundantly to shewe vnto the heyres of promise the immutabilitie of his counsell, confirmed it by an oath:

1 Tim. 1: 8 But we know that the Law is good, if a man vse it lawfully. 9 Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the vngodly, and for sinners, for vnholy, and profane, for murderers of fathers, and murderers of mothers, Any proceeding in a court, tribunal, or arbitration forum consists of a contest, or "duel," of commercial affidavits wherein the points remaining unrebutted in the end stand as the truth and the matters to which the judgment of the law is applied.

7. A matter must be expressed to be resolved:

Act. 6: 9 Then there arose certaine of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. 10 And they were not able to resist the wisedome and the spirit by which he spake.

II Tim. II: 15 Studie to shewe thy selfe approued vnto God, a workman that needeth not to be ashamed, rightly diuiding the word of trueth. 16 But shun profane and vaine babblings, for they will increase vnto more vngodlmesse.

Eph. V: 9 (For the fruite of the spirit is in all goodnesse and righteousnesse & trueth.) 10 Proouing what is acceptable vn-to the Lord: 11 And haue no fellowship with the vnfruitfull workes of darkenesse, but rather reproue them. 12 For it is a shame euen to speake of those
things which are done of them in secret. 13 But all things that are reprooved, are made manifest by the light: for whatsoever doth make manifest, light.

Eph. 6: 19 And for mee, that utterance may be given vnto me, that I may open my mouth boldly, to make known the mysterie of the Gospel: 20 For which I am an ambassador in bonds, that therein I may speake boldly, as I ought to speake. 21 But that yee also may know my affaires, and how I doe, Tychicus a beloved brother, and faithfull minister in the Lord, shall make known to you all things.

Heb. 4:16 Let vs therefore come boldly vnto the throne of grace, that wee may obtaine mercy, and finde grace to helpe in time of need.

Legal maxim: "He who fails to assert his rights has none."

8. He who leaves the field of battle first loses by default:

Psal. 12: 4 Who haue said, with our tongue wil we preuaile, our lips are our owne: who is Lord ouer vs? 5 For the oppression of the poore, for the sighing of the needy, now will I arise (saith the Lord,) I will set him in safetie from him that puffeth at him.

Psal. 129: 2 Many a time haue they afflicted me from my youth: yet they haue not preuailed against mee. 3 The plowers plowed vpon my backe: they made long their furrowes.

Prov. 24: 10 If thou faint in the day of aduersitie, thy strength is small: 11 If thou forbeare to deliuer them that are drawen vnto death, and those that are ready to be slaine: 12 If thou sayest, Behold, we knew it not: doth not he that pondereth the heart, consider it? and he that keepeth thy soule, doth not he know it? and shall not hee render to euery man according to his workes?

Isa. L: 4 The Lord God hath giuen me the tongue of the learned, that I should know how to speake a worde in season to him that is wearie: hee wakeneth morning by morning, hee wakeneth mine eare to heare as the learned. 5 The Lord God hath opened mine eare, and I was not rebellious, neither turned away backe. 6 I gaue my backe to the smiters, and my cheeks to them that plucked off the haire: I hidde not my face from shame and spitting. 7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not bee ashamed. 8 He is neere that justifieth me, who will contend with me? let vs stand together: who is mine aduersarie? let him come neere to me.

Matt. 5: 25 Agree with thine aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison.

Matt. 10: 22 And yee shall be hated of all men for my Names sake: but he that endureth to the end, shalbe saued.

Luk. 12: 58 When thou goest with thine aduersarie to the magistrate, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest hee hale thee to the Iudge, and the Iudge deliuer thee to the officer, and the officer cast thee into prison. 59 I tell thee, Thou shalt not depart thence, till thou hast payd the very last mite.
Luk. 21: 15 For I will give you a mouth and wisedome, which all your aduersaries shall not be able to gainsay, nor resist.

I Pet. 5: 6 Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time. 7 Casting all your care vpon him, for he careth for you. 8 Be sober, be vigilant: because your aduersary the deuill, as a roaring Lion walketh about, seeking whom he may deouere. 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace who hath called vs into his eternall glory by Christ Iesus, after that ye haue suffered a while, make you perfect, stablish, strengthen, settle you.

Legal maxim: "He who does not repel a wrong when he can, occasions it."

9. **Sacrifice is the measure of credibility:**

One who is not damaged, put at risk, or willing to swear an oath that he consents to claim against his commercial liability in the event that any of his statements or actions is groundless or unlawful, has no basis to assert claims or charges and forfeits all credibility and right to claim authority.

I Tim. V: 5 Peruerse disputings of men of corrupt mindes , and destitute of the trueth, supposing that gaine is godlinesse: From such withdraw thy selfe. 6 But godlinessse with contentment is great gaine. 7 For we brought nothing into this world, and it is certaine we can cary nothing out. 8 And hauing food and raiment let vs be therewith content. 9 But they that wil be rich, fall into temptation and a snare, and into many foolish & hurtfull lusts, which drowne men in destruction and perdition. 10 For the loue of money is the root of all euill, which while some coueted after, they haue pierced themselues through with many sorrowes. 11 But thou, O man of God , flee these things; and follow after righteousness, godlinesse, faith, loue, patience, meekenesse. 12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Jam. 1: 1 IAMES a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scatte-red abroad, gree-ting. 2 My brethren count it all ioy when ye fall into diuers temptations, 3 Knowing this, that the trying of your faith worketh patience, 4 But let patience haue her perfect worke, that ye may be perfect, and en-tier, wanting nothing. 5 If any of you lacke wisedome, let him aske of God, that giueth to all men liberally, and upbraideth not: and it shalbe giuen him. 6 But let him aske in faith, nothing wauering: for he that wauereth is like a waue of the sea, driuen with the wind and tossed. 7 For let not that man thinke that he shall receiue any thing of the Lord. 8 A double minded man it vnstable in all his wayes. 9 Let the brother of low degree, joie in that he is exalted: 10 But the rich, in that hee is made low: because as the floure of the grasse he shall passe away. 11 For the Sunne is no sooner risen with a burning heate, but it withereth the grasse; and the flowre thereof fal-leth, and the grace of the fashion of it pe-risheth: so also shall the rich man fade away in his wayes. 12 Blessed is the man that endureth temptation: for when hee is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.

Act. VI: 9 Then there arose certaine of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. 10 And they were not able to resist the wisedome and the spirit by which he
Annexure – 10 Biblical Maxims of Equity – Bible KJV 1611

spake. 11 Then they suborned men which said, We haue heard him speake blasphemous words against Moses, and against God. 12 And they stirred vp the people, and the Elders, and the Scribes, and came vpon him, and caught him, and brought him to the Councell, 13 And set vp false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law. 14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, & shall change the Customes which Moses deliuered vs. 15 And all that sate in the Councell, looking stedfastly on him, saw his face as it had bene the face of an Angel.

Legal maxim: "He who bears the burden ought also to derive the benefit."

10. A lien or claim can be satisfied only through:

a) rebuttal by Counter-affidavit point-for-point;
b) resolution by jury;
c) or payment;

Prov. 29: 18 Where there is no vision, the people perish: but he that keepeth the Law, happy is he. 19 A seruant will not be corrected by words: for though hee vnderstand, hee will not answere.

Lev. 6: 3 Or haue found that which was lost, and lieth concerning it, and sweareth falsly: in any of all these that a man doth, sinning therein. 4 Then it shall be, because he hath sinned, and is guiltie, that hee shall restore that which he tooke violently away, or the thing which he hath deceitfully gotten, or that which was deliuered him to keepe, or the lost thing which he found: 5 Or all that about which hee hath sworne falsly: hee shall euen restore it in the principal, and shall adde the fift part more thereto, and giue it vnto him to whom it apperteineth, in the day of his trespasse offering.

Mat. 5: 25 Agree with thine aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison.
26 Uerily I say vnto thee, thou shalt by no meanes come out thence, till thou hast payd the uttermost farthing.

Mat. 18: 15 Morouer, if thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone: if he shall heare thee, thou hast gained thy brother. 16 But if he will not heare thee, then take take with thee one or two more, that in the mouth of two or three witnesses, evry word may be established. 17 And if hee shall neglect to heare them, tell it vnto the Church: But if he neglect to heare the Church, let him be vnto thee as an heathen man, and a Publicane. 18 Uerily I say vnto you, Whatsoever ye shall binde on earth, shall bee bound in heauen: and whatsoever yee shall loose on earth, shall bee loosed in heauen.

Legal maxim: "If the plaintiff does not prove his case, the defendant is absolved."

End