

BOOK I: REFORMED CHURCH HERMENEUTICS

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“I had often heard that the Bible constituted a part of every technical law library, and that it was a principle in law that immoral laws are void.”

— Ralph Waldo Emerson

CHAPTER THREE: IS THE *HOLY BIBLE* A LEGAL DOCUMENT?

If the *Holy Bible* is inerrant, infallible, and reflects the will of God, as most mainline Protestant and orthodox Christian Churches claim that it is, then why should Christians not argue that the *Holy Bible* be incorporated into secular law and jurisprudence, which governs the secular affairs of most modern nations?

Indeed, this question is not so farfetched, when we consider the fact that for most of the past 1,000 years of Christianity, most men in Europe thought that the *Holy Bible* should so govern the secular affairs of mankind and be incorporated into its constitutional legislation. This was particularly true in Western Europe and England, where, through the Roman Catholic, Anglican, and other national churches, the *Holy Bible* germinated and nourished both the civil and common laws of these regions for more than a thousand years. Although in the United

States, the *Holy Bible* has never been officially incorporated into its written constitution, the *Holy Bible*'s indirect influence upon American jurisprudence has nevertheless been profound.

Without arguing in favor of, or against, the *Holy Bible* being made an official legal document in any particular nation-state, this paper nevertheless sets forth various reasons for why the *Holy Bible* has been so adopted, in the past, as the supreme law of both ecclesiastical and secular governments, and for why the *Decalogue* (i.e., the Ten Commandments)—upon which everything hinges within the *Holy Bible*—ought to be given its rightful place as a historical legal document, alongside the *Magna Carta* (1215); the *Right of Petition* (1628); the *English Bill of Rights* (1689); the *Declaration of Independence* (1776); and the *American Bill of Rights* (1789) as a founding constitutional document within Anglo-American constitutional law. In sum, the *Holy Bible*'s enduring spiritual laws governing the universal human soul—across race, nationalities, regions of the world, or time periods—are the primary reasons why the *Holy Bible* has had a profound influence on secular law and culture.

I. The *Holy Bible*'s Spiritual Laws are Infallible and Inerrant

The *Holy Bible*'s spiritual laws have been described as being not simply universal but also infallible and inerrant. First, there are several reasons for why the *Holy Bible* may reasonably and credibly be described as being infallible and inerrant. Spiritual things—both good and evil—are invisible and immaterial—like the wind or the air. But these spiritual things have physical manifestations in the real world. The *Holy Bible* has as its primary subject the connection between spiritual things of God and their physical and material manifestations on earth. That spiritual connection to physical, earthly things has to do with “spiritual laws,” such as “love ye one another” (John 15:12) and “judge not according to appearance, but to judge righteous judgments” (John 7:24). In other words, there are “spiritual” laws that govern material beings or material things which we observe in the real world. The Christian church believes that, in order to understand the spiritual laws contained within the *Holy Bible*, a man or woman must be “born again,” as in “born of God’s spirit.” For this reason, taking an academic, scholarly approach to the *Holy Bible* is grossly insufficient for ascertaining the correct understanding of the spiritual laws contained therein. In

fact, the Protestant and Reformed Churches' biblical hermeneutics hinges upon this very important fact: the everyone reading the *Holy Bible* must, in fact, be "born again" of God's Holy Spirit, in order to correctly comprehend the Holy Bible's spiritual laws, just as Jesus himself taught in the *Gospel of John*, as follows:

¹There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

²The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

³Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

⁷Marvel not that I said unto thee, Ye must be born again.

⁸The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.¹

It is upon this spiritual foundation, that a reader must be born again with God's Holy Spirit, that this paper is written.

John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

¹ John 3:1-8.

And it is upon this foundation, that the reader or interpreter of the *Holy Bible* must be “born again in spirit,” that I make the following bold assertion that the *Holy Bible* is “infallible” in a four-fold sense:

- A. Prophetic sense;
- B. Natural or scientific sense;
- C. Moral sense; and,
- D. Spiritual sense.

The Reformed Christian Church takes the position that the *Holy Bible* is truly “infallible” in a prophetic sense, a scientific sense, a moral sense, and a spiritual sense. It should be mentioned here that when we say, “prophetic, scientific, moral, and spiritual” senses, we are really discussing the same set of influences and forces.

The Reformed Christian Church also believe the *Holy Bible* to be “inspired, infallible, and inerrant.” And we believe that the authors of the various books of the *Holy Bible* were led by God’s Holy Spirit. In other words, the words of the prophets ought to be taken as the “words of God himself.” In other words, God opened the mouths of his holy prophets and apostles, and He literally placed there His inspired, holy words:

Isaiah 51:16: “And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.”

Isaiah 55:11: “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Jeremiah 1:9: “Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.”

Hence, the “born-again” believer of the *Holy Bible* takes it at its literal word: where the *Holy Bible* itself provides meaning and interpretation of its own passages, the “born-again” believer is obliged to believe them. And so, the

Christian Church takes the *Holy Bible* at its literal word as being infallible in a prophetic, natural or scientific, moral, and spiritual sense.

A. *Holy Bible*: the Prophetic sense

The *Holy Bible* is infallible in a “prophetic sense,” in that whatever is prophesied shall come to pass. This is, of course, an expression of faith in God’s promises. For example, in Matthew, chapter 13, the “Parable of the Wheat and Tares” is given an eschatological interpretation, as follows:

Matthew 13: 36-43: Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” He answered and said to them: “He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

Matthew 24:35: Heaven and earth shall pass away, but my words shall not pass away.

The *Holy Bible* is thus believed to be prophetically infallible, that the Word of God will be fulfilled. Stated differently, God’s Word is infallible and shall not fail.

B. *Holy Bible*: the Natural or Scientific sense

Secondly, the *Holy Bible* is “infallible” in a scientific sense, in that the laws of nature are subcomponents of God’s divine providence. This is another method of stating the “general revelation” (i.e., the laws of nature) is ordained of God. Under this view, God’s ordained and created “laws of gravitational pull,” though differently manifested on the planet Earth than on the earth’s moon or in outer

space, is “infallible.” Hence, scientific laws or the laws of nature, inasmuch as they are accurately conceptualized by the human mind, through “general revelation,” or through human experience, are infallible subcomponents of God’s divine providence. It is the position of the Christian Church that God’s creation reflects the personality and mind of God; the laws of creation (or natural laws) reflect the general revelation of God. This fact is reflected throughout the Old Testament and particularly in the *Psalms*, but the Apostle Paul clearly acknowledged the natural moral law in his epistle to the Romans:

Romans 2: 14-15: “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in the hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another....”)

Natural law is therefore very much a part of the moral law of the *Holy Bible*. And we believe that this law of nature is infallible. Here, I think it helpful to observe with W.E.B. Du Bois the truism that, “**all human striving** must recognize the hard limits of **natural law**, and that **any striving**, no matter how intense and **earnest**, which is **against the constitution of the world**, is vain.”²

C. *Holy Bible: the Moral sense*

Thirdly, the *Holy Bible* is “infallible” in a moral sense as well, in that the immorality and vice of human deeds lead infallibly to social dissension, social dislocation, war, poverty, slavery, vice and death, as shown in Table 1, below:

Table 1. Moral Infallibility of God’s Word

Law of Moses (Life)	Law of Sin (Death)
Virtue	Vice
Liberty	Slavery

The God of the *Holy Bible* is the Supreme Mind (i.e., the great “I AM”) that has moved and ordered the entire universe in accordance with law, that is to say, moral law. This Supreme Mind is wholly spiritual and without form. Indeed, it is

² W.E.B. Du Bois, “The Conservation of Races,” *Du Bois Writings* (New York, N.Y.: The Library of America, 1986).

immutable, and it is the First Cause of everything created and in existence. By it, wisdom speaks; kings reign. This is what we mean, when we say that the *Holy Bible* is “infallible in a moral sense.” The *Holy Bible* points us toward “orthopraxy” (right practice) and “orthodoxy” (right beliefs), which are moral in nature. Its subjects deal with the First Cause of everything created and in existence, we believe that this First Cause is infallible, unchangeable, and immutable morality.

For this reason, we also believe that the *Holy Bible* is the infallible, unchangeable, and immutable Word of God, who is this First Cause and the author of morality. The sixteenth and seventeenth-century Protestant Reformers in England, as exemplified in the *Westminster Confession of Faith* (1647), believed the *Holy Bible* to be the truthful Word of God, without which no human being or nation could prosper. They held to a “cause-and-effect” perspective of the *Holy Bible*: Moses, the prophets, Christ, and the apostles ought to be believed and obeyed, or else individual human beings and the body-politic could not prosper and would, eventually, deteriorate and die. This was due to God’s moral order and to His infallible moral laws.

In the Old Testament, the rise and fall of ancient Israel hinged upon its ability to adhere to God’s moral laws. The ancient Hebrew prophets who forewarned ancient Israel to repent and to return to a moral course towards God, were to be taken seriously. These holy prophets were to be believed, because God Himself spoke through them. Hence, the Protestant Reformers believed that the authors of the *Holy Bible* wrote infallibly, though these prophets were themselves fallible human beings.³ As the Apostle Paul has written:

II Timothy 3:16: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

The word of God shall prosper and not fail. As the prophet Isaiah has written:

³ The *Holy Bible* was considered to be “higher law” in the same sense that the “laws of gravity” are higher laws of the human existence. Likewise, we believe that the failure to follow God’s commands, as stated in the *Holy Bible*, will eventually lead to self-ruin and destruction, as stated in Table 3, above. Where the *Holy Bible* speaks, God also speaks. The canons of this Sacred Scripture are the holy writs and oracles of God. The *Holy Bible* is infallible and inerrant; because the writers of the various books of the *Holy Bible* were inspired by the Holy Ghost.

Isaiah 55:11: “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Lastly, St. Augustine of Hippo certainly advocated the “moral sense” of the *Holy Bible* in his monumental classic work, *The City of God*. In it, Augustine argue that the Roman Empire had really fallen because the Roman government and peoples had become morally obtuse and corrupt. He opined that the Roman Empire collapsed largely because it refused to promote virtuous and righteous living; had become slothful in cultivating habits of virtue and stern moral habit. The *Holy Bible*’s infallible moral sense is thus accurately expressed by the Apostle Paul, where he writes:

Romans 6:23: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Galatians 6:7: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

Similarly, Ralph Waldo Emerson once observed: “[i]t is of no use to vote down gravitation or morals. What is useful will last, whilst that which is hurtful to the world will sink beneath all the opposing forces which it must exasperate.”⁴ Indeed, as Frederick Douglass has written, “[t]he life of the nation is secure only while the nation is honest, truthful, and virtuous.” The *Holy Bible*’s moral injunctions, therefore, should be heeded.

D. *Holy Bible*: the *Spiritual* sense

Finally, the Holy Bible is “infallible” in a spiritual sense, meaning that the “immaterial” component of the human soul is governed by God’s immutable universal laws. The spiritual state of mankind is governed by definite and immutable laws. The *Holy Bible*, which was written down over the course of two thousand years, is a collection of oracles largely describing mankind’s immutable spiritual condition. Matthew 15:19 (“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies....”) We must not forget, here, that when dealing with the *Holy Bible*, we are dealing with “immutable immateriality,” such as the human soul, the human thinking or thought

⁴ *The Fugitive Slave Law* (1854).

processes; the human spirit; human emotions; human love; human hate; human fear; human apprehension; human joy; and human justice. Each of these abstract concepts or ideals are like “air” or “wind” that have no forms or material bodies to contain them, but which we may recognize whenever they influence or move human events.

Likewise, the philosopher Rene Descartes has coined the phrase, “I think, therefore, I am.” This mysterious act of “thinking,” we believe, is an immaterial, spiritual function that governs the human body. This act of human “thinking” is a rational spiritual activity, created by a Higher Spiritual Being, the great, I AM. We are thus left with the proposition that there are very real immaterial spiritual forces—such as human “thinking” which exists inside of the human brain—which governs and moves the human body, which in turn moves and works upon material substances on the planet earth. Human “thinking” itself has no physical body, but the human “thinking” constitutes an independent, rational human soul which possesses its own voluntary, independent willpower. We believe that rational human “thinking” is an immaterial, spiritual substance that constitutes the rational, human soul, and which is connected to God, who has implanted within the spiritual function an innate ability to differentiate good from evil, or right from wrong. There is, in fact, a tug-of-war, within the human soul, between forces of good and forces of evil. This is the chief spiritual problem with which the *Holy Bible* deals, as the Apostle Paul writes in *Galatians*:

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are not under the law.

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law. ²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.⁵

What causes some men and women to seek after virtue, and other to become cohorts of wickedness? This is the other fundamental moral and spiritual concern which, we think, the secular governments of the world commit professional misfeasance whenever they fail to address this problem. Temptation stemming from this perennial choice between good and evil, which men and women confront daily, we think, is a project for secular human governments to work alongside faith-based organizations in order to develop high moral character and stern moral discipline among enough men and women sufficient to sustain a healthy body politic. Societies that collapse have tended to do so under the weight of their own spiritual immorality and vice. See, also, St. Augustine's *The City of God*. And this is one of the central themes of the Old Testament in the *Holy Bible*. Therefore, the moral laws of God, we believe, are infallible and inerrant.

II. The *Holy Bible* as God's Supreme Moral Law

We now return to the question first presented in this paper, to wit: should the *Holy Bible* be made part and parcel of Anglo-American secular jurisprudence or any other secular nation-state?

In grappling with this query, it is important to recognize the fact that the *Holy Bible* has functioned as a constitutional document in the West for at least fifteen hundred years. Only in the last one hundred fifty to two hundred years, has the *Holy Bible* lost its central, foundational position within western law and jurisprudence. I surmise that this slow process removing the *Holy Bible* from secular jurisprudence began in the eighteenth century but rapidly accelerated during the nineteenth century. In the previous chapter, we briefly reviewed how the concept of "general revelation" engulfed and displaced the *Holy Bible* during the late eighteenth century. The idea of "general revelation" (the God of Nature and natural law), however, led to the idea of an impersonal, detached, and disinterested

⁵ Galatians 5:16-26.

God who play no role over human events. The philosophy of Deism became predominant in the late eighteenth centuries; and during the late nineteenth and early twentieth centuries, the philosophical ideas of Darwinism, atheism, liberal constitutionalism, and secular materialism worked hand-in-glove to dismantle the old orthodox Christian dogma of the previous fifteen hundred years.

Much has now displaced the old-guard idea that the *Holy Bible* is the word and will of a divine Creator who from time to time intervened in human history, working signs and wonders, and spoke through his messengers and prophets, who recorded his words in written oracles that have come down to us through generations. But the *Holy Bible*, it must be said, deals with immaterial, spiritual phenomena—thinking, emotion, anger, covetousness, jealousy, sadness, joy, depression, happiness, courage, fear, death, and life. These immaterial, spiritual phenomena are governed by spiritual laws, as taught in the *Holy Bible*. Of these spiritual laws taught in the *Holy Bible*, it must be said that they are “universal” or “catholic” in nature and scope, meaning that they deal with aspects of the human condition that are the same in every race, religion, nationality, time and space.

Thus, in dealing with the *Holy Bible*, we are not dealing simply with physical phenomena, with business administration and accounting, interest rates, stock markets, job markets, employment data, real estate, bank accounts, and economics—although these very important items are indirectly implicated. But, instead, when we approach the *Holy Bible*, we must first of all erase cultural paraphernalia (i.e., our language, customs, social classes, education, religious denomination, etc.) and contemplate the eternal, moral, and spiritual laws of the human soul. Thus, using the human soul as our starting point, *we should proceed toward inquiring into the spiritual laws that govern the human soul*. And this is how one should read and interpret the *Holy Bible*. And we should begin with the *Decalogue*, which is the cornerstone of the first five books of Moses and, indeed, the very heart of the New Testament as well. See, e.g., Table 2.

Table 2. “The Decalogue, Natural Law, Slavery and Christian Jurisprudence”

<p>SPECIAL REVELATION OF GOD IN THE <i>HOLY BIBLE</i></p> <p>TEN COMMANDMENTS</p>	<p>GENERAL REVELATION OF GOD IN NATURE</p> <p>NATURAL LAW</p>
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(Decalogue)	(The Laws of Nature upon which the Secular Civil Government is founded)
<p style="text-align: center;">FIRST TABLE</p> <p>I am the Lord thy God! Thou shalt have no other Gods but me!</p>	<p style="text-align: center;">FIRST TABLE (Church)</p> <p>The God of the <i>Holy Bible</i> has two major characteristics: “Truth” and “Love.”</p> <p>God is “Truth” God is “Love”</p> <p>“Truth” has to do not only with honesty in fact, having good moral conscience, and truthfulness, but with reality itself, even reality that is outside of our own conscious existence.</p> <p>“Love” has to do with justice, equity, and adhering to the “golden rule” which is to do unto others as you would have them do unto yourself.</p> <p>If God is “Truth/Love,” then we should have no qualms with having no gods but this God who is Truth and Love.</p>
Thou shalt not take the Name of the Lord thy God in vain!	Same as above
Thou shalt keep the Sabbath Day holy!	Same as above
Thou shalt honor father and mother!	<p>Here, we find a commandment that is remarkably universal.</p> <p>We should all honor (but not necessary obey evil parents) our fathers and mothers.</p>

<p style="text-align: center;">SECOND TABLE</p>	<p style="text-align: center;">SECOND TABLE (State)</p>
<p>Thou shalt not kill!</p>	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>Civil government must protect citizens against the crime of homicide, murder, and genocide.</p>
<p>Thou shalt not commit adultery!</p>	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>Civil government must protect the integrity of marriage and the family, since domestic government (i.e., the family) is the foundation of the body politic). Adultery should be proscribed and punished.</p>
<p>Thou shalt not steal!</p>	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>Civil government must protect citizens against fraud, theft, conversion, embezzlement, and like crimes and offenses.</p>
<p>Thou shalt not bear false witness against thy neighbor!</p>	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>Civil government must protect the integrity of the justice system and protect citizens against injustices established through false swearing</p>

	and false testimony.
Do not let thyself lust after thy neighbor's wife!	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>The act of "lust" has to do with the moral depravity of the human soul or the human heart.</p> <p>Civil government may not directly regulate the human mind, soul, and heart, but it must nevertheless protect the integrity of marriage and the family, since domestic government (i.e., the family) is the foundation of the body politic). Adultery, rape, concubinage, sex slavery, and the like, should be proscribed and punished.</p>
Thou shalt not covet thy neighbor's house, nor his farm, nor his cattle, nor anything that is his!	<p>Here, we find another commandment that is remarkably universal, self-explanatory, self-authenticating, and innate.</p> <p>The act of "coveting" after our neighbor's material possessions has to do with the moral depravity of the human soul or the human heart.</p> <p>Although the civil government may not directly regulate the human mind, soul, and heart, with respect to covetousness, it must nevertheless punish covetous acts and deeds. Civil governments must establish complete justice and equity between parties or citizens within the body politic.</p>

In Table 1, we can readily see the connection between "general revelation," that is "natural law or the laws of Nature," and the "special revelation" of God that

is published in the *Decalogue*. In fact, we may conclude that the *Holy Bible* (i.e., “special revelation”) does not contradict “general revelation” (or the “laws of nature” that are found in creation). These two laws are one and the same. And if, for example, the American *Declaration of Independence* (1776) and the *U.S. Constitution* (1787) were founded upon natural law, natural rights, and the laws of Nature, then we may rightly conclude that these constitutional documents were founded upon the same fundamental moral laws contained in the *Holy Bible*; that is to say, upon the *Decalogue*. In England and colonial British North America, before the time of the American Revolution (1775-1781), this jurisprudential fact—i.e., the nexus between the *Holy Bible* and secular jurisprudence—was clearly understood. See, e.g., Table 3, below:

Table 3. Thomas Woods, *Institutes of the Laws of England* (1720)

“As Law in General is an Art directing to the Knowledge of Justice, and to the well ordering of civil Society, so the Law of England, in particular, is an Art to know what is Justice in England, and to preserve Order in that Kingdom: And this Law is raised upon fix principal Foundations.

1. Upon the *Law of Nature*, though we seldom make Use of the Terms, *The Law of Nature*. But we say, that such a **Thing is reasonable**, or **unreasonable**, or **against the....**

2. Upon the **revealed Law of God**, Hence it is that our Law punishes Blasphemies, Perjuries, & etc. and receives the Canons of the Church [of England] duly made, and supported a spiritual Jurisdiction and Authority in the Church [of England].

3. The third Ground are several general *Customs*, these Customs are properly called the *Common Law*. Wherefore when we say, it is so by Common Law, it is as much s to say, by common Right, or of common Justice.

Indeed it is many Times very difficult to know what Cases are grounded on the *Law of Reason*, and what upon the *Custom* of the Kingdom, yet we must endeavor to understand this, to know the perfect Reason of the Law.

Rules concerning Law

The *Common Law* is the absolute Perfection of *Reason*. For nothing that is contrary to Reason is consonant to Law

Common Law is common Right.

The Law is the Subject's best Birth-right.

The Law respects the Order of Nature....”

Source: Thomas Wood, LL.D., *An Institute of the laws of England: or, the Laws of England in their Natural Order* (London, England: Strahan and Woodall, 1720), pp. 4-5.

Following the American Revolution, however, and the enactment of the American *Bill of Rights of 1787*, the doctrine of “Separation of Church and State” significantly obscured the previous connection between the *Holy Bible* and secular jurisprudence. Over time, as previously mentioned, ideas of Darwinism, atheism, liberal constitutionalism, and secular materialism worked hand-in-glove to dismantle the old orthodox Christian dogma of the previous fifteen hundred years.

This paper sets for the radical proposition that the *Decalogue* is not only the “Word of God,” inspired and revealed, but that it is also the “natural-law” foundation of western and Anglo-American jurisprudence. The *Decalogue* is the cornerstone of the Old Testament, and it alone was fulfilled in the New Testament, as Christ himself taught: “Thou shalt love the Lord they God with all thy heart, and with all thy soul, and with all they mind. This is the first and great commandment. And the second is like unto it, Thou shalt love they neighbor as thyself. On these two commandments hand all the law and the prophets.”⁶ Indeed, in the Western Church, the entire *Holy Bible*—both the Old Testament and the New Testament—rests upon this two-fold proposition: love of God, and love of neighbor. Bible hermeneutics thus begins and ends there. As St. Augustine of Hippo teaches us:

“Whoever, then, thinks that he understands the Holy Scriptures, or any part of them, but puts such an interpretation upon them as does not tend to build up this twofold love of God and our neighbor, does not yet understand them as he ought.” (Augustine, *On Christian Doctrine*, 1.36.40)

⁶ Matthew 22: 37-40.

Hence, from this proposition, we may correctly described “Church and State” in the western tradition as being two sides of the same coin. The “Church” emphasizes building up the spiritual reserves of the human soul, so that it may carry out the “royal law” of God to “love thy neighbor as thyself.”⁷ The “State” exists to punish violations of that royal law. The *Holy Bible*, as the Word of God, then, is at the core of secular law and jurisprudence in the West, including Anglo-American constitutional jurisprudence. If American jurisprudence embraces its “natural-law” foundations, then by definition it accepts the *Decalogue* as its foundation, and hence the *Holy Bible* as a legal document.⁸ But the objective of this paper is not to belabor that point. All we need do is examine the plain text of the *Decalogue* itself, and it is clear that its commandments are holy, universal, and self-evident.

CONCLUSION

If the *Holy Bible* is inerrant, infallible, and holy, then is there any plausible reason why the Church of Jesus Christ should not advocate that it be at least considered as one of the major pillars of jurisprudence and legislation within the secular commonwealths of nations—and not summarily excluded, as it currently is in North America? Would that not be in keeping with the Christian Church’s prophetic role of making disciples of all nations? Would this not be carrying out the great commission, as set forth in the *Gospel of Matthew* 28:18-20, which states: “[a]nd Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen”?

I believe that, though the *Holy Bible* had been much maligned, disfigured, and misunderstood over the past several decades, the *Decalogue* (i.e., the Ten Commandments)—upon which everything hinges within the *Holy Bible*—ought to be given its rightful place as a legal document, alongside the *Magna Carta* (1215); the *Right of Petition* (1628); the *English Bill of Rights* (1689); the *Declaration of Independence* (1776); and the *American Bill of Rights* (1789) as a founding constitutional document within Anglo-American constitutional law. For, otherwise, we Americans run into the slippery slope of admitting that our highly-

⁷ James 2:8: “If ye fulfil the royal law according to the scripture, *Thou shalt love thy neighbor as thyself*, ye do well....”

⁸ I surmise that we accept the plain language of the *American Declaration of Independence* (1776) as placing natural law at the foundation of the American republic, then through implication the *Decalogue* must be construed as the foundation of American constitutional law as well.

acclaimed doctrine of “separation of Church and State” means “separation of ‘Virtue, Morals, and Truth’ from the State.” This conundrum is at the heart of our constitutional problem in these difficult days of the American republic. Indeed, as Frederick Douglass has written, “[t]he life of the nation is secure only while the nation is honest, truthful, and virtuous.” Can the secular State, without the Church and the *Holy Bible*, produce liberty and virtue? The orthodox dogma in western secular political theory, from Plato and Aristotle to John Stuart Mill, and the orthodox dogma in the western church, from St. Augustine to Martin Luther to C.S. Lewis and Martin Luther King, Jr., is that morality and virtue are necessary in order for the secular civil society properly to function.

THE END