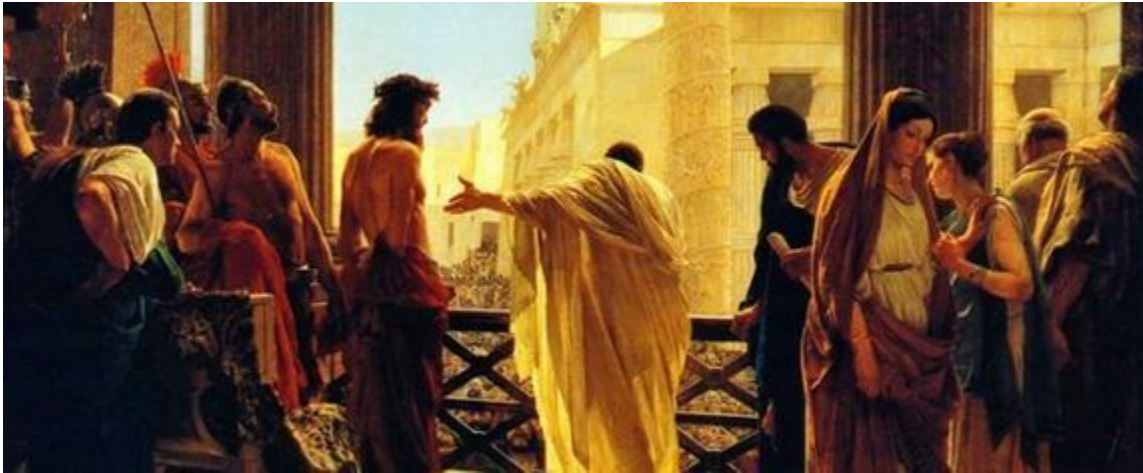


THE END OF VOLUME 2 – APOSTOLATE PAPERS OF RODERICK FORD



A Final Word

By

Rev Dr. Roderick Andrew Lee Ford, ESQ

May 4 2025

Volume 2 is a re-statement and extension of the theological research which I conducted during the years 2015 through 2022, partly under the auspices of Dr. Kenneth Talbot, who was then Senior Pastor at Christ Presbyterian Church in Lakeland, Florida and President of the Whitefield Theological Seminary.

My interest in finding Christ in the Old Testament was an extension of my research into Calvinistic theology and the Puritan movement. At some point or another, I became interested in the Early Church and Messianic Judaism—not merely for academic reasons or intellectual curiosity, but for the sake of reformation of the present-day Protestant Churches.

Here is a basic summation of my theological conclusions:

First, the Torah is a codification of the general Law of Nature and (or) the Law of General Equity¹ [e.g., the *Declaration of Independence* (1776) is a reflection of the principles of the Torah].² This principle

¹ Here, I am relying greatly upon the following source: Jerold S. Auerbach, *Rabbis and Lawyers: The Journey from Torah to Constitution* (New Orleans, LA: Quid Pro Books, 2010) as summarized in my paper, “American Zionism: How the Puritans of Colonial New England inspired 20th Century Jewish Lawyers,” <https://www.stclements.edu/Articles/PCNE.pdf>. In addition, I am relying greatly upon the writings of Philo (c. 20 AD – 40 BC), the Alexandrian Jewish theologian and philosopher, who, while reconciling Greco-Roman philosophy to the Five Books of Moses, reached the same conclusion.

² E.g., the American Declaration of Independence (1776) states, inter alia, the following:

“When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which **the Laws of Nature and of Nature's God** entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

“We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness**.... We, therefore, the Representatives of the united States of America, in

automatically brings secular civil polity plainly within the auspices of orthodox Jewish-Christian theology— the doctrine of complete Church-State separation being repugnant to this theology .

Second, the Law of Moses [i.e., ancient Hebrew law and custom contained in the Old Testament] was not repealed, nullified, or abrogated.

Third, the Law of Christ expressly did not repeal, nullify, or abrogate the Law of Moses. See, e.g., Matthew 5: 17 (**“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”**).

Judaism and Christianity are thus *two distinct* dispensations of the **same** Law of Moses. However, the Protestant Christian

General Congress, Assembled, appealing to **the Supreme Judge of the world** for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, **with a firm reliance on the protection of divine Providence**, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.”

Churches— being somewhat overshadowed by the pouring out of the Holy Spirit on the day of Pentecost— have lost their grasp upon both secular and sacred jurisprudence.

Notably, the Jews and the Roman Catholics have not lost their grasp upon secular and sacred jurisprudence, as such; but, in general, the Protestant churches have. My general observation about the Black Church of the United States is that it was never allowed—due to slavery and other reasons— to develop a legal system that sees the Torah as “fundamental law”; and the dichotomy between the secular and sacred within Black church theology explains much of its religious fatalism.

I can imagine a situation whereby Jewish rabbis and African American clergy might collaborate more. The Jews, however, seemingly cannot speak to the Protestant Christian faithful; and thus far the Jewish Rabbis seemingly know not their own power if they could adopt some ecumenical connection to their Reformed and

Baptist brethren— especially with the Black Church of the United States.

There is still too much “bad blood” between the Reformed theologians and pastors and the Roman Catholic Church.

Therefore, the Messianic Jewish Church could serve as the “mediator” between orthodox Judaism and the Protestant Christian Faith— this I have tried to achieve in Volume 2.

The goal in Volume 2 is to get Protestant churches, pastors, and faithful to understand that secular civil and criminal law—contrary to popular Protestant Christian assumptions— fall within the auspices of the Torah, the Law of Moses, and, hence, the Law of Christ. This we see plainly in the ancient constitution of Israel—namely, the Book of Deuteronomy—where Mose writes:

The Civil Polity in Ancient Israel

Deuteronomy 16: 18-20

¹⁸ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

¹⁹ Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

²⁰ That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.³

Today, the Jewish community highly acclaims Deuteronomy 16: 20 (“**Justice, justice shall you pursue**”) as one of the fundamental tenets of Judaism—and rightfully so.⁴ There is no reason why the Christian community—and particularly the Black Church—should not follow suit.⁵

³ See, e.g., Martin Luther, *Temporal Authority: To What Extent it should be Obeyed* (1523), stating:

Here you inquire further, whether constables, hangmen, **jurists, lawyers**, and others of similar function can also be Christians and in a state of salvation. Answer: If the governing authority and its sword are a divine service, as was proved above, then everything that is essential for the authority’s **bearing of the sword** must also be **divine service**.

And see, also, Martin Luther’s *Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate* (1520), stating:

[T]he **temporal authorities** are baptized with the same baptism and have the same faith and Gospel as we, we must grant that **they are priests and bishops**, and count their office one which has a proper and a useful place in the Christian community.

⁴ Ibid.

⁵ Ibid.

One of the reasons why Christian lawyers and judges do not approach secular law and jurisprudence in the same manner as their Jewish brethren is because they have not been taught or told to do so⁶— Christian theologians and pastors having themselves become discombobulated by the so-called theological tensions between “Law and Gospel,” not to mention a general anti-Semitism in their history prior to the Emancipation of the Jews throughout Europe.

And so, where should the “Law” [of Moses] stand in the Christian religion? What relationship should the Christian religion have to the “Law” [of Moses]? Stated differently: what is the relationship between “Law” and “Gospel”?

Here, I have given Augustine of Hippo (354 – 430 AD), who has been my spiritual mentor for nearly 40 years, the last word; for Augustine can express the answer to these questions far better than I can, to wit:

⁶ Ibid.

Chapter 6 [IV.]— “The Teaching of Law Without the Life-Giving Spirit is The Letter that Kills.”

[By St. Augustine of Hippo]

For that teaching which brings to us the command to live in [chastity](#) and righteousness is the letter that kills, [unless accompanied with the spirit that gives life](#). For that is not the sole meaning of the passage, The letter kills, but the spirit gives life, [2 Corinthians 3:6](#) which merely prescribes that we should not take in the literal sense any figurative phrase which in the proper meaning of its words would produce only nonsense, [but should consider what else it signifies, nourishing the inner man by our spiritual intelligence](#), since being carnally-minded is death, while to be spiritually-minded is life and peace. [Romans 8:6](#) If, for instance, a man were to take in a literal and carnal sense much that is written in the Song of Solomon, he would minister not to the fruit of a luminous charity, but to the feeling of a libidinous desire. Therefore, the apostle is not to be confined to the limited application just mentioned, when he says, The letter kills, but the spirit gives life; [2 Corinthians 3:6](#) but this is also (and indeed especially) equivalent to what he says elsewhere in the plainest words: I had not [known lust](#), except the law had said, You shall not [covet](#); [Romans 7:7](#) and again, immediately after: Sin, taking occasion by the commandment, deceived me, and by it slew me. [Romans 7:11](#) Now from this you may see what is meant by the letter that kills. There is, of course, nothing said figuratively which is not to be accepted in its plain sense, when it is said, You shall not [covet](#); but this is a very plain and salutary precept, and any man who shall fulfil it will have no [sin](#) at all. The apostle, indeed, purposely selected this general precept, in which he embraced everything, as if this were the voice of the law, prohibiting us from all [sin](#), when he says, You shall not [covet](#); for there is no [sin](#) committed except by [evil concupiscence](#); so that the law which prohibits this is a good and praiseworthy law. But, [when the Holy Ghost withholds His help, which inspires us](#)

with a good desire instead of this [evil](#) desire (in other words, diffuses [love](#) in our hearts), that law, however good in itself, only augments the [evil](#) desire by forbidding it. Just as the rush of water which flows incessantly in a particular direction, becomes more violent when it meets with any impediment, and when it has overcome the stoppage, falls in a greater bulk, and with increased impetuosity hurries forward in its downward course. In some strange way the very object which we [covet](#) becomes all the more pleasant when it is forbidden. And this is the [sin](#) which by the commandment deceives and by it slays, whenever transgression is actually added, which occurs not where there is no law. [Romans 4:15](#)

Therefore, we Christian faithful must **KEEP THE LAW OF MOSES**, with the express understanding that we **CANNOT DO SO WITHOUT THE HOLY SPIRIT**.

The infusion of the HOLY SPIRIT that was poured out upon the Christian faithful at Pentecost (Acts 2: 1- 13), and that has since been poured out upon all the Christian faithful, is the same Spirit that enables them to KEEP THE LAW OF MOSES— not to break that Law.

It is for this reason that the Apostle Paul wrote, “Do we then make void the law through faith? God forbid: yea, we establish the law.” (Romans 3: 31).

The Puritans, the Reformed churches, and many of the Pentecostals, Evangelicals, Methodists, and the like, have sometimes assumed that “Law and Gospel” are at odds with each other; that the “Letter killeth,” etc.; and that Christ came to set men free from the “Law.” This bad interpretation of the New Testament has sometimes led many Christians to flagrantly disobeying or contradicting the “Law.” One such example can be found in various interpretations of church

structure, church-state relations,⁷ gender and family relations, sexual morality, commercial ethics and economics, and race relations among the Christian faithful. And when we add to these trends the habit of ignoring the seven “feast days” which the LORD God himself instituted in the Old Testament, we find a recipe for spiritual disaster among many Christian churches.

To that end, I have fully explored the parameters of “**Messianic Judaism**” within this Volume Two, because I believe that the modern Christian religion must return to its ancient Hebrew-Jewish roots, if the Christian religion is to recapture and to maintain its Holy Spirit.

THE END

⁷ The Christian church, like the ancient civil polity of Israel, must be a “light unto the nations” (Matthew 5: 14; Isaiah 42:6). It is commissioned as such in Matthew 28: 18-20.



~ Rev. Dr. Roderick Andrew Lee Ford, ESQ

