

# BOOK I: REFORMED CHURCH HERMENEUTICS

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“The summit of happiness is reached when a person is ready to be what he is.”

— Desiderius Erasmus

## CHAPTER TWO: WHO AND WHAT IS GOD?

Thomas Paine, in his *Age of Reason*, set forth the unorthodox Christian viewpoint that the laws of nature (i.e., the general or natural revelation of God)—without the *Holy Bible* as a supreme guide— are the only basis upon which human societies can reasonably rest the foundations of civil law, jurisprudence, and government. Without question, Paine’s views grew out of the countervailing American mood of the late eighteenth century. That mood had become war-weary from the religious conflagrations in England and Europe, and from the monarchical tyranny that had been founded upon the “divine right of kings”—both of these phenomena had grown out of Protestant-Catholic disagreements largely over biblical hermeneutics and interpretations of the *Holy Bible*. In late eighteenth-century British North America, the religious mood now shifted away from “special revelation,” which embraced the *Holy Bible* as the supreme source of constitutional

law, to “general revelation,” which looked only to God’s creation or to the natural law (i.e., the law of reason) as the supreme source of constitutional law and jurisprudence.

America’s Founding Fathers were mostly Christian, but in an effort to avoid the same sort of religious intolerance and conflict that had ravished England and Europe during the sixteenth, seventeenth, and eighteenth centuries, they debated, compromised, agreed, stipulated and ratified the new and novel idea of universal God without preference for any particular religious dogma. The God of the Declaration of Independence (1776) and, through logical extension, the God of the new United States Constitution (1787), would be a God whose divine decrees were to be found only in “nature” and in “reason.” Ecclesiastical interpretations of the *Holy Bible* were placed upon the marketplace of other equally important and diverse ideas and perspectives. For example, in the *Age of Reason*, First Part, Section Seven, Founding Father Thomas Paine wrote:

It is only in the CREATION that all our ideas and conceptions of a word of God can unite. The Creation speaketh an universal language, independently of human speech or human language, multiplied and various as they may be. It is an ever-existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this word of God reveals to man all that is necessary for man to know of God.

Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed! Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation.

The only idea man can affix to the name of God is that of a first cause, the cause of all things. And incomprehensible and difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time; but it is more impossible to conceive a time when there shall be no time.

In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself Every man is an evidence to himself that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were, by necessity to the belief of a first cause eternally existing, of a nature totally different to any material existence we know of, and by the power of which all things exist; and this first cause man calls God.

It is only by the exercise of reason that man can discover God. Take away that reason, and he would be incapable of understanding anything; and, in this case, it would be just as consistent to read even the book called the Bible to a horse as to a man. How, then, is it that those people pretend to reject reason?

Almost the only parts in the book called the Bible that convey to us any idea of God, are some chapters in Job and the 19th Psalm; I recollect no other. Those parts are true deistical compositions, for they treat of the Deity through his works. They take the book of Creation as the word of God, they refer to no other book, and all the inferences they make are drawn from that volume.

I insert in this place the 19th Psalm, as paraphrased into English verse by Addison. I recollect not the prose, and where I write this I have not the opportunity of seeing it.

"The spacious firmament on high, With all the blue ethereal sky, And spangled heavens, a shining frame, Their great original proclaim. The unwearied sun, from day to day, Does his Creator's power display; And publishes to every land The work of an Almighty hand.

"Soon as the evening shades prevail, The moon takes up the wondrous tale, And nightly to the list'ning earth Repeats the story of her birth;

While all the stars that round her burn, And all the planets, in their turn, Confirm the tidings as they roll, And spread the truth from pole to pole.

"What though in solemn silence all Move round this dark terrestrial ball? What though no real voice, or sound, Amidst their radiant orbs be found? In reason's ear they all rejoice And utter forth a glorious voice, Forever singing, as they shine, THE HAND THAT MADE US IS DIVINE.

A significant result of the American Revolution (1775 – 1781) was that the religious dogma of the Church of England—i.e., the *Holy Bible* as being the supreme source of constitutional law-- would be sternly prohibited from having an authoritative role within American constitutional jurisprudence. Gone were the days of Sir Edward Coke! No ecclesiastical courts were transferred from England to the new American colonies. During the early years of the United States of America, the secular courts took over jurisdiction of most legal matters that had previously been adjudicated in England's ecclesiastical courts. Hitherto, the *Holy Bible* had been expressly incorporated into the English legal system and constituted the Supreme Law, as shown in Table 1, below.

**Table 1. 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.

In 1789, the First Amendment's Establishment Clause officially sealed the separation of the *Holy Bible* from American constitutional jurisprudence; the federal government could not establish religion or restrict the free exercise of religion. Nevertheless, the God of Nature (i.e. “reason”), as exemplified in the *Declaration of Independence* (1776), continued to serve the supreme standard for American jurisprudence. Natural law (i.e., the law of reason) has the source of the English common law. The American constitutional and legal system thus established a system of jurisprudence that was based upon the “General Revelation” of God (i.e., the laws of Nature), not the “Special Revelation” of the Sacred Scriptures (e.g., the *Holy Bible*).

**A. What is General Revelation?**

“General revelation” is the natural law or the laws of Nature which Thomas Jefferson has referenced in the American *Declaration of Independence*. This “general revelation” encompasses man's reasoning ability, right reasoning, and assessment and conceptualizations about God's natural creations, the sciences. But it is important to recognize that “general revelation” is not inconsistent with the

“special revelation” of God, because they both come from the same God. As the Apostle Paul writes:

**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 their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another....”

Indeed, standard orthodox Christian beliefs exegete that the God of the *Holy Bible* is the same God of Nature and natural law. This connection between “special revelation” (i.e., Church) and “general revelation” (i.e., State) was at the heart of Church and State relations in the West. And in the United States, where this connection has become more and more obscured by the influence of consumerism and secularism, a social and moral crisis of dire importance has emerged.

Dr. Kenneth Talbot, President of the Whitefield College and Theological Seminary, asks, “How can we know that God exists? What is the source of our knowledge? How do we know what God has decreed? Turning to the *Westminster Confessions* (1647), Dr. Talbot introduces us to the following explanation:

Of the Holy Scripture I. Although **the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God**, as to leave men inexcusable; **yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church**; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; **which maketh the Holy Scripture to be most necessary**; those former ways of God’s revealing his will unto his people being now ceased....

OF THE OLD TESTAMENT: Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. I Samuel. II Samuel. I Kings. II Kings. I Chronicles. II Chronicles. Ezra. Nehemiah. Esther. Job.

Psalms. Proverbs. Ecclesiastes. The Song of Songs. Isaiah. Jeremiah. Lamentations. Ezekiel. Daniel. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.

OF THE NEW TESTAMENT: The Gospels according to Matthew. Mark. Luke. John. The Acts of the Apostles. Paul's Epistles: Romans. I. Corinthians. II. Corinthians Galatians. Ephesians. Philippians. Colossians. I Thessalonians II. Thessalonians I. Timothy. II. Timothy. Titus. Philemon. The Epistle to the Hebrews. The Epistle of James. The First and Second Epistles of Peter. The First, Second, and Third Epistles of John. The Epistle of Jude. The Revelation of John.

General revelation of God is thus the natural law, the laws of nature; the general notions which the mind receives from the light of nature. This idea encompasses human reason and experience. But the Reformed Church tradition exegetes that "general revelation," alone, is inadequate for understanding God's will. The reason for this is mankind's Original Sin, which separates mankind from the ability to be upright or to think uprightly. The presumption here is that "there must be something more" than simple reflection and unconscious knowing, in order to attain happiness, truth, and the knowledge of God. According to the Reformed Church tradition, there must be something more than "general revelation"; and man's efforts must be directed towards the knowledge of God, for which "general revelation," standing alone, is unsuitable

Dr. Talbot exegetes that God created Man in His Own image. He created Man as a thinking, as a reasonable being, and as having the moral law of God written in his heart. This human reason and knowledge of God's moral law is innate and inborn. This human reason is also called the human "conscience," or that inborn rational law of the mind. Dr. Gordon Clark holds that this "human reason" or "conscience" is possessed by human beings a priori, or without prior human experience. In other words, *God has created man with an intuitive knowledge of God*, as a thinking, rational, and moral being. Hence, knowledge of God's moral laws is implanted within man.

The *Holy Bible* teaches us that "general revelation" is the natural law or the moral law. See, e.g.:

**Psalms 19:1:** “The heavens declare the glory of God; and the firmament sheweth knowledge.”

The *Holy Bible* also teaches us that “general” or “natural” revelation only provides an opaque, vague knowledge of God; and that the affects of Original Sin has so defected man’s memory and knowledge of both God and of his former good life in the Garden of Eden:

**Romans 3: 10-11:** “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.”

**1 Cor. 1:21:** “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

**1 Cor. 2:14:** “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

In other words, notwithstanding mankind’s access to “general revelation,” the Reformed Church tradition holds that mankind’s sinfulness (i.e., Original Sin) is so thoroughly wicked, that it has affected mankind’s ability to understand God or to conform to God’s moral laws. Mankind’s imperfect understanding of God, however, does not completely wipe away his access to God’s innate divine moral law of conscience or of “general revelation.” Mankind thus perpetually confronts God.<sup>1</sup> This is what St. Augustine of Hippo wrestled with in his *Confessions*, where he contemplated the very essence of who and what is God. Thus extrapolating

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<sup>1</sup> When Man studies creation, he sees elements of God, divine order, and divine power. Thus, Man cannot help but to confront God at every turn. He cannot help but to draw innate propositions, truths, maxims, and rules from this observation of creation—this is the law of reason or the law of nature. Natural law is simply another way of saying that Man sees God (i.e., “law” and “order”) in nature. What this also means is that Man does not “create” human logic; but human logic is formulated out from God’s external creations that are imposed upon the human mind. Human logic and human experience do not “create” laws; but they simply acknowledge pre-existent truths that have been established or created by God. Hence, Man does not derive knowledge from “human logic,” but from God the Father and Creator.

from “general revelation”—and not the Sacred Scriptures— Augustine considered whether God’s essence constituted “immutable immateriality” where writes:

“I no longer thought of you, god, by the analogy of a human body. Ever since I inclined my ear to philosophy I had avoided this error... For whatever I conceived to be deprived of the dimensions of space appeared to me to be nothing, absolutely nothing; not even a void, for if a body is taken out of space, or if space is emptied of all its contents (of earth, water, air, or heaven), yet it remains an empty space—a spacious nothing, as it were. Being thus gross-hearted and not clear even to myself, I then held that whatever had neither length nor breath nor density nor solidity, and did not or could not receive such dimensions, was absolutely nothing. For at that time my mind dwelt only with ideas, which resembled the forms with which my eyes are still familiar, nor could I see that the act of thought, by which I formed those ideas, was itself immaterial, and yet it could not have formed them if it were not itself a measurable entity. So I thought about you, life of my life, as stretched out through infinite space, interpenetrating the whole mass of the world, reaching out beyond in all directions, to immensity without end; so that the earth should have you, the heaven have you, all things have you, and all of them be limited in you, while you are placed nowhere at all. As the body of the air above the earth does not bar the passage of the light of the sun, so that the light penetrates it, not by bursting nor dividing, but filling it entirely, so I imagined that the body of heaven and air and sea, and even of the earth, was all open to you and, in all its greatest parts as well as the smallest, was ready to receive your presence by a secret inspiration which, from within or without all, orders all things you have created.”<sup>2</sup>

Having thus considered the essence of God, while extrapolating from “general revelation,” Augustine next turns to the problem of defining “evil.” He reasoned that since God made everything that is made; and that all things made are good; and, taken together in their totality, all things made are very good; and that thus

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<sup>2</sup> *Confessions* (New York, N.Y.: Barnes and Nobles Classics, 2007), pp. 90-91.

there must be a divine and natural law governing all things; and that this divine and natural law is in nature complete goodness. Therefore, “evil” must be a turning away from God’s divine and natural law (i.e., God’s purpose and will). Augustine opined that “evil” itself, like the human act of “thinking,” is also immaterial and spiritual—like the air or the wind. Evil has not substance or materiality; because God made all substance and materials good, and very good; “evil” must therefore be the “absence of substance” or the “absence of nature”—as in a deformity or a defect of the human body; as in a deaf ear or a blind eye. Augustine held that “evil” is nothingness; the absence of nature, goodness, and substance; and that “evil” is a *spiritual immateriality* which turns away from God. In *Confessions*, Augustine writes:

All things created are very good; but evil is itself the deterioration of that goodness. God is perfect and absolute goodness, but the degradation of goodness is evil.

“And I asked *what wickedness* was, and I found that it was *no substance*, but a *perversion of the will bent aside from you, god, the supreme substance*, toward these lower things, casting away its inmost treasure and becoming bloated with external good.” P. 103.

“Evil, then, the origin of which I had been seeking, has no substance at all; for if it were a substance, it would be good. For either it would be an incorruptible substance and so a supreme good, or a corruptible substance, which could not be corrupted unless it were good. I understand, therefore, and it was made clear to me that you made all things good, nor is there any substance at all not made by you.”<sup>3</sup>

Augustine then concludes that all things created by God work together in harmony, according to moral and natural law. “And I saw that all things harmonize, not only in their places but also in their seasons.”<sup>4</sup>

But what is “time?” Augustine also asked. He concluded that although human beings “experience time as a beginning and an end, as a chronological order; God himself has no beginning or end, and no chronological order. God thus

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<sup>3</sup> *Ibid.*, p. 102.

<sup>4</sup> *Ibid.*

exists “outside of time.” God, who exists outside of time, is the supreme catalyst of chronological order, what we call “time.” For this reason, God is also called the great, I AM. “And I saw that you,” Augustine wrote, “who alone are eternal, did not begin to work after unnumbered periods of time—because all ages, both those which are past and those which shall pass, neither go nor come except through your working and abiding.”<sup>5</sup>

Importantly, the “general revelation” is in essence a form of truth, albeit a truth that is a lower form of Truth which is God. Augustine thus recognized that God is Truth, and where there is truth, there is God. But Augustine acknowledged that Truth exists only partially inside of the human mind, so that Truth is not completely comprehensible by the human mind. As Augustine has concluded: “I realized that I found the unchangeable and true eternity of truth above my changeable mind.”<sup>6</sup>

To prove this very point, that God has implanted innate knowledge within each of us, Augustine asked the fundamental question, How is it that we have an idea of something that we have never before seen, such a Heaven? How is it that we long for something that we have never before had, such as complete Happiness? And, furthermore, if we have never experienced Heaven or complete Happiness, how will we know that we have reached or obtained these things, whenever, if ever, we encounter them? Unless we have within our innate knowledge, some defective, vague notion of some former time when we were actually in Heaven or when we actually possessed Happiness, then how can know what Heaven or Happiness is? Is Happiness, God? Or is Happiness derived from our former collective experiences in the Garden of Eden, which we have dimly forgotten? Or do we intuitively have a vague memory of a Paradise Lost?

More fundamentally, Augustine asked how do we account for “our power of memory?” What are our memories, save images of things past remembered? Is not God already implanted within our memory of Him, from some obscure past moment in time? What, then, is this “power of human memory” but a spiritual power of immateriality that is without substance? Is the knowledge of God implanted within our memory, albeit defective and nearly forgotten? We have

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<sup>5</sup> Ibid., p. 103.

<sup>6</sup> Ibid., p. 104.

some vague knowledge of God in our memory of Him, but our memory of Him is not altogether clear! This is what makes mankind inherently religious in nature! We have an innate, vague idea of God, which runs in many directions. Indeed, in *Confessions*, St. Augustine says:

For we have not entirely forgotten anything if we can remember that we have forgotten it. For a lost notion, one that we have entirely forgotten, we cannot even search for. How, then, do I seek you, Lord? For when I seek you, my god, I seek a happy life. I will seek you in order that my soul may live. For my body lives by my soul, and my soul lives by you. How, then, do I seek a happy life, since happiness is not mine till I can rightly say: ‘It is enough. This is it.’ How do I seek it? Is it by remembering, as though I had forgotten it and still knew that I had forgotten it? Do I seek it in longing to learn of it as though it were something unknown, which either I had never known or had so completely forgotten as not even to remember that I had forgotten it?<sup>7</sup>

Where, then, did I find you so as to be able to learn of you? For you were not in my memory before I learned of you. Where, then, did I find you so as to be able to learn of you—save in yourself beyond me. Place there is none. We go ‘backward’ and ‘forward’ and there is no place. Everywhere and at once, truth, you guide all who consult you, and simultaneously answer all even though they consult you on quite different things. You answer clearly, though all do not hear in clarity. All take counsel of you on whatever point they wish, though they do not always hear what they wish. He is your best servant who does not look to hear from you what he himself wills, but who wills rather to will what he hears from you.<sup>8</sup>

Augustine’s self-questioning here is derived from neo-Platonism, where the idea of the “forms” appears *a priori* implanted into the human mind—the ideal Body Politic; the ideal Family; the Ideal Good Life; the ideal Man or Woman, etc. These so-called ideals, according to Augustine, are nothing more than manifestations of God. What we are imagining are not ideals but images of God.

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<sup>7</sup> *Ibid.*, p. 163.

<sup>8</sup> *Ibid.*, p. 167.

We innately know how to distinguish “Right from Wrong.” When we seek the ideal polity, we seek a polity ruled by God; when we seek the ideal family, we seek a family ruled by God; when we seek the good life, or the happy life, we seek a good, happy life approved by God, and so forth. This is why Augustine says “the happy life, which is nothing else than joy in truth.... For where I found truth, there I found my god, who is the truth. From the time I learned this I have not forgotten.”<sup>9</sup>

Because of mankind’s lack of complete knowledge and on-going search for Truth, together with mankind’s innate ability to know “Right from Wrong,” we human beings are inherently “religious” by nature. Mankind must acknowledge pre-existence, even before his own existence, because no man ever created himself. Mankind must also acknowledge that it has create nothing; that a Creator of creation implanted natural laws within His creation; and that mankind must confront these laws of God at every turn. Mankind must also acknowledge that it cannot, through human artifice, philosophy, and science, create the laws of nature. But instead the laws of nature (i.e., the laws of God’s creation) both predate and govern human existence. This fundamental order of things in God’s creation, exists separate and apart from mankind’s fallible, sin-infected ability to reason. Hence, mankind is constantly drawn to the source of all creation who is God. And he is constantly unraveling the mysteries of body, soul, creation, and nature. The problems of law, political science, and moral philosophy are not therefore divorced from religion. For, as the Apostle Paul says:

**Romans 1:18-21:** “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

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<sup>9</sup> Ibid., p. 106.

If we start off, then, with the proposition that God the Father is eternal, immaterial, omnipresent, omnipotent, immutable Truth, then there simply is no space—material or immaterial—that is outside of Him, because all things are held and contained within Him, and are governed by his divine Providence.

Were the American Founding Fathers fundamentally wrong about the nature of God?<sup>10</sup> Although the God of Nature is the same God in the *Holy Bible*, the American Founding Fathers refused to acknowledge this connection, leaving future generations in a quandary over the role and meaning of religion, the Christian faith, and the *Holy Bible* within the public sphere. In separating their Church from the State, and at the same time ignoring the fundamental essence of mankind's religious nature and nature God, even as Founding Father Thomas Paine had described Him in the *Age of Reason*, the American Founding Fathers may have set in motion a new kind of religious conflict, not a religious war between Protestants and Catholics, but a religious war between Theists and Atheists (or Deists). I believe this is the current condition of American life as we enter the third decade of the twenty-first century. The American Founding Fathers may have misjudged the effects of Original Sin upon mankind; and they may have misjudged the need for a spiritual cure for this disease. To be sure, the need for Christ presupposed mankind's inability to conform its thoughts and actions to any righteous standard, whether that righteous standard be one conceived within the "general revelation" of the laws of nature, or found within the pages of the *Holy Bible*. And the need for Moses had presupposed the need of a schoolmaster, a priest, and a prophet, to teach, to preach, and to pastor the unruly, unsophisticated, and unlearned flock. A complete separation of the Church from the State only meant that the State could take no interest in the religious, moral, and spiritual development of the citizenry.<sup>11</sup> It meant that God could not be acknowledged with the American public sphere as

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<sup>10</sup> Perhaps the American Founding Fathers' chief mistake was that they failed to state explicitly what role they expected the *Holy Bible* and the Christian Church to have in the public life. Their most troublesome legacy has been of the unconstitutionality of Christian holiness in public life, because Christian holiness was at the foundation of the rise of western civilization ever since the fall of the Roman Empire. Christian holiness is what set Martin Luther and the Protestant Reformers apart from the Roman Catholic magisterial hierarchy. Freedom to live in Christian holiness is what drove the first and second of Puritan non-conformists across the Atlantic ocean to colonial New England.

<sup>11</sup> So that, if the moral condition of inner city African Americans deteriorated to the point of widespread breakdown of nuclear families and to the point where the proliferation of street gangs and crime become normative phenomena, the State would be foreclosed from implementing Christ-oriented family enrichment programs.

the Creator of all things created, including creation of mankind itself, as well as the creation of law and government. It meant that, not only would the *Holy Bible* be removed from the secular law libraries in American law schools, but that even “general revelation” would be read out of the American *Declaration of Independence* and out of American constitutional jurisprudence as well.

I believe that it is the plain duty of the Church of Jesus Christ, during these difficult days of the American republic, to set aright this misperception of who and what God the Father and Creator of all, is. The God of nature, who is the God of the *Holy Bible*, is the supreme governor of all things created, including even what we today call the secular affairs of mankind, such as law and civil government. This we acknowledge to be subject to God’s divine providence.

**THE END**