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A HISTORY OF THE NEW TESTAMENT CHURCH

“Jesus Christ, the *Logos* of God, and the Foundation of
Civil Law and Secular Jurisprudence”¹

by

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¹ Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). www.roderickford.org.

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Before the birth of Jesus of Nazareth in the flesh, was his fundamental spiritual essence (i.e., his divine law of agape)³ accessible to the average man or woman—whether Jew or Gentile—in every nation and in every age? And, if so, how was Christ, or the law of Christ, made manifest or accessible to them?⁴ This ecclesiastical letter endeavors to explain, and perhaps demonstrate, the nature of that manifestation and accessibility through depicting Christ as the *logos* or as the divine *Logos* of God.⁵ Its explanation is grounded upon ancient Hebrew theology

² Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). www.roderickford.org. Copyrighted Material © 2022.

³ The fundamental “Law of Christ,” to wit, is to “love ye one another” (John 15:12); to do justice and judgement (Genesis 18:18-19; Proverbs 21: 1-3); to judge not according to appearance but to judge righteous judgments (John 7:24); to do justice, judgment, and equity (Proverbs 1:2-3); and “whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). See, also, Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017).

⁴ See, e.g., Romans 1: 19-20; 10: 17-18.

⁵ Ibid; See, also, John 17:17 (“Sanctify them through thy truth: **thy word is truth.**”) See, also, `St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

and Greek philosophy, as well as the plain text of the New Testament. Its ultimate objective is to discourse with law students and to inform trained legal theorists, lawyers, and judges about the *fundamental element* of justice and jurisprudence called *reason*, and to demonstrate that this very same reason (i.e., *logos*), which is utilized in civil law and secular jurisprudence, is also the *Logos* of God (i.e., Christ).⁶

Indeed, the classical Christian jurisprudence, which was thoroughly sewn into the English common law, is thoroughly reflected in the case of *Dr. Bonham's Case* (1610) 8 Co. Rep. 107; 77 Eng. Rep. 638, where Chief Justice Edward Coke ruled that “[r]eason is the life of the law; nay, the common law itself is nothing else but reason... The law, which is perfection of reason.” This essay shall further demonstrate that this “reason,” which Justice Coke held was the “life of the law” is same *logos* of Greek philosophy (i.e., reason)⁷ and the same *Logos* of the Christian New Testament.⁸ This philosophy and theology were sewn into Anglo-American law. Indeed, “[i]t has been often said, indeed, that Christianity is part of the common law of England, and this is due in great measure to the authority of Sir Matthew Hale (*King v. Taylor*, i Vent. 293, 3 Keble 507), Blackstone and other writers, while Lord Mansfield held (*Chamberlain of London v. Evans*, 1767) that the essential principles of revealed religion are part of the common law.”⁹

⁶ Jesus of Nazareth, as the Son of God, was believed to be the essence of “Reason” or “the Word,” which is the divine “Logos.” See, e.g., John 1:1-3. See, also, “Aquinas on Law,” <https://people.wku.edu/jan.garrett/302/aquinlaw.htm> (where Saint Thomas Aquinas describes law as “a certain rule and measure of acts whereby man is induced to act or is restrained from acting.” (q90, a1) Because the rule and measure of human actions is reason, law has an essential relation to reason; in the first place to divine reason; in the second place to human reason, when it acts correctly, i.e., in accordance with the purpose or final cause implanted in it by God.”) See, also, Sir Edward Coke (1552-1634), former Chief Justice of England and Wales, who says that “[r]eason is the life of the law; nay, the common law itself is nothing else but reason... The law, which is perfection of reason.” *Dr. Bonham's Case* (1610) 8 Co. Rep. 107; 77 Eng. Rep. 638.

⁷ See, e.g., Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy...”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

⁸ John 1:1 (“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”)

⁹ John Marshall Guest, “The Influence of Biblical Texts Upon English Law” (An address delivered before the Phi Beta Kappa and Sigma Xi Societies of the University of Pennsylvania on June 14, 1910)(pages 15-34), p. 16.

But the seed of that Christian jurisprudence, which blossomed into Anglo-American constitutional law, was firmly planted within the ancient Roman empire during about the time of Caesar Augustus. There at Alexandria, Egypt, a Jewish philosopher named Philo (20 B.C. – 50 A.D.), who was a contemporary of Jesus and his apostles, helped to reconcile the Greek idea of *logos* with the Law of Moses (i.e., the Septuagint). Philo gave great credit to the Greek philosophers. At the same time, Philo acknowledged that many of the Greeks' philosophical ideas were not new but had already been written and recorded in the Law of Moses,¹⁰ which Philo recognized as the most perfect of human legislation. For instance, Philo pointed out that the Decalogue reflected Greco-Roman conceptions of natural law.

According to Philo, there was the eternal, immutable, and perfect God, who is the creator of all things, and there is God's finite, mutable, and imperfect creation, which includes all of humanity. According to Philo, God is reality and truth; humanity can only understand God (i.e., reality and truth) through a third party, which is a sort of teacher, explainer, and revealer (i.e., the *Logos* of God).

Philo (c. 20 BC – c. 50 AD), a Hellenized Jew, used the term *logos* to mean an intermediary divine being or demiurge. Philo followed the Platonic distinction between imperfect matter and perfect Form, and therefore intermediary beings were necessary to bridge the enormous gap between God and the material world. The *logos* was the highest of these intermediary beings, and was called by Philo "the first-born of God". Philo also wrote that 'the Logos of the living God is the bond of everything, holding all things together and binding all the parts, and prevents them from being dissolved and separated.'

Plato's Theory of Forms was located within the *logos*, but the *logos* also acted on behalf of God in the physical world. In particular, the Angel of the Lord in the Hebrew Bible (Old Testament) was identified with the *logos* by Philo, who also said that the *logos* was God's instrument in the creation of the Universe.¹¹

¹⁰ See, e.g., Deuteronomy 30:14, describing the *Logos* of God, stating, "But the **word** is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."). In his *Epistle to the Romans*, for instance, the Apostle Paul interpreted "the word" in Deuteronomy 30:14 to mean "Christ." Romans 10: 4-10.

¹¹ "Logos," Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Logos>.

Philo's understanding of the *logos* was built upon a Greek foundation. The Greek philosopher Isocrates (436 to 338 B.C.),¹² who was a logographer (i.e., law advocate; political speech writer), defined the *logos* as a sort of moral law that sustained constitutional and political order.¹³

His professional career is said to have begun with logography: he was a hired courtroom speechwriter. Athenian citizens did not hire lawyers; legal procedure required self-representation. Instead, they would hire people like Isocrates to write speeches for them. Isocrates had a great talent for this since he lacked confidence in public speaking. His weak voice motivated him to publish pamphlets and although he played no direct part in state affairs, his written speech influenced the public and provided significant insight into major political issues of the day.

Around 392 BC he set up his own school of rhetoric (at the time, Athens had no standard curriculum for higher education; sophists were typically itinerant), and proved to be not only an influential teacher but a shrewd businessman. His fees were unusually high, and he accepted no more than nine pupils at a time. Many of them went on to be prominent philosophers, legislators, historians, orators, writers, and military and political leaders. As a consequence, he amassed a considerable fortune.¹⁴

Thus, Isocratean philosophy described the *logos* as law, legislation, and jurisprudence, as well as reason, logic, rhetoric, and the like.

The Greek philosopher Aristotle (384 – 322 B.C.), who taught Alexander the Great, defined the *logos* in remarkably the same fashion as did the Greek logographer Isocrates.¹⁵ For Aristotle, *logos* was defined as “reason” or as “argument from reason,” thus comprising one of three modes of persuasion: the other two modes being *ethos* (i.e., moral character; ethics) and *pathos* (i.e., appeal

¹² “Isocrates,” Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Isocrates>.

¹³ See, e.g., “Logos,” Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Logos>, stating:

Isocratean logos characteristically focuses on speech, reason, and civic discourse. He was concerned with establishing the "common good" of Athenian citizens, which he believed could be achieved through the pursuit of philosophy and the application of logos.

¹⁴ “Isocrates,” Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Isocrates>.

¹⁵ “Logos,” Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Logos>.

to emotion).¹⁶ For it is both Isocrates and Aristotle who bring the concept of *logos* into the realm of law and jurisprudence, connecting them to ethical ideals of justice, as well as to its technical description or definition, to wit:

Ancient Greek: λόγος, romanized: *lógos*, lit. 'word, discourse, or reason' is related to Ancient Greek: λέγω, romanized: *légō*, lit. 'I say' which is cognate with Latin: *Legus*, lit. 'law'. The word derives from a Proto-Indo-European root, **leǵ-*, which can have the meanings "I put in order, arrange, gather, I choose, count, reckon, I say, speak". The primary meaning of *logos* is "account" or "measure" or "discourse". It is occasionally used in other contexts, such as for "ratio" in mathematics.¹⁷

That technical definition of *logos*— i.e., as a form of reason, rhetoric, and law— was never divorced from its larger spiritual essence and foundation of natural law, reality, and truth, which was emphasized by Heraclitus, the Stoics, and Philo of Alexandria.

For instance, Heraclitus (535 – 475 B.C.) tied the *logos* (i.e., reason) to universal moral law, truth, and a common reality.¹⁸ According to Heraclitus, the human mind could not fully grasp truth and reality without the *logos*;¹⁹ and, moreover, the *logos* itself was beyond the full grasp of human understanding.²⁰ According to Heraclitus, the *logos* was a thing apart from humanity, but at the same time the *logos* could also be internalized within humanity through careful listening and acceptance of its truths.²¹ Thus, the *logos* represented universal, timeless, and eternal truth.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid. (“For Heraclitus, *logos* provided the link between rational discourse and the world's rational structure.”)

¹⁹ Ibid. (“This *logos* holds always but humans always prove unable to ever understand it, both before hearing it and when they have first heard it.”)

²⁰ Ibid. (“For though all things come to be in accordance with this *logos*, humans are like the inexperienced when they experience such words and deeds as I set out, distinguishing each in accordance with its nature and saying how it is.”)

²¹ Ibid. (“For this reason it is necessary to follow what is common. But although the *logos* is common, most people live as if they had their own private understanding.” And “[l]istening not to me but to the *logos* it is wise to agree that all things are one.”)

Similarly, the Stoics defined the *logos* as a sort of universal principle and binding force within the universe— both philosophical truth and physical power within the universe. For this reason, the Stoics’ definition of *logos* came closet to the Jewish philosopher Philo’s and the Christian Apostles John’s and Paul’s definitions of Word or *Logos*. According to the Stoics,

... logos was the active reason pervading and animating the Universe. It was conceived as material and is usually identified with God or Nature. The Stoics also referred to the seminal logos (*‘logos spermatikos’*), or the law of generation in the Universe, which was the principle of the active reason working in inanimate matter. Humans, too, each possess a portion of the divine logos. The Stoics took all activity to imply a *logos* or spiritual principle. As the operative principle of the world, the logos was *anima mundi* [i.e., a vital force of the world] to them....²²

The New Testament writers did not omit any of the foregoing definitions of *logos* when ascribing that same term to the incarnate *Logos* of God, who is also the Christ.²³ For in the Sacred Scriptures, this *Logos* is frequently described as Wisdom²⁴ and The Word of God:²⁵

I [**W**]isdom dwell with prudence, and find out knowledge of witty inventions.

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

²² Ibid.

²³ John 17:17 (“Sanctify them through thy truth: **thy word is truth.**”) See, also, `St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

²⁴ See, e.g., Proverbs 2:6 (“For the LORD gives wisdom; from his mouth come knowledge and understanding”); Proverbs 16:16 (“How much better to get wisdom than gold, to get insight rather than silver!”); and James 1:5 (“If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you”). And see, also, St. Augustine of Hippo’s *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 603-604, stating: “Christ was the Wisdom of God” and “Here certainly we perceive the Wisdom of God, that is, the Word co-eternal with the Father, hath builded Him an house, even a human body in the virgin womb... hath furnished a table with wine and bread, where appears also the priesthood after the order of Melchizedek....”

²⁵ Revelation 19:13.

Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment:

That I may cause those that love me to inherit substance; and I will fill their treasures.

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

For whoso findeth me findeth life, and shall obtain favour of the Lord.

But he that sinneth against me wrongeth his own soul: all they that hate me love death.²⁶

The “wisdom” spoken of here in the Book of Proverbs is the incarnate Christ, who is also the incorporeal *Logos* of God. For, as Augustine of Hippo says, “Christ was the Wisdom of God”²⁷ and “wisdom is God.”²⁸

Like Philo of Alexandria, Augustine of Hippo (354 – 430 A.D.) also reconciled Greek philosophy with the Sacred Scriptures and concluded, generally,²⁹ that “the Platonic philosophers... recognized the true God as the author of all things, the source of the light of truth, and the bountiful bestower of all blessedness”³⁰ Augustine observed that both Moses and Plato reached remarkably similar conclusions about the nature of God; Moses described God as saying “I am who am”; and Plato described God as being immutable and eternal.³¹ For it was this same Augustine who highly acclaimed Plato and Cicero, and other Neo-Platonists, and concluded that these pagans “come nearest to the Christian faith.”³²

²⁶ Proverbs 8:12-36.

²⁷ St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 604.

²⁸ *Ibid.*, p. 243.

²⁹ *Ibid.*, pp. 243 -260.

³⁰ *Ibid.*, p. 249.

³¹ *Ibid.*, pp. 256-257.

³² *Ibid.*, p. 253.

In Augustine's *The City of God*, we see more clearly how the concept of the *Logos* of God (i.e., the incarnate Christ, who is Wisdom)³³ is manifest in the Greek philosophy of the *logos* in general.³⁴ When describing Plato's achievements in particular,³⁵ Augustine writes that "the study of wisdom consists in action and contemplation.... To Plato is given the praise of having perfected philosophy by combining both parts into one. He then divides it into three parts—the first moral, which is chiefly occupied with action; the second natural, of which the object is contemplation; and the third rational, which discriminates between the true and the false.... [I]t is contemplation, nevertheless, which lays peculiar claim to the office of investigating the nature of truth."³⁶ Hence, "the true and highest good, according to Plato, is God, and therefore he would call him a philosopher who loves God," wrote Augustine.³⁷ "It is, we say, with philosophers we have to confer with... men whose very name, if rendered into Latin signifies those who profess the love of wisdom. Now, if wisdom is God, who made all things, as is attested by the divine authority and truth, then the philosopher is a lover of God."³⁸

In Book Eighteen of *The City of God*, Augustine asked "whether before Christian times there were any outside of the Israelite race who belonged to the fellowship of the heavenly city,"³⁹ to which he responds with "the case of the holy and wonderful man Job, who was neither a native nor a proselyte, that is, a stranger

³³ Ibid., p. 604.

³⁴ John 17:17 ("Sanctify them through thy truth: **thy word is truth.**") See, also, St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 ("For by consulting the Gospel we learn that Christ is Truth."); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 ("Your law is the truth and you are truth.")

³⁵ For example, in Plato's *Republic*, where he uses Socrates as his chief protagonists, the elemental structure of the entire Christian ethical system is clearly set forth as follows:

[I]f we are persuaded by me [i.e., Socrates], we'll believe that **the soul is immortal and able to endure every evil and every good**, and we'll always **hold to the upward path, practicing justice with reason in every way**. That way we'll be friends both to ourselves and to the gods while we remain here on earth and afterwards—like victors in the games who go around collecting their prizes—we'll receive our rewards. Hence, both in this life and on the thousand-year journey we've described, we'll do well and be happy.

Plato, *Republic* (Indianapolis, IN: Hackett Publishing Co., Inc., 1992), p. 292.

³⁶ St. Augustine, *The City of God*, supra, p. 247.

³⁷ Ibid., p. 253.

³⁸ Ibid., p. 243.

³⁹ Ibid., p. 658.

joining the people of Israel, but, being bred of the Idumean race, arose there and died there too, and who is so praised by the divine oracle, that no man of his times is put on a level with him as regards justice and piety.... And I doubt not it was divinely provided, that from this one case we might know that among other nations also there might be men pertaining to the spiritual Jerusalem who lived according to God and have pleased Him.”⁴⁰ Furthermore, Augustine accredits “the Man Christ Jesus,” who is “the one Mediator between God and men,” for having inspired and led men such as Job, who were omnipresent **in every nation, even “before Christian times”** (i.e., the birth of Christ in the flesh).⁴¹ That is to say, Augustine of Hippo here accredits, in *The City of God*, the work of Christ in His incorporeal nature as the *Logos* of God, who was omnipresent in every nation even before the birth of Christ in the flesh.

Since wisdom and *logos* are one and the same, in both Greek philosophy and in the Old Testament, the Early Church easily identified the *Logos* of God as the “Wisdom of God” or as Jesus the Christ.⁴² Christ as the *Logos* (i.e., as creator, truth, and reason) means that his omnipresence both envelopes and surpasses the institutional or organized Christian church.⁴³ As the creator of the world, the *Logos*

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² See, e.g., Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy....”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

⁴³ See, e.g., “Logos,” Wikipedia (online encyclopedia), <https://en.wikipedia.org/wiki/Logos>, stating

Logos became a technical term in Western philosophy beginning with Heraclitus (c. 535 – c. 475 BC), who used the term for a principle of order and knowledge. Ancient Greek philosophers used the term in different ways. The sophists used the term to mean discourse. Aristotle applied the term to refer to "reasoned discourse" or "the argument" in the field of rhetoric, and considered it one of the three modes of persuasion alongside ethos and pathos. Pyrrhonist philosophers used the term to refer to dogmatic accounts of non-evident matters. The Stoics spoke of the *logos spermatikos* (the generative principle of the Universe) which foreshadows related concepts in Neoplatonism.

Within Hellenistic Judaism, Philo (c. 20 BC – c. 50 AD) integrated the term into Jewish philosophy. Philo distinguished between *logos prophorikos* ("the uttered word") and the *logos endiathetos* ("the word remaining within").

The Gospel of John identifies the Christian Logos, through which all things are made, as divine (*theos*), and further identifies Jesus Christ as the incarnate Logos. Early translators of the Greek New Testament, such as Jerome (in the 4th century AD), were frustrated by the inadequacy of any single Latin word to convey the meaning of the word *logos* as used to describe Jesus Christ in the Gospel of John. The Vulgate Bible usage of *in principio erat verbum* was thus constrained to use the (perhaps inadequate) noun *verbum* for

was with God “in the beginning.”⁴⁴ God’s eternal law, will, and purpose, which are manifest within the *Logos* of God (i.e., Christ), are in everything that exists, and governs every event that occurs— i.e., divine Providence. Therefore, we may see Christ, as the *Logos* of God, throughout the handywork of nature. For as the Psalmist says:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.⁴⁵

"word"; later Romance language translations had the advantage of nouns such as *le Verbe* in French. Reformation translators took another approach. Martin Luther rejected *Zeitwort* (verb) in favor of *Wort* (word), for instance, although later commentators repeatedly turned to a more dynamic use involving the living word as used by Jerome and Augustine. The term is also used in Sufism, and the analytical psychology of Carl Jung.

Despite the conventional translation as "word", *logos* is not used for a word in the grammatical sense—for that, the term *lexis* (λέξις, *léxis*) was used. However, both *logos* and *lexis* derive from the same verb *légō* (λέγω), meaning "(I) count, tell, say, speak".

⁴⁴ Genesis 1:1 (“In the beginning God created the heaven and the earth.”); John 1:1 (“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”)

⁴⁵ Psalm 19: 1-8.

So that the Christian faith has already been made known without the coming of the formalized Gospels in written form, as affirmed by the Apostle Paul, who, reaffirming the text of Psalm 19, has observed in his *Epistle to the Romans* that:

[F]aith cometh by hearing, and hearing by the word of God.

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.⁴⁶

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....⁴⁷

Augustine of Hippo, when explaining and describing the wisdom and philosophy of the Platonists, agreed with the Apostle Paul's theological conclusions regarding the "invisible things... being understood by the things that are made,"⁴⁸ where Augustine writes in *The City of God* that:

[The Platonists] saw that body and mind might be more or less beautiful in form, and that, if they wanted form, they could have no existence, they saw that there is some existence in which is the first form, unchangeable, and therefore not admitting of degrees of comparison, and in that they most rightly believed was the first principle of things, which was not made, and by which all things were made. Therefore that which is known of God He manifested to [the Platonists] when His invisible things were seen by them, being understood by those things which have been made; also His eternal power and Godhead by whom all visible and temporal things have been created.⁴⁹

⁴⁶ Romans 10: 17-18.

⁴⁷ Romans 1:19-20.

⁴⁸ Ibid.

⁴⁹ Ibid., p. 251 (paraphrasing Romans 1: 19-20).

Therefore, as *Logos*, Christ is incorporeal spirit, reason, and truth,⁵⁰ meaning that his presence is everywhere— and the *Logos* of God (i.e., Christ) is not only omnipresent, but it is also accessible to everyone’s conscience, regardless of whether they be pagans, atheists, polytheists, humanists, Platonists, etc. (as Augustine pointed out in *The City of God*).

For, indeed, the Apostle Paul himself acknowledged that he was a “debtor both to the Greeks, and to the Barbarians”;⁵¹ and to such irreligious or superstitious persons, the Apostle Paul “reasoned with them out of the scripture.”⁵² In other words, the Apostle Paul met such persons where they were, both spiritually and intellectually, and he was able to utilize their superstitions and belief systems in order to draw out the fundamental truths of Christ, to wit:

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

⁵⁰ John 17:17 (“Sanctify them through thy truth: **thy word is truth.**”) See, also, `St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

⁵¹ Romans 1:14.

⁵² Acts 17:2.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.⁵³

For here it is clear that “THE UNKNOWN GOD,” whom these pagans acknowledged, the Apostle Paul affirmed was the same God of the ancient Hebrews, whose presence through the divine *Logos* had always remained present amongst even the pagans. Hence, the Apostle Paul’s persuasive appeal to such infidels and pagans was due to an inner conscience and an inward light (i.e., the *logos*, or the *Logos* of God) that were already implanted within such persons.⁵⁴ “Behold, I stand at the door, and knock,” says the *Logos*, “if any man hears my voice, and open the door, I will come in to him, and will sup with him, and he with me.”⁵⁵ And we are to assume that this door to which Christ knocks is the heart of the infidel,⁵⁶ the sinner,⁵⁷ and the lost sheep.⁵⁸

For, indeed, those nominal Christians who are outwardly religious are no better than these pagan infidels, sinners, and the lost sheep!⁵⁹ The nominal churchmen; or the nominal Christians; or the nominal Jews; or the nominal Muslims; or such persons who are only nominal adherents of the Law of Moses, are no better than these pagan infidels, sinners, and lost sheep. For in Christ, as the incorporeal and divine *Logos*, there is no respect of persons— and there are no denominational labels per se, but there is *only inner spirit and nature*, the incessant summoning of the divine *Logos* in order to choose Life and to avert Death. This is why the Apostle Paul writes:

⁵³ Acts 17: 16-23.

⁵⁴ John 6:44 (“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”)

⁵⁵ Revelation 3:20.

⁵⁶ Luke 5:32 (“I came not to call the righteous, but sinners to repentance.”)

⁵⁷ Ibid.

⁵⁸ See, e.g., the “Parable of the Lost Sheep,” Matthew 18:12-14; Luke 15:3-7.

⁵⁹ Matthew 23:13-39 (“But woe unto you, scribes and Pharisees, hypocrites!”)

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law:
and as many as have sinned in the law shall be judged by the law;

(For not the hearers of the law are just before God, but the doers of the law shall be justified.

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;)

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.⁶⁰

So that the fundamental nature of reality— i.e., nature, natural law, etc.— contains the eternal law and will of God that is communicated through the *Logos* of God (i.e., Christ) to the conscience of every human being,⁶¹ who shall be judged at the Last Judgment.⁶²

And so, Christ is “The Word of God,”⁶³ and the *Logos* of God. And it was perhaps Moses himself who first described an incorporeal *logos* or “word” that is readily accessible to everyone, without the need of priests, prophets, lawgivers, or other human intermediaries, where he wrote:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

⁶⁰ Romans 2:11-16.

⁶¹ Romans 2:16 (“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel”); Romans 14:10 (“... for we shall all stand before the judgment seat of Christ”); Revelations 22:12 (“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”)

⁶² Id.

⁶³ Revelation 19:13; John 1:1-3. Romans 10:4-9.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But *the word* is *very nigh unto thee*, in thy mouth, and in thy heart, that thou mayest do it.⁶⁴

In his *Epistle to the Romans*, the Apostle Paul interpreted this passage of Moses (i.e., “the word is very nigh unto thee”) to mean Jesus Christ.⁶⁵ In other words, Jesus Christ, as the *Logos* of God, is omnipresent, even outside of the boundaries of orthodox Christian churches, and is accessible to whomsoever, but especially to lost souls such as uncircumcised Gentiles and pagans.⁶⁶ The voice of reason that is omnipresent within the human conscience,⁶⁷ which is the *Logos* of God, is also the

⁶⁴ Deuteronomy 30: 11-14.

⁶⁵ Romans 10:4-9, to wit:

For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

⁶⁶ See, e.g., The Parable of the Lost Sheep (Matthew 18:10-14).

⁶⁷ See, e.g., Romans 2:11-16 (“when the Gentiles... do by nature the things contained in the law... shew the work of the law written in their hearts”); Romans 10:8 (“The word is nigh thee, even in thy mouth, and in thy heart”); See, e.g., Ernest F. Kevan, *The Grace of Law: A Study in Puritan Theology* (Grand Rapids, MI: Soli Deo Gloria Pub., 2018), p. 59 (citing Anthony Burgess, *Spiritual Refining*, “Of Grace and Assurance,” p. 334, stating “The customary way in which the Puritans expressed this was to say that the Law of God was ‘written’ in his heart.... Authority for this manner of speaking was usually found in Romans ii. 14, 15, where Paul writes of those who, although they never formally received the Ten Commandments at the hand of Moses, nevertheless ‘show the work of the law written in their hearts.’ This means, says Anthony Burgess, that they were ‘not without a Law ingrafted in their conscience, whereby they had common dictates about good and evil;’ indeed, as Paul at once points out in the immediately following clause, this written Law is the very foundation of conscience.”)

man Christ Jesus, who is the Son of God. That voice of reason, who is Christ, is the “true Light, which lighteth every man that cometh into the world.”⁶⁸ And this can only mean that the Christ-spirit is everywhere and in all cultures, most religions, and in every nation! This is manifest in the sheer fact that, no matter where one goes, the Golden Rule,⁶⁹ which is a manifestation of the *Logos* or Word of God, is self-evident in every nation, and is reflected in the general natural theology of diverse world religions and cultures; because in Christ, as the incorporeal and divine *Logos*, there is no respect of persons— there are no labels per se, but there is *only inner spirit and nature*, the incessant summoning of the divine *Logos* to choose Life and to avert Death. And for this reason, we find the spirit of Christ (i.e., agape or the Golden Rule) present within most cultures and world religions, to wit:

The Golden Rule in World Religions

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, *Thou shalt love thy neighbor as thyself*. On these two commandments hang all the law and the prophets.”

– Jesus of Nazareth (Second Temple Period)(*Matthew 22:37-40.*)

“Now this is the command: Do to the doer to cause that he do.”

– Ancient Egyptian (Middle Kingdom)

⁶⁸ John 1: 9.

⁶⁹ The fundamental “Law of Christ,” to wit, is to “love ye one another” (John 15:12); to do justice and judgement (Genesis 18:18-19; Proverbs 21: 1-3); to judge not according to appearance but to judge righteous judgments (John 7:24); to do justice, judgment, and equity (Proverbs 1:2-3); and “whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). See, also, Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017). See, also, *The English Philosophers from Bacon to Mill* (New York, N.Y.: The Modern Library, 1994), [page number omitted] quoting John Stuart Mill’s essay on *Utilitarianism*, as stating: “[i]n the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as you would be done by and to love your neighbor as yourself, constitute the ideal perfection of utilitarian morality.”)

“[T]hou shalt not hate thy brother in thine heart.... [T]hou shalt love thy neighbor as thyself....”

– **Old Testament, *Leviticus 19:17-18***

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

– **New Testament, *Matthew 7:12***

“Do not do to others what you would not like yourself. Then there will be no resentment against you, either in the family or in the state.”

– **Confucianism, *Analects 12:2***

“Hurt not others in ways that you yourself would find hurtful.”

– **Buddhism, *Udana-Varga 5, 1***

“This is the sum of duty; do naught onto others what you would not have them do unto you.”

– **Hinduism, *Mahabharata 5, 1517***

“No one of you is a believer until he desires for his brother that which he desires for himself.”

– **Islam, *Sunnah***

“What is hateful to you, do not do to your fellowman. This is the entire Law; all the rest is commentary.”

– **Judaism, *Talmud, “Shabbat” 3id***

“Regard your neighbor’s gain as your gain, and your neighbor’s loss as your own loss.”

– **Taoism, *Tai Shang Kan Yin P'ien***

“That nature alone is good which refrains from doing to another whatsoever is not good for itself.”

– **Zoroastrianism, *Dadisten-I-dinik*, 94, 5**

“One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.”

– **African Traditional (Nigeria)**

“Respect for all life is the foundation.” “All things are our relatives; what we do to everything, we do to ourselves. All is really One.” “Do not wrong or hate your neighbor. For it is not he who you wrong, but yourself.”

– **Native American**

“One who you think should be hit is none else but you. One who you think should be governed is none else but you. One who you think should be tortured is none else but you. One who you think should be enslaved is none else but you. One who you think should be killed is none else but you. One who you think should be killed is none else but you. A sage is ingenuous and leads his life after comprehending the parity of the killed and the killer. Therefore, neither does he cause violence to others nor does he make others do so.

– **Janism**

Here it is important to revisit *The Gospel of John*,⁷⁰ to wit:

In Christianity, the *Logos* (Greek: Λόγος, lit. 'word, discourse, or reason') is a name or title of Jesus Christ, seen as the pre-

⁷⁰ John 1: 1-5. See, e.g., Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy...”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

existent second person of the Trinity. In the Douay–Rheims, King James, New International, and other versions of the Bible, the first verse of the Gospel of John reads:

In the beginning was the Word, and the Word was with God, and the Word was God.

In principio erat verbum, Latin for *In the beginning was the Word*, from the Clementine Vulgate, Gospel of John, 1:1–18.

In these translations, *Word* is used for Λόγος, although the term is often used transliterated but untranslated in theological discourse.

According to Irenaeus of Lyon (c 130–202), a student of John's disciple Polycarp (c pre-69-156), John the Apostle wrote these words specifically to refute the teachings of Cerinthus, who both resided and taught at Ephesus, the city John settled in following his return from exile on Patmos. While Cerinthus claimed that the world was made by "a certain Power far separated from" "Almighty God," John, according to Irenaeus, by means of John 1:1-5, presented Almighty God as the Creator - "by His Word." And while Cerinthus made a distinction between the man Jesus and "the Christ from above," who descended on the man Jesus at his baptism, John, according to Irenaeus, presented the pre-existent "Word" and Jesus Christ as one and the same.

A figure in the Book of Revelation is called "The Word of God", being followed by "the armies which are in heaven" (Rev 19:13–14).⁷¹

And while present-day secular academics and philosophers seek to read Christ out of the definition of *logos*, particularly as that concept is described in ancient Greek philosophy and in the post-modern academy, it is quite clear that the Apostle John and all of the other Apostles and elders or disciples, on through to the Church Fathers, such as Augustine of Hippo, expressly grappled with the ancient Greek's conceptualization of *logos*, and they expressly defined that very same *logos* with being the *Logos* of God (i.e., Christ).⁷² They conceptualized the man Jesus of

⁷¹ *Logos* (Christianity). [https://en.wikipedia.org/wiki/Logos_\(Christianity\)](https://en.wikipedia.org/wiki/Logos_(Christianity)).

⁷² John 1:1-3 ("In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.") See, also, Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 ("**For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy....**"); and p. 289 ("It was this intellectual element in Plato's religion that led Christians—notably the

Nazareth as being the Christ, as foretold in the Sacred Scriptures, and as being the Word of God, the divine *Logos*, and the essence of reason, reality, nature, truth, etc.⁷³

This conceptualization of Jesus of Nazareth, as divine *Logos*, undermines our present-day conceptualization of the “separation of church and state” constitutional doctrine. As the *Logos* of God, the sovereign Christ never loses his sovereignty over the nations.⁷⁴ Indeed, the American colonists and, later, the American Founding Fathers, popularly referred to that divine sovereignty as divine Providence, which has been alluded to in the American Declaration of Independence (1776),⁷⁵ with the following words: “[a]nd 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.”

This idea of divine Providence was a fundamental tenet of Christian orthodoxy,⁷⁶ and especially Puritan Christian orthodoxy. And this is why the subjects of politics and secular jurisprudence have never fallen outside of the concern or jurisdiction of the Christian church—the moral question, that is manifest within the Golden Rule, is omnipresent.⁷⁷ Indeed, “[j]ustice [is] the link

author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

⁷³ St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

⁷⁴ Matthew 28:18 (“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”)

⁷⁵ Declaration of Independence, July 4, 1776. <https://billofrightsinstitute.org/primary-sources/declaration-of-independence>

⁷⁶ Augustine of Hippo believed that the Providence of God was universal and governed all nations. See, e.g., *The City of God*, supra, p. 158 (“God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence”).

⁷⁷ See, e.g., the Mosaic law, to wit: (Exodus 21:16 (men-stealing and slavery); Exodus 22: 2-4; 7-8 (theft; restitution); Exodus 22:9 (trespass; theft; restitution); Exodus 23:6-9 and Deuteronomy 25:1-3, 27:19 (justice and judgment; alleviation of oppression of the poor); Leviticus 25: 36-37 and Deuteronomy 23:19 (usury in lending); and Deuteronomy 25:13-19 (fraud; oppression; unjust weights and measures); and the Prophets, to wit: Ezekiel 22:13 (“dishonest gain”), Ezekiel 18:12 (“[h]ath oppressed the poor and needy, hath spoiled by violence....”); Hosea 12:6-7 (“a merchant, the balances of deceit are in his hand: he loveth to oppress... [saying] I am become rich....”); Amos 8:5 (“falsifying the balances by deceit”) and Amos 4:1 (“oppress the poor, which crush the needy”); Micah 5:15 (“wicked balances... deceitful weights”).

between the sacred and the secular....”;⁷⁸ and “[p]olitics is religion because it has to do with major morals, with the relations of men to each other.... The one cry that goes up from man to God is for justice.”⁷⁹ “In a word, human kingdoms are established by divine providence.”⁸⁰ “God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence.”⁸¹

If Jesus of Nazareth—the historical Jesus—was the *Word, who created all things*, then present-day Christians misrepresent Christ when they only and simply describe him as the founder of the Christian religion, rather than as the very *essence of reality*— i.e., as truth itself.⁸² And if this Christ is, indeed, truth itself, then we are left with the inescapable conclusion that non-Christians and, indeed, all human beings, have confronted and grappled with Christ himself (i.e., *Logos* or *Word* or truth itself) and have through varying degrees accepted or rejected him. Those righteous, holy, and saintly men and women who lived before the time of Christ and who were not Hebrews, such as the Patriarch Job from the land of Uz, were anonymous Christians without knowing it. And, likewise, even today, there may be men and women who fall into that same category of anonymous Christians, such that the body or church of Jesus Christ is far broader and much more expansive than what is customarily preached from pulpits or taught in seminaries.

It thus goes without saying that self-professed Christians, such as the undersigned author, have no monopoly whatsoever on the title of sainthood, or upon the grace of holiness, or upon the privilege of communion with the Christ in

⁷⁸ Ruben Alvarado, *Calvin and the Whigs: A Study in Historical Theology*, (The Netherlands: Pantocrator Press, 2017), p. 19. See, also, James Madison, Federal Paper No. 51 (“Justice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it be obtained, or until liberty be lost in the pursuit.”)

⁷⁹ Algernon Sidney Crapsey, *Religion and Politics*, (New York, N.Y.: Thomas Whittaker Pub., 1905), p. 304.

⁸⁰ Saint Augustine, *The City of God*, (New York, N.Y.: The Modern Library, 1950), pp. 142-143.

⁸¹ *Ibid.*, p. 158. See, also, Genesis 9:1-17 (the Noachic covenant); see, also, Genesis 18:18-19 (the Abrahamic covenant “to do justice and judgment”); St. Augustine, *The City of God*, supra, p. 678 (“justice, whose office it is to render every man his due”); and p. 699 (“a republic cannot be administered without justice”); see, also, Martin Luther, *Temporal Authority: To What Extent it should be Obeyed* (1523)(“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.”).

⁸² St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that **Christ is Truth.**”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

his form as the divine *Logos*. Such persons who are members of organized churches and nominal Christians, such as the undersigned author, have no monopoly upon the incorporeal *Logos* of God (i.e., Christ); and we have no monopoly over the pouring out of the gift of the Holy Ghost, as the Apostle Peter painstakingly learned, since even the unclean, uncircumcised Gentiles were indiscriminately chosen to receive these gifts, outside of the boundaries of orthodox religion—and the terms and conditions whereby the Almighty God bestows these spiritual gifts have not been changed or monopolized by orthodox churches—i.e., those spiritual colleges of bishops and clergymen to whom the “keys to the kingdom of heaven” are believed to have been bestowed.

As the *Logos* of God, Christ is innately embedded within the human *conscience*.⁸³ This means that Christ is everywhere outside of the organized body of self-professed Christian believers. The incorporeal *Logos* of God (i.e., Christ) stands at the door of every man’s and every woman’s conscience, and knocks. This incorporeal *Logos* is constantly advocating the moral natural law, the ethical course of action, the way of love and charity. And, as previously mentioned, as the *Logos*, Christ is amongst non-believers and infidels, constantly pleading and inviting them to sup with him.⁸⁴ As the incorporeal *Logos*, Christ is even within the prisons; he is visiting with hardened criminals; Christ is amongst infidels and atheists, pleading with them and offering other alternatives and blessings, if only they will heed his voice of reason and truth. For, indeed, even when the incarnate Christ was in the flesh, he was constantly accused of hanging out with publicans and sinners, at which he rejoined, “[t]hey that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.”⁸⁵

⁸³ See, e.g., Romans 2: 11-16, stating:

For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

⁸⁴ Revelations 3:20 (“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”)

⁸⁵ Luke 5:31-32.

For this reason, I believe that the work of Christ is thus being carried out by both orthodox Christians and those persons who we may describe as “anonymous” Christians,⁸⁶ as well as the organized Christian churches, throughout the entire world; and that, in fact, before there was organized New Testament Christianity, there was indeed anonymous Christianity whereby the saints, such as the righteous Gentile named Job from the land of Uz, exemplified righteous and holy living. And what present-day Christian would consider Job to have been anything other than a true Christian?

It is therefore incumbent upon all true Christians to recognize the important fact that when the voice from heaven answered the Apostle Peter, saying, “What God hath cleansed, that call not thou common,” applies to every human being who receives the Holy Ghost, or the Spirit of Truth, outside of the context of what we conceptualize as orthodox Christianity. For, indeed, the Holy Ghost does fall upon non-Christians, before their full conversion to the faith; and who can deny that gift to those whom God has, from the foundations of the world, decided shall have it? And, besides, the churches of God have no scientific method whereby such divine inspiration can be measured; but, as the Apostle Paul tells us, there are certain features of the true Christian which may be readily observed: the fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.⁸⁷ Are we to suppose that only nominal Christians—or, as the Muslims say, the “children of the book”— may attain that state of godliness and holiness? For, indeed, there are men and women who discharge *by nature*, through the inspiration of the same Holy Ghost, the moral laws that are contained within the *Holy Bible* and within the second table of the Decalogue.⁸⁸ Thus, we leave the ultimate judgment of such souls of “anonymous” Christians, who are part of the proverbial “City of God,”⁸⁹ not to the finite human judgments of “orthodox” Christians, such as the undersigned, but rather to the Christ, who is “ordained of God to be the Judge of quick and dead”⁹⁰ and to God the Father who “shall judge the secrets of men by Jesus Christ.”⁹¹

⁸⁶ See, e.g., “Virtuous Pagan,” https://en.wikipedia.org/wiki/Virtuous_pagan; and see Romans 2:11-16.

⁸⁷ Galatians 5: 22-26.

⁸⁸ See, e.g., Romans 2: 11-16, *supra*.

⁸⁹ Psalm 87:3 (“Glorious things are spoken of thee, O city of God.”); and see, generally, St. Augustine, *The City of God*, *supra*)

⁹⁰ Acts 10:41.

II.

I now return to the original objective set forth in the opening of our discussion, to wit: to discourse with law students and to inform trained legal theorists, lawyers, and judges about the *fundamental element* of justice and jurisprudence called *reason*, and to demonstrate that this very same reason (i.e., *logos*), which is utilized in civil law and secular jurisprudence, is also the *Logos* of God (i.e., Christ).⁹²

In every legislative consideration, in every executive action, and in every juridical determination, the fundamental question is whether a particular recognized evil or injustice or civil wrong has been properly identified and remedied. Political science is the science of social and distributive justice; jurisprudence is the science of individual and corrective justice. And “reason” is the common denominator in both these sciences. For, as previously cited in the case of *Dr. Bonham’s Case* (1610) 8 Co. Rep. 107; 77 Eng. Rep. 638, where Chief Justice Edward Coke ruled, “[r]eason is the life of the law; nay, the common law itself is nothing else but reason... The law, which is perfection of reason.”

This “reason,” then, which is the lifeblood of secular law and jurisprudence—e.g., the Anglo-American common law, equity jurisprudence, and constitutional law—is the same *logos* of Greco-Roman philosophy, and the same incorporeal *Logos* of God, which the Apostle John, the Apostle Paul, Augustine of Hippo, and other Christian writers also called “nature,” and which came into western, English, and American jurisprudence through the Western Church as the “law of Nature,” “natural justice,” “equity,” and “the law of reason.” The incorporeal nature of the *Logos* of God (i.e., Christ) was further defined, and

⁹¹ Romans 2:16.

⁹² Jesus of Nazareth, as the Son of God, was believed to be the essence of “Reason” or “the Word,” which is the divine “Logos.” See, e.g., John 1:1-3. See, also, “Aquinas on Law,” <https://people.wku.edu/jan.garrett/302/aquinlaw.htm> (where Saint Thomas Aquinas describes law as “a certain rule and measure of acts whereby man is induced to act or is restrained from acting.” (q90, a1) Because the rule and measure of human actions is reason, law has an essential relation to reason; in the first place to divine reason; in the second place to human reason, when it acts correctly, i.e., in accordance with the purpose or final cause implanted in it by God.”) See, also, Sir Edward Coke (1552-1634), former Chief Justice of England and Wales, who says that “[r]eason is the life of the law; nay, the common law itself is nothing else but reason... The law, which is perfection of reason.” *Dr. Bonham’s Case* (1610) 8 Co. Rep. 107; 77 Eng. Rep. 638.

described, as real and practical *agape* (i.e., justice, equity, charity, love, etc.)⁹³ and the various manifestations of true justice. For ten centuries, the Christian jurists sewed this Christian jurisprudence into England’s customary law, common law, canon or ecclesiastical law, civil law, and constitutional law.⁹⁴ So that, up through the late 18th-century, when the United States of America was founded, the Christian jurisprudential principles of natural law, the law of reason, and equity were firmly incorporated into American jurisprudence. See, e.g., Thomas Wood, *Institutes of the Laws of England* (1720), below.

Institutes of the Laws of England (1720)

“As Law in General is an Art directing to the Knowledge

“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 ... 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 as 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

⁹³ Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017); and see, also, John Witte, Jr., and Frank S. Alexander, *Christianity and Law: An Introduction* (Cambridge, UK: Cambridge Press, 2008).

⁹⁴ John Witte, Jr., and Frank S. Alexander, *Christianity and Law: An Introduction* (Cambridge, UK: Cambridge Press, 2008).

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.

As Wood's treatise amply demonstrate, the “law of Nature” was, within orthodox Anglo-American jurisprudence, the same as the “law of reason,” which was also called the *logos*, or the *Logos* of God, who was made flesh and manifested in the man Christ Jesus. Both English and American equity jurisprudence expressly acknowledge this fact: equity jurisprudence was largely crafted by jurists under holy orders and was derived from the canon law of the Church of England—indeed, *Christ had come to fulfill the law*,⁹⁵ so, too, “[e]quity had come not to destroy the law but to fulfill it.”⁹⁶ It is for this reason, that Christianity is indelibly linked to American jurisprudence

Thus, in present-day Anglo-American legal and constitutional discourse—as Wood explains in his treatise—the words “nature” and “law of nature” are seldom, if ever used. Instead, court opinions described the human interactions of the litigants as either “reasonable” or “unreasonable.” For example, the “reasonable man” or “reasonable woman” standard is a pillar of common law jurisprudence.⁹⁷ As Wood states in his treatise, *Institutes of the Laws of England* (1720), and as Lord Coke stated in *Dr. Bonham's Case* (1610), the English common law was conceived as “the perfection of reason.” Another classic example of that is the concept of the “higher law” of God which can be found in Lord

⁹⁵ Matthew 5:17.

⁹⁶ Goldwin Smith, *A Constitutional and Legal History of England*, supra, p. 209; Roderick O. Ford, *Jesus Master of Law: A Juridical Science of Christianity and the Law of Equity* (Tampa, FL.: Xlibris Corp., 2015), pp. 423-444.

⁹⁷See, e.g., “reasonable person standard,” https://en.wikipedia.org/wiki/Reasonable_person. (NOTE: this particular article is a criticism of that standard as being anachronistic and arbitrary. Whether this is true, I am not able to debate or discuss within the limited framework of this paper.

Coke's statement in Dr. Bonham's case that "[a]ll acts against the Law of Reason is Void." This was only another way of stating that the *Logos* of God (i.e., "the Law of Reason") is preeminently supreme over the constitutional and secular laws of England.

Hence, we Christian lawyers and judges may safely and rightfully remind our colleagues on the bar and bench that Christ, as the divine *Logos* of God and who is the First Cause and Reason for all things, is also at the heart and soul of Anglo-American jurisprudence—and this is especially true in two broad areas of the law, namely, equity jurisprudence (which is found throughout the various codes of civil and criminal procedure, as well as the common law) and state and federal constitutional law.

This Christian heritage is especially pronounced in Sir William Blackstone's *Commentaries on the Laws of England* explicitly remind of this truism, where he writes:

Law, in its most general and comprehensive sense, signifies a rule of action; and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational. Thus we say, the laws of motion, of gravitation, of optics, or mechanics, as well as the laws of nature and of nations. And it is that rule of action which is prescribed by some superior, and which the inferior is bound to obey.

Thus, when the Supreme Being formed the universe, and created matter out of nothing, he impressed certain principles upon that matter, from which it can never depart, and without which it would cease to be. When he put that matter into motion, he established certain laws of motion, to which all moveable bodies must conform. And, to descend from the greatest operations to the smallest, when a workman forms a clock, or other piece of mechanism, he establishes, at his own pleasure, certain arbitrary laws for its direction,—as that the hand shall describe a given space in a given time, to which law as long as the work conforms, so long it continues in perfection, and answers the end of its formation....

The whole progress of plants, from the seed to the root, and from thence to the seed again; the method of animal nutrition, digestion, secretion, and all other branches of vital economy; are not left to chance, or the will of the creature itself, but are performed in a

wondrous involuntary manner, and guided by unerring rules laid down by the great Creator.

This, then is the general signification of law, a rule of action dictated by some superior being.... Man, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being.... This will of his Maker is called the law of nature. For as God, when he created matter, and endued it with a principle of mobility, established certain rules for the perpetual direction of that motion, so, when he created man, and endued him with freewill to conduct himself in all parts of life, he laid down certain immutable laws of human nature, whereby that freewill is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws.

Considering the Creator only as a being of infinite power, he was able unquestionably to have prescribed whatever laws he pleased to his creature, man, however unjust or severe. But, as he is also a being of infinite wisdom, he has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal immutable laws of good and evil, to which the Creator himself, in all his dispensations, conforms; and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles: that we should live honestly (2), should hurt nobody, and should render to every one his due; to which three general precepts Justinian (a) has reduced the whole doctrine of law....

The law of nature, being coeval with mankind, and dictated by God himself, is of course superior to obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this (3); and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.

But, in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason, whose office

it is to discover, as was before observed, what the law of nature directs in every circumstance of life.⁹⁸

Indeed, Anglo-American political theory and constitutional jurisprudence are founded upon natural law principles—the theory and law of reason. As John Locke states, “[t]he state of nature has a law of nature to govern it, which obliges everyone; and *reason, which is that law*, teaches all mankind who will but consult it, that, being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions.”⁹⁹ And this reason is also a gift of God, ingrafted into human nature or the human conscience,¹⁰⁰ informing human beings about what is truth or untruth, thus permitting human beings to perform the duties of a judge.¹⁰¹ And *reason* is, at its core, the Golden Rule, the foundation of what is means to be human.¹⁰²

More broadly speaking, the “law of reason” or the “law of nature” is, within western political discourse, the equivalence of “justice.” This concept was firmly established in the West, through the Western Church, primarily through Augustine of Hippo’s landmark discourse, *The City of God*,¹⁰³ whereby he painstakingly

⁹⁸ William Blackstone, “Of the Nature of Laws in General,” *Commentaries on The Laws of England* (New York, N.Y.: W.E. Dean Pub., 1840), pp. 25-28.

⁹⁹ Edwin A. Burt, *The English Philosophers from Bacon to Mill* (New York, NY: The Modern Library, 1967), p. 405.

¹⁰⁰ Romans 2:11-16 (“when the Gentiles... do by nature the things contained in the law... shew the work of the law written in their hearts”).

¹⁰¹ Saint Augustine, *Confessions*, supra, pp. 248 – 249 (“... he judges all things....”).

¹⁰² Matthew 7: 12 (“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”); Matthew 22:37-40 (“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”); James 2:8 (“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well”); Romans 10:17-18 (Here, the universal moral law means the two-fold duty to honor or obey God and love neighbor); See, also, Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017). See, also, *The English Philosophers from Bacon to Mill* (New York, N.Y.: The Modern Library, 1994), [page number omitted] quoting John Stuart Mill’s essay on *Utilitarianism*, as stating: “[i]n the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as you would be done by and to love your neighbor as yourself, constitute the ideal perfection of utilitarian morality.”)

¹⁰³ Ruben Alvarado, *Calvin and the Whigs: A Study in Historical Political Theology* (The Netherlands: Pantocrator Press, 2017), pp. 7-8:

In dating the origins of Western civilization, and consequently of its constitution, the publication of Augustine’s *De Civitate Dei* [*Of the City of God*] serves as well as any for a reference point. This book was

explained, and demonstrated that “God Himself [is] the fountain of all justice”¹⁰⁴ and is “the most wise Creator and most just Ordainer of all natures, who placed the human race upon earth as its greatest ornament... for the enjoyment of God and of one another in God.”¹⁰⁵ In this same landmark text, Augustine demonstrates “that a republic cannot be administered without justice,” and explains that “justice is that virtue which gives every one his due.”¹⁰⁶ For Augustine, “justice” was the deciding factor as to whether a civil polity, regardless of its form or shape, was good or evil.

perhaps the most important ever written in the West; for a thousand years after its publication it exercised an influence unrivalled by any other, besides the Bible itself. For good reason, one writer calls it ‘The Charter of Christendom.’

Augustine believed that the Providence of God was universal and governed all nations. See, e.g., *The City of God*, supra, p. 158 (“God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence”).

¹⁰⁴ Saint Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 27.

¹⁰⁵ *Ibid.*, pp. 691-692.

¹⁰⁶ *Ibid.*, p. 699.

Covenant of Nature (Human Government)

Form of Government (Virtue) ¹⁰⁷	Form of Government (Vice)
Monarchy	Tyranny
Aristocracy	Oligarchy
Democracy	Anarchy
Republic (or mixed forms of government containing elements of monarchy, aristocracy, and democracy)	Imperial Republic or Empire (tyranny; oligarchy; and anarchy, often characterized with civil wars and imperial wars against other nations) ¹⁰⁸

And this same “justice” principle was amply demonstrated and embraced by the father of the United States Constitution, James Madison, in *The Federalist Papers*, where he wrote “[j]ustice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it be obtained, or until liberty be lost in the pursuit.”¹⁰⁹ This “justice” principle, which contains the principle of the *Logos* of God (i.e., reason (i.e., the Golden Rule)), has been restated at varying times, by various influential political authors, throughout history, to wit:

¹⁰⁷ St. Augustine, *The City of God*, supra, p. 61-62.

[A] republic, or ‘weal of the people,’ then exists only when it is well and justly governed, whether by a monarch, or an aristocracy, or by the whole people.

But when the monarch is unjust, or, as the Greeks say, a tyrant; or the aristocrats are unjust, and form a faction; or the people themselves are unjust, and become... themselves the tyrant, then the republic is not only blemished... it altogether ceases to be. For it could not be the people’s weal when a tyrant factitiously lorded it over the state; neither would the people be any longer a people if it were unjust, since it would no longer answer the definition of a people—‘ an assemblage associated by a common acknowledgment of law, and by a community of interests.’

¹⁰⁸ Ibid., pp. 171-173 (“Concerning the difference between true glory and the desire of dominion”).

¹⁰⁹ James Madison, *The Federalist Paper*, No. 51.

The Law of Nature in American Constitutional Law

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

– **Jesus of Nazareth (1 – 33 A.D.)**

“The first branch of which rule containeth the first and fundamental law of nature; which is, to seek peace and follow it. The second, the sum of the right of nature; which is, by all means we can, to defend ourselves.... This is that law of the Gospel: whatsoever you require that others should do to you, that do ye to them.”

– **Thomas Hobbes (1588 -1679)**

“The state of nature has a law of nature to govern it, which obliges everyone; and reason, which is that law, teaches all mankind who will but consult it, that, being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions.”

– **John Locke (1632 – 1704)**

“[W]hat is Justice in England... is raised upon... principal Foundations.... 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....”

– **Thomas Wood, *Institutes of the Laws of England* (1720)**

“This law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original.”

– **William Blackstone, *Commentaries on the Laws of England* (1753)**

“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.... 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....”

– **Thomas Jefferson and the Continental Congress, *Declaration of Independence* (1776)**

“On the great law of love to others, I shall only say further that it ought to have for its object their greatest and best interest, and therefore implies wishing and doing them good in soul and body.”

– **John Witherspoon,**
Lectures on Moral Philosophy (1768 - 1794)

“Justice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it be obtained, or until liberty be lost in the pursuit.

– **James Madison,**
The Federalist, Paper No. 51 (1787)

“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,**
Speech on the Fugitive Slave Law (1854)

Thus, we may rightly proclaim that Christ as the *Logos* of God—as the fundamental predicate to natural rights, natural justice, and constitutional law—was embraced by the American founding fathers, and woven into America’s constitutional jurisprudence. That very idea was manifest within Sir William Blackstone’s writings, which eventually laid the foundations of American common law jurisprudence and served as a sort of de facto law school for many self-taught prairie lawyers, such as Abraham Lincoln, during the early years of the American republic. (Indeed, after Lincoln himself became President of the United States, he presented several official proclamations and executive orders that tacitly acknowledged the God of the Sacred Scriptures as the God of the United States of America.¹¹⁰ One reading these official proclamations cannot help but wonder how our present-day discourse on the “separation of church and state,” which completely obliterates religion from the public space, can be credibly entertained.)¹¹¹

Thus, Christ himself, as the *Logos* of God, is the spirit of Anglo-American law and jurisprudence, because that jurisprudence is founded upon “reason.” In

¹¹⁰ See, e.g., President Abraham Lincoln’s two official statements, to wit: “Proclamation Appointing a National Feast Day” (1863) and “Second Inaugural Address (1865).

¹¹¹ Ibid.

other words, practical court decisions— both theoretically and in practical constitutional terms—must be founded upon “reason.” Practical legislation and statutory interpretation ought to be based upon “reason.” These principles of reason are especially manifest within Anglo-American equity jurisprudence, which was taken from the Sacred Scriptures and the canon laws of the Western Church. That equity jurisprudence is none other than the “law of Christ,”¹¹² or the manifestation of Christ himself as the *Logos* of God. This is why England’s equity jurisprudence has been described by the historian Goldwin Smith as being a manifestation of Jesus Christ himself— since *Christ had come to fulfill the law*,¹¹³ so, too, “[e]quity had come not to destroy the law but to fulfill it.”¹¹⁴

Christ as the *Logos* of God, and the *logos* as “reason,” which, in turn, is the very essence of Anglo-American common law, statutory law, and constitutional law, form an unbreakable link within the chain of legal and constitutional history. There is no reason why we should not conclude that the secular jurisprudence’s emphasis upon “reason” or the “reasonable person standard” is not fundamentally an emphasis upon Christ-like behavior and Christian ethical parameters, since the one is not substantively different from the other. These standards of social behavior, which the secular law imposes in various human endeavors, are rooted in the Golden Rule, which is the *Logos* of God (i.e., Christ).

Along the same lines, the political science and constitutional jurisprudence which developed through the Church of England, the Puritan churches of colonial New England, and the Presbyterian churches of the mid-Atlantic states,¹¹⁵ thus held that the civil polity must be led by honest and just rulers who are ordained as God’s ministers,¹¹⁶ and who rely upon *reason* to ascertain truth¹¹⁷ and just

¹¹² Indeed, the Law of Christ is to “love ye one another” (John 15:12); to do justice and judgement (Genesis 18:18-19; Proverbs 21: 1-3); to judge not according to appearance but to judge righteous judgments (John 7:24); and to do justice, judgment, and equity (Proverbs 1:2-3). See also “Parable of the Good Samaritan,” Luke 10: 25-37; see, also, Robert F. Cochran, Jr. and Zachary R. Calo, *Agape, Justice, and Law: How Might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge Univ. P., 2017).

¹¹³ Matthew 5:17.

¹¹⁴ Goldwin Smith, *A Constitutional and Legal History of England*, supra, p. 209; Roderick O. Ford, *Jesus Master of Law: A Juridical Science of Christianity and the Law of Equity* (Tampa, FL.: Xlibris Corp., 2015), pp. 423-444.

¹¹⁵ See, e.g., William Goodell, *The Democracy of Christianity* (Vol. II)(New York, N.Y.: Cady and Burgess, 1852), p. 484, stating that “the democracy of Christianity is signally illustrated in the history of the Puritans, and in the effects of their labors, in America.”

¹¹⁶ Romans 13:1-4. See, also, Martin Luther, *Temporal Authority: To What Extent it should be Obeyed* (1523)(“Here you inquire further, whether constables, hangmen, jurists, lawyers, and others of similar function can also be

principles in order to establish just decisions through just laws.¹¹⁸ This same “reason” was conceptualized as primary and fundamental law of all other laws,¹¹⁹ but in theological terms, that same “reason” was also the *Logos* (i.e., the word or the light) of God.¹²⁰ In orthodox Anglican theology and political discourse, the church-state framework had always been but two sides of the same coin.¹²¹

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. There must be those who arrest, prosecute, execute, and destroy the wicked, and who protect, acquit, defend, and save the good. Therefore, when they perform their duties, not with the intention of seeking their own ends but only of helping the law and the governing authority function to coerce the wicked, there is no peril in that; they may use their office like anybody else would use his trade, as a means of livelihood. For, as has been said, love of neighbor is not concerned about its own; it considers not how great or humble, but how profitable and needful the works are for neighbor or community.”)

¹¹⁷ John 17:17 (“Sanctify them through thy truth: **thy word is truth.**”) See, also, `St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

¹¹⁸ Saint Augustine, *Confessions*, supra, pp. 248 – 249 (“This is why the statement in the plural, ‘Let us make man,’ is also connected with the statement in the singular, ‘and god made man. Thus it is said in the plural, ‘after our likeness,’ and then in the singular, ‘after the image of God.’ Man is thus transformed into the knowledge of God, according to the image of him who created him. And now, having been made spiritual, he judges all things—that is, all things that are appropriate to be judged... Now this phrase, ‘**he judges all things,**’ means that man has dominion over the fish of the sea, and over the fowl of the air, and over all cattle and wild beasts, and over the earth, and over every creeping thing that creeps on the earth. And he does this **by the power of reason in his mind...**”)

¹¹⁹ Perhaps this is why the Roman Senator Cicero was able to so succinctly and accurately describe equity and universal moral law in *De Re Publica*, as follows:

There is indeed a law, **right reason**, which is in accordance with nature; existing in all, unchangeable, eternal. Commanding us to do what is right, forbidding us to do what is wrong. It has dominion over good men, but possesses no influence over bad ones. No other law can be substituted for it, no part of it can be taken away, nor can it be abrogated altogether. Neither the people or the senate can absolve from it. It is not one thing at Rome, and another thing at Athens: one thing to-day, and another thing to-morrow; but it is eternal and immutable for all nations and for all time.

¹²⁰ John 1:1-3 (“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”) See, also, Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy....”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

¹²¹ See, e.g., Richard Hooker’s *Of the Laws of Ecclesiastical Polity* (1593), which had a great influence upon English philosopher John Locke.

Hence, the fundamental law in England became the unwritten “law of reason” or the unwritten “law of nature,”¹²² as well as the written “law of God” (i.e., the Sacred Scriptures).¹²³ “It has been often said, indeed, that Christianity is part of the common law of England, and this is due in great measure to the authority of Sir Matthew Hale (*King v. Taylor*, i Vent. 293, 3 Keble 507), Blackstone and other writers, while Lord Mansfield held (*Chamberlain of London v. Evans*, 1767) that the essential principles of revealed religion are part of the common law.”¹²⁴

¹²² See, generally, Goldwin Smith, *A Constitutional and Legal History of England* (New York, N.Y.: Dorset Press, 1990)(providing a detailed history of the “fundamental laws” of the kingdoms of England and Great Britain); and, Lord William Blackstone, *Commentaries on the Fundamental Laws of England* (New York, N.Y.: W.E. Dean Pub., 1840). See, also, “Fundamental laws of England,” Wikipedia Encyclopedia (Online), stating:

In the 1760s William Blackstone described the Fundamental Laws of England in his *Commentaries on the Laws of England*, Book the First – Chapter the First : Of the Absolute Rights of Individuals as “the absolute rights of every Englishman” and traced their basis and evolution as follows:

- Magna Carta between King John and his barons in 1215
- confirmation of Magna Carta by King Henry III to Parliament in 1216, 1217, and 1225
- *Confirmatio Cartarum* (Confirmation of Charters) 1253
- a multitude of subsequent corroborating statutes, from King Edward I to King Henry IV
- the Petition of Right, a parliamentary declaration in 1628 of the liberties of the people, assented to by King Charles I
- more concessions made by King Charles I to his Parliament
- many laws, particularly the Habeas Corpus Act 1679, passed under King Charles II
- the Bill of Rights 1689 assented to by King William III and Queen Mary II
- the Act of Settlement 1701

Blackstone's list was an 18th-century constitutional view, and the Union of the Crowns had occurred in 1603 between Kingdom of England and Kingdom of Scotland, and the 1628 Petition of Right had already referred to the fundamental laws being violated.

¹²³ The unwritten fundamental law in England was also loosely called the “English Common Law,” which can be confusing, because the “English Common Law” should not to be confused with England’s “common law” that is frequently described judge-made rules or decisions handed down in specific cases. Thus, the English Common Law pertains to England’s unwritten constitutional law, which is also called “the fundamental laws of England.” Over time, this unwritten fundamental law, throughout English history, has been reduced to several written documents, beginning with the Magna Carta (1215), the Petition of Right (1628), and the English Bill of Rights (1689). An example of a fundamental law that invokes a higher law of God can be found in the following statement: “All acts against the Law of Reason is Void,” which was enunciated by Chief Judge Edward Coke in *Dr. Bonham’s Case* (1610). Likewise, the American Declaration of Independence (1776), which was a grievance against King George III, is a codification of this “English Common Law” as it was applied to the political conditions in colonial British North America. Throughout English history, several kings were removed from the throne because they purportedly violated the “fundamental laws of England,” including Edward II, Richard II, Richard III, Charles I, and James II. Therefore, the very nature of fundamental law is that it is a divine “higher law” predates human institutions.

¹²⁴ John Marshall Guest, “The Influence of Biblical Texts Upon English Law” (An address delivered before the Phi Beta Kappa and Sigma Xi Societies of the University of Pennsylvania on June 14, 1910)(pages 15-34), p. 16.

CONCLUSION

Western law and jurisprudence is founded upon the Christian theology of the Western Church—and Jesus Christ is at the heart of that foundation. In order to correctly understand that Christian foundation, law students, legal theorists, lawyers, and judges ought to ask, before Christ was born in the flesh, where was he and what were his manifestations? Those divine manifestations constitute, among many other things, the very substance of political science, constitutional law, and secular jurisprudence.

Hence, we are discussing the nature of Jesus Christ as the eternal *Logos* of God—not Jesus of Nazareth as he was born in the flesh, walked upon earth, and preached in ancient Judea. And we are analyzing Jesus Christ as an incorporeal spiritual force that was present with the Eternal Father at the beginning, and who created the world, and everything that was made. Genesis 1:26 says, “And God said, Let us make man in our image... and let them have dominion... over the earth.” The description of God in the plural form demonstrates the nature of the Godhead as plural. The New Testament informs us that Christ was within this Godhead in the beginning;¹²⁵ that this same Christ implanted a law of nature within everything that was made;¹²⁶ and that a law of nature has been communicated to humanity through general revelation by the things created and through divine or special revelation from the prophetic words of the saints.¹²⁷ The Jewish philosopher Philo (20 B.C. – 50 A.D.) found the “image of God” in Genesis 1:27 to mean the “son of God” or the “angel of the LORD” or the *Logos* of God or the power of God that moves upon the earth and controls, intervenes, and shapes human history. Philo identified the Greek *logos* with this divine *Logos* of God, as stated in the Law of Moses (e.g., Deuteronomy 30:14 (“the word is nigh thee”). The Apostle Paul made a similar reference to this *Logos* in his *Epistle to the Romans*.¹²⁸ And as the Greeks were renowned for their search for “wisdom,” Augustine of Hippo accredited them to be lovers of God (i.e., anonymous Christians), because, as he concluded, the Wisdom of God¹²⁹ is Christ. General

¹²⁵ John 1:1-3.

¹²⁶ Romans 1: 19-20.

¹²⁷ Romans 1: 19-20; 2:11-16; 10: 17-18.

¹²⁸ Romans 10: 5-8 (“The word is nigh thee...”)

¹²⁹ That “Wisdom of God” is described in Proverbs 8: 12-36.

wisdom in any field of endeavor (especially in the fields of political science and law) then, is *logos*, and reflects the *Logos* of God (i.e., Christ).

If we now consider Jesus of Nazareth as the *Logos* of God, we must acknowledge not only his incorporeal nature before his birth in the flesh, but also his omnipresence and transparency to all of his human creations through the medium which the ancient Greeks called the *logos*. And if Christ be the *Logos* of God, then he must be found outside of the four corners of the orthodox Christian churches and across all national, language, racial, and religious boundaries! As the divine *Logos*, Christ is simply accessible to anyone—even outcasts—who seeks wisdom and truth.

THE END

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