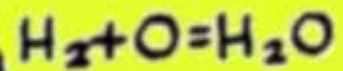


CHRISTOCRACY

$$3:1 \equiv \infty$$



$$T = D \div S$$



$$C^2 = a^2 + b^2$$

$$IQ = \frac{MA}{CA} \times 100$$

$$E = mc^2$$

$$\heartsuit (h \rightleftharpoons w) > (p \rightleftharpoons c)$$

$$3 + 4 = 7$$

AND THE DIVINE SAVIOR'S LAW FOR ALL MANKIND

by

FRANCIS NIGEL LEE

CHRISTOCRACY AND THE DIVINE SAVIOR'S LAW FOR ALL MANKIND

by

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*“Blessed is the man that walketh not in the counsel of the ungodly, ...but his delight is in the Law of the Lord; and in His Law doth he meditate day and night!” (Ps. 1:1-2) “O how love I thy Law! It is my meditation all the day!” (Ps. 119:97) “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God!” (I Cor. 7:19) “I am **not without** the Law of God, **but in the Law** of Christ!” (I Cor. 9:21)*

1. Jesus Christ is the incarnation of the Word or the central Person of the Trinity, and the Triune Father-Son-Spirit has always been in harmony with Himself.¹ He is **all** of His attributes: because He **is** all that He has. He **is** righteous, and He **is** loving, and He **is** good, and He **is** merciful. For He is **all** of His attributes. He is not **just** righteous, but He is **also** love; and He is not **just** good, but He is also merciful. While righteous **too**, God is even **above** righteousness and Law. But He is **never without** righteousness. Neither is He ever **at variance with** His own Law!²

2. Law is given by God for the sake of His creation. He initially created and subsequently fashioned the universe in six days — law-fully! And after creation and formation, it is by law that He now normally governs our present world throughout its continuing duration.³

3. This law-giving God created Adam as His own **law-ful** image.⁴ And even at his very creation, Adam already had the cosmos-embracing Law of God (summarized in Ten Commandments) written on his heart.⁵

¹ Matt. 28:19 & 3:16-17 & II Cor. 13:14 & Ex. 3:6, 14 & 6:3 & John 1:1-5, 14-18 *cf.* Gen. 1:1-3's Triune *Elohim* [or God the Father and the Divine Word (“and God **said**”) and the Spirit of God (moving “on the face of the waters”)]. *Cf.* too F.N. Lee: *Ten Commandments Today!* (London: Lord's Day Observance Society, 1976) and F.N. Lee: *The Covenantal Sabbath* (London: Lord's Day Observance Society, 1972).

² Ex. 34:6-7; *Westminster Confession* (2:1) and *Larger Catechism* (Q.7); *cf.* John Calvin's “*Deus legibus solutus, sed non exlex*” (in Dooyeweerd: *New Critique*, Philadelphia, Presbyterian and Reformed Pub. Co., 1953, I. pp. 93 & 99ff.).

³ Gen. 1; Job:38:33; Ps. 33:6-9ff; 119:89-92; 148:2-6; *Westminster Confession* 5:3k.

⁴ Gen. 1:26-28.

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4. Adam was to dom-inate or to make-a-domain or to carve out a *domus* or a home for himself in our world. He had covenant obligations to the Lord. Accordingly, Adam was to “image” the Creator God and to “make-himself-at-home” or get thoroughly dom-iciled in the universe. For he was to rule-by-law over the whole cosmos — norma-tively!⁶ This covenant or legal obligation between God and man needed to be depicted (both positively and negatively). And this was done by Adam’s Law-ful attitude toward: the tree of life; the tree of the knowledge of good and evil; the sabbath; marriage; family life; and by covenantal social development (in all of its many intricacies and interlacements).⁷

5. Adam was **subject to God’s Law**: he was required to keep the covenant of law-ful works by subduing the entire universe and all of its contents to the glory of God.⁸ But Adam fell into sin. And he did so by transgressing the primordial Law. For he rebelled against the substance of the entire Decalogue — and thereby broke all Ten Commandments simultaneously!⁹

6. However, the Moral Law continued to operate even after the fall and before the time of Noah. And God’s renewed covenant with Noah both before and after the flood reinforced the obligation of keeping the Moral Law — both for Noah himself as well as for all of his descendants too!¹⁰

⁵ Eccl. 7:29 & Rom. 5:12ff & Eph. 4:24 & Rev. 22:14 *cf.*: Gen.2:9, 15-17 (1st Commandment); Gen. 3:22 & Rev. 2:7 (2nd Commandment); Gen. 1:26-28 & Ps. 8:1-9 (3rd Commandment); Gen. 2:1-3 & Heb. 4:1-11 (4th Commandment); Gen. 2:24 (5th Commandment); Gen. 2:9, 17 & Prov. 11:30 & Rev. 22:2 (6th Commandment); Gen. 1:28 & 2:24 (7th Commandment); Gen. 2:17 & 3:11 (8th Commandment); Gen. 2:9, 17 & 3:4, 11-12 & Prov. 15:4 (9th Commandment); and Gen. 3:3-6 & Jas. 1:14-15 (10th Commandment). *Cf.* too Lee: *Ten Commandments*, pp. 4-11.

⁶ Hos. 6:7 margin; Gen. 1:28; 2:15; I Cor. 11:1-5; 14:40; *Westminster Confession* 4:2 & 7:1-2.

⁷ Gen. 2; *Westminster Larger Catechism* Q. 17 & 20; Lee: *Ten Commandments*, pp. 5-11.

⁸ Gen. 1:26-28; Ps. 8; Hos. 6:7 margin; I Cor. 10:31; Heb. 2:5-9 & 4:9-11ff.

⁹ *Cf.* note 5 above with I John 3:4 & *Westminster Confession* 19:1-2 & *Larger Catechism* Q. 92-98 & John Murray (*Principles of Conduct* [Grand Rapids: Eerdmans, 1957]) & Lee (*Ten Commandments*, pp. 5-11) & Fisher and M’Crie (*The Marrow of Modern Divinity* [Glasgow: Bryce, 1902]).

¹⁰ Gen. 6:9, 18, 22 & 1:26-31 & 9:1-9, 16 & Ezek. 14:14, 20 & Rom. 5:12-15. *Cf.* too Acts 15:20, where the **pre**-Mosaic (Adamic and Noachic!) Moral Law required by the universal Adamic and Noachic covenant with all men was re-enjoined (*cf.* Hos. 6:7 margin & Gen. 1:26-2:25 & 6:9f, 18, 22 & 9:1-7, 16). *Cf.* too F.F. Bruce: *The Book of Acts* (Grand Rapids: Eerdmans, 1973), p. 312 n. 40 (on Gen. 9:4 *cf.* Acts 15:20). Interestingly, even the exclusivistic Jewish Talmud concedes that the universal Noachian laws (binding on all Gentiles) basically agree with the Decalogue where they prohibit: murder, idolatry, immorality, robbery, injustice, blasphemy, and intemperance (including eating portions cut from living animals) [thus Hyamson & Silbermann: *Vallentine’s Jewish Encyclopedia* (London: Shapiro, Vallentine & Co., 1938, art.: Laws, the Noachian, p. 375)], *cf.* Acts 15:19-29 & Gen. 5-9. *cf.* too: Gen. 4:1 & 5:29 & Heb. 11:6-7 (1st Commandment); Gen. 5:24 & 6:9 & I Pet. 3:20 (2nd Commandment); Gen. 4:23, 26 (3rd Commandment); Gen. 2:3 & 4:3 margin & 5:29 & 7:4, 10 & 8:6-12, 20-28 (4th Commandment); Gen. 6:4 & 9:22-25 (5th Commandment); Gen. 4:11, 23 & I John 3:10-15 & Gen. 8:17 & 9:21 & Matt. 24:38 (6th Commandment); Gen. 4:19, 23 & 9:1, 18, 19, 21, 22 & Matt. 24:38 (7th Commandment); Gen. 5:29 & 6:21-22 & 9:3 (8th Commandment); Gen. 4:9 & II Pet. 2:5 (9th Commandment); and Gen. 6:2 (10th Commandment). *Cf.* too *Westminster Confession* 19:2 & Lee: *Ten Commandments* (pp. 11-12) and Jude 14-16 [recording that the flood generation was proud and bragadocious and lustful (or guilty of transgressing the 1st and 9th and 7th Commandments)].

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7. Outside the “tents of Shem,”¹¹ even the paganizing descendants of Noah maintained perverted remnants of the Ten Commandments. And in their various post-Noachic national cultures, they still maintain those remnants.¹² Yet for the sake of the on-going reconstruction of human society, God restated His Moral Law afresh in His covenant of grace with Abraham.¹³ And Abraham and his descendants Isaac and Jacob and the twelve patriarchs of Israel were all acquainted with the Moral Law (which the twelve patriarchs took with them into Egypt).¹⁴ Indeed, precisely the desire to keep the Moral Law more effectively — especially the First, Fourth, and Eight Commandments — was one of the main reasons for the Exodus of the Israelites from Egypt!¹⁵

8. Accordingly, the Ten Commandments given at Sinai were not new, but merely a **repromulgation** of a law code **as ancient as man himself**.¹⁶ For example, Exodus twenty's Fourth and Fifth and Sixth and Seventh Commandments are already found firmly rooted in Genesis two.¹⁷ Similarly, the Deuteronomic Decalogue given in the plains of Moab some forty years after the exodus, was not new either — but merely yet another repromulgation of the Moral Law previously (re)promulgated at Mount Sinai¹⁸ (after originally being written on Adam's heart before the fall)!⁵

9. Between Mount Sinai and the plains of Moab, God also gave many **ceremonial and judicial laws**. These laws were distinct from the Moral Law then written on tables of stone by the very finger of God and subsequently preserved exclusively **inside** the ark. Yet the ceremonial and judicial laws gave concrete examples of the application of one or more of the Ten Commandments of the Moral Law **to the people of the ancient Israelites in their own age**. Thus the ceremonial laws, which centrally dealt with worship, applied especially the First through the Fourth Commandments of the Moral Law in a temporary way during that pre-Calvary administration of the covenant of grace. And the judicial laws, which largely dealt with societal regulations, applied particularly the Fifth through the Tenth Commandments of the Decalogue in a political way to the historical situation which

¹¹ Gen. 9:26-27 *cf.* 10:1, 21-25 & 11:16-31 & 12:1-2, 7-8 & 13:4, 18 & 15:1-6 & 17:1*ff.*

¹² Gen. 10:1*ff.*, 25 & 11:4-9 & Deut. 32:8 & Acts 14:11-17 & 17:22-29 & Rom. 1-2; *cf.* Confucius' Golden Rule, the Buddhist Uposatha and Dhamma, Ptahhotep's ancient Egyptian philosophy, and the Accadian Code of Hammurabi, *etc.* *Cf.* too F.N. Lee: *A Christian Introduction to the History of Philosophy* (Nutley, N.J.: Craig Press, 1969), pp. 52-54*ff.*

¹³ Gen. 17:1*ff.*; 18:19; 26:3-5; *cf.* note 14 below.

¹⁴ Gen. 26:3-5, 24-25 & 32:9-12 & 35:1-11, 14-15 & 42:2-6*ff.* *cf.* Heb. 11:8-22 & Acts 7:2-10 *cf.*: Gen. 17:1 & Acts 7:10 (1st Commandment); Gen. 31:19,30 (2nd Commandment); Gen. 22:16 & Heb. 6:13*ff.* (3rd Commandment); Gen. 29:27-28 & 31:23 & 50:10 (4th Commandment); Gen. 19:30-38 & 21:9 & 25:9 & 26:34-35 & 27:21-24, 35 (5th Commandment); Gen. 22:12 & 31:24, 29 (6th Commandment); Gen. 12:11-18 & 19:5-38 & 20:2-15 & 26:9-10 & 34:1-7 & 35:22 & 38:13-24 & 39:7-9 & 49:3-4 *cf.* II Pet. 2:6-8 & Jude 7 (7th Commandment); Gen. 31:32 & 37:28 & 43:1-12 & 44:3-5 & 50:15-20 (8th Commandment); Gen. 12:11,13 & 20:2-9 & 26:7 & 27:24 & 37:10 (9th Commandment); and Gen. 13:10 & 19:15-34 (10th Commandment). *Cf.* too Murray: *Principles of Conduct*; and Lee: *Ten Commandments*.

¹⁵ Ex. 3:6-8 *cf.* Ex. 20:2; Ex. 5:5 margin & 7:25 *cf.* 16:28-29 & 20:8-11 & Deut. 5:13-15; Ex. 1:11 & 3:22 & 11:2 & 12:35 & 20:2, 15 & 21:2-3 & 22:1-7, 12; 23:9; *etc.*

¹⁶ Ex. 19:4-6; 20:8-11 *cf.* Gen. 2:1-3.

¹⁷ Ex. 20:8-14 *cf.* Gen. 2:1-3, 5, 9, 15, 18-25.

¹⁸ Deut. 5:2-22.

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then obtained in ancient Israel.¹⁹ Indeed, both the ceremonial and the judicial laws are grouped together in Deuteronomy chapters 6 to 25 — in the very order of the Commandments in the Decalogue itself as given in Deut. 5:6-21.

10. Both the ceremonial and the judicial laws were indispensable to the true covenant people of God between their arrival at Mount Sinai and their later arrival at Mount Calvary. During that “time between the two mountains,” especially the ceremonial laws foreshadowed Christ’s crucifixion on Mount Calvary and His resurrection shortly thereafter.²⁰ And the ceremonial laws were one of the chief ways in which God revealed Christ’s then-future saving works to His ancient people — before the completion of those works during His own earthly life.²¹ But **after** Calvary, all of the Mosaic ceremonial bloodshedding had to cease!²² Indeed, even **pre**-Mosaic bloodsheddings of a ritualistic or **worshipful** nature (but not of a judicial or **punitive** nature!)²³ were to cease at the cross of Christ.²⁴

11. The New Testament does indeed sometimes mention certain Mosaic practices in such a way as to suggest that Christians are perhaps still to be involved in them. Thus the New Testament too discusses the Levitical priesthood, holy garments, incense, and the avoidance of “unclean” meats.²⁵ But these Mosaic laws are given a new and non-ritualistic meaning by the New Testament writings themselves.²⁶ Only Romanists and other ritualists construe these categories of New Testament texts literalistically — in order to support their present or previous erroneous practices (such as the mass, the priesthood, meatless days, and gaudy paraphernalia, *etc.*). And only the ultrapremillennialistic Dispensationalists believe that these ceremonies will be resurrected in renewed temple worship during the millennium — which they believe will follow the rapture of the saints and the revelation of Jesus Christ from heaven.²⁷ However, consistent Protestantism stands against both of these two erroneous positions. For in both the *Belgic Confession* and the *Westminster Confession of Faith*, Reformed Presbyterianism declares that it was at Calvary that the ceremonial laws were fulfilled and abrogated for ever — although the “moral duties” therein enshrined, are indeed of permanent paedagogical value to us even today!²⁸

12. Entirely different is the case of the Moral Law or the Ten Commandments! For obedience to the Moral Law is God’s requirement of all people of all nations of all religions for all times. Indeed, “the Moral Law doth for ever bind all, as well justified

¹⁹ Ex. chs. 25-31ff.; & chs. 21-23 *cf.* Ps. 147:19-20. *cf.* too Calvin (in F.N. Lee: *Are the Mosaic Laws for Today?* (Tallahassee: Jesus Lives Publications), 1978, paragraphs 14-23.

²⁰ Col. 2 & Heb. 10 *cf.* Lev. 1-16ff.

²¹ Heb. 9-10.

²² Gal. 4:1-22; Eph. 2:13-16.

²³ Gen. 4:3; 8:20; 12:7-8; 15:2, 9; 17:8-10 *cf.* Ex. 4:29; John 7:22. The **non-worshipful** (yet **bloody**!) death penalty, however, continues today even **after** Calvary! *Cf.* note 31 below.

²⁴ Gal. 3:1-29 & 5:1-3; Heb. 12:22f. & 13:10f.

²⁵ I Cor. 5:7; 9:13f.; Rev. 8:3-5f.; 18:2 *cf.* II Cor. 6:17.

²⁶ Acts 10-11; Col. 2:14-23; I Tim. 4:1-5; Heb. 9-10.

²⁷ *E.g.*, Scofield; C.C. Ryrie; Hal Lindsay; *etc.* *Per contra*, *cf.* F.N. Lee: *The Certainty of the Rebuilding of God’s Temple!* (Mississippi Valley Presbytery of the Presbyterian Church in America, 1978).

²⁸ 1562 *Belgic Confession of Faith*, art. 25; 1647 *Westminster Confession of Faith*, 19:3.

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persons as others, to the obedience thereof.”²⁹ Hence, even saved Christians are required to keep the Ten Commandments. And the Spirit of Christ — Who previously wrote these Commandments on Adam’s heart before the fall and on the tables of stone at Mount Sinai — now writes them on the hearts of saved Christians too. More and more, He gives them the grace and the desire to walk according to the entirety of the Decalogue!³⁰

13. What is the status of the **judicial** laws after Calvary and in the lives of modern Christians? Pre-Israelitic judicial laws, being based upon the Ten Commandments, clearly continue after Calvary — according to the canonical books of the **New** Testament!³¹ But what about the status of the **Mosaic** judicial laws — in post-Calvary times? Should the civil authorities in the U.S.A. punish public sabbath desecration — with the criminal penalties imposed in Mosaic and post-Mosaic Old Testament times?³² Should thieves be required to make fourfold or fivefold or sevenfold restitution — as in the commonwealth of ancient Israel?³³ And should modern debts be limited to six years — as was the case during the Mosaic economy?³⁴ What does church history teach us about all of this?

14. Church history teaches us that not only after Calvary but even after the destruction of the nation of ancient Israel in 70 A.D., the “general equity” of the judicial laws continued in the Christian Church as the new Israel of God!³¹ And not only at the nominal christianization of the Roman Empire under Emperor Constantine at the beginning of the fourth century A.D., but even subsequently under Christian Emperors like Justinian, civil codes were established which in large measure reflected the “moral duties” or the “general equity” of the judicial laws of Israel.³⁵ Later, even after the disintegration of the Holy Roman Empire, the first civil laws of all modern Western nations were largely modelled on Biblically-judicial principles, as a result of the widespread *corpus christianum* idea of the later middle ages (*cf.* Charlemagne and the Carolingian revival). This is reflected also in Wycliffe and his Lollards. Later still, after the sixteenth century Protestant Reformation, John Calvin encouraged the imposition of the Biblical punishments for witchcraft and adultery and incest in Geneva.³⁶ So too other early Reformed theologians such as (Calvin’s friends) Bucer

²⁹ *Westminster Confession* 19:5 *cf.*: Matt. 5:19-33f.; Rom. 3:31; 7:10, 12, 13; 13:8-13; Jas. 2:8-12; I John 3:4; Rev. 12:17; 14:12; 21:7-8; 22:14-15.

³⁰ Ezek. 36:25-27; II Cor. 3:3, 10, 16-17; Heb. 8:10; 10:16; *Heidelberg Catechism* Q. 114-115; *Westminster Confession* 19:6-7 (*q.v.!!!*).

³¹ *Westminster Confession* 19:4 & *Larger Catechism* Q. 136d (Gen. 9:6); Gen. 4:6-10 *cf.* Acts 25:11; Gen. 9:1-6 *cf.* Acts 15:20; Eccl. 7:29 *cf.* Matt. 5:17-32; Gen. 19:5-24 *cf.* Rom. 1:26-32 & Jude 6-7; Rom. 2:14f, 21f. *Cf.* too even the Mosaic laws Lev. 6:16 and Deut. 22:8 (in I Cor. 9:13 and I Tim. 5:18). The New Testament Church is the same “people of God” as was Old Testament Israel (*cf.* note 81 below).

³² Ex. 31:14 & 35:2; Num. 15:35; Jer. 17; Neh. 13:15-19 (*cf.* F.N. Lee: *The Sabbath in the Bible* (London, England: Lord’s Day Observance Society, 1966), pp. 19-20).

³³ Ex. 22:1; Prov. 6:31.

³⁴ Deut. 15:1-6.

³⁵ *Westminster Confession* 19:4 *cf.* Justinian’s *Corpus Juris Civilis* (especially his *Codex*).

³⁶ *Cf.* Schipper’s and Dankbaar’s biographies of the 1509-1564 Calvin with the Genevan’s own Commentaries on the relevant Mosaic laws. *E.g.*, Comm. on Ex. 22:18: “The...passage denounces

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and de Chandieu and Bullinger;³⁷ Knox's *Scots Confession* (arts. 14f), De Bres' *Belgic Confession* (art. 25), Olevianus' & Ursinus' *Heidelberg Catechism* (91-115); and Thomas Cartwright³⁸ and Philip Stubbs³⁹ and Henry Barrow⁴⁰ and William Perkins⁴¹

capital punishment upon witches." *E.g.*, Comm. on Deut. 18:10-12: "thus Paul admonishes believers to seek diligently to avoid the sins (*viz.* of divination and astrology and casting spells and witchcrafts and working with charms and conducting seances and wizardry and necromancy, v. 11) which provoke God's wrath against the disobedient. (Eph. 5:6)." *E.g.* Comm. on Deut. 22:22: "It appears how greatly God abominates adultery, since He pronounces capital punishment against it... Nay, by the universal law of the Gentiles, the punishment of death was always awarded to adultery; wherefore it is all the baser and more shameful in Christians not to imitate at least the heathen!" *E.g.* Comm. on Lev. 18:6: "If it be objected that such marriages are not prohibited to us in the New Testament, I reply that the marriage of a father with his daughter is not forbidden [there]...; but shall it therefore be lawful for those who are near of kin to form promiscuous connexions?" *E.g.* Comm. on Deut. 13:5: "In a well constituted polity (or political government), profane men are by no means to be tolerated, by whom religion is subverted... And what wonder if God should command magistrates to be the avengers of His glory, when He neither wills or suffers that thefts, fornications, and drunkenness should be exempt from punishment... Capital punishment shall be decreed against adulterers..., for we must needs abide by His inviolable decree!" *E.g.* Calvin's letter to Farel, April 1545: "Rene's...wife admitted that she poisoned eighteen people, and he himself about four or five. At his capital punishment, the power of the Lord was wonderfully revealed... Both of them died joyfully in very great assurance of faith and with clear evidence of repentance!" (Schippers: *John Calvin*, Kampen Netherlands, Kok, 1959, p. 92). For further details of Calvin's views on these and other judicial matters, *cf.* especially F.N. Lee: *The Mosaic Laws Today!* (paragraphs 15-23 & 76-79).

³⁷ Calvin & Chandieu: *French Confession* ch. 39f; Henry Bullinger (1504-1575): *Second Helvetic Confession* (ch. 12); *Antiquissima Fides et Vera Religio* (1541), translation Coverdale, Cambridge, University Press, 1884, p. 47ff.; *cf.* his *Decades* or *Fifty Years of Sermons* [first printed in 1587] (Cambridge University Press, 1843, p. 282): "There is much written also in the law concerning civil polity, ordinance, judgment, to live peaceable and well in city and land; of buying and selling, of war and peace, of inheritance and properties, of laws matrimonial, of the punishment of the wicked, of the judgment and council, of lending and borrowing, *etc.*; it is no news at all, and serveth altogether for the declaration of the six commandments of the second table (of the Decalogue)... Such laws and rules to live in peace, in a civil order and virtue, have also the good holy fathers had from the beginning of the world written in their hearts by God Himself. Now hath God also caused all to be comprehended in writing by Moses, to the intent that the world might have all more clearly and perfectly, and that no man might excuse himself of ignorance... The substance of God's judicial laws is not taken away or abolished, but...the ordering and limitation of them is placed in the arbitrement of good Christian princes." See too M. Bucer, as cited in *The Journal of Christian Reconstruction* V:2 pp. 11f.

³⁸ T. Cartwright's *Second Reply to Archbishop Whitgift*, 1575 (in *Works of John Whitgift*, Cambridge University Press, 1851, I, p. 270): "And as for the judicial law, forasmuch as there are some of them made in regard of the region where they were given, and of the people to whom they were given, the prince and magistrate, keeping the substance and equity of them (as it were the marrow), may change the circumstance of them, as the times and places and manners of the people shall require. But to say that any magistrate can save the life of blasphemers, contemptuous and stubborn idolators, murderers, adulterers, incestuous persons, and such like, which God by His judicial law hath commanded to be put to death, I do utterly deny, and am ready to prove." *Cf.* too note 44 below.

³⁹ P. Stubbs' *Anatomie of Abuses* (1583), as quoted in Rodgers' *Exposition of the Thirty-nine Articles*, Cambridge University Press, 1854, p. 91): "S. What kind of punishment would you have appointed for these notorious bloody swearers? P. I would wish (if it pleased God) that it were made death: For we read in the Law of God, that whosoever blasphemeth the Lord, was presently stoned to death without all remorse. Which law judicial standeth in force to the world's end."

⁴⁰ H. Barrow's *Discovery of the False Church*, 1590 (as cited in Rodger's *op. cit.*, p. 90): "But the statutes and judgments of God which are delivered and expounded unto us by His holy prophets, endure for ever; the pure wisdom, the upright justice, the true exposition and faithful execution of

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and John Wollebius⁴² and William Ames⁴³ are all good examples of the many consistent Protestants who regarded the “moral substance” of the judicial laws of Israel as still binding in the world today.

15. Consequently, even those early seventeenth century American Calvinists known as the Pilgrim Fathers zealously applied many of these judicial laws of ancient Israel in their own civil affairs. This was done not only by the Rump Parliament in England, but also by the signatories of the Mayflower Compact in Plymouth Colony,⁴⁴

His Moral Law: which laws were not made for the Jews' estate only...but for all mankind, especially for all the Israel of God (or the Christian Church!); from which laws it is not lawful in judgment to vary or decline either to the one hand or to the other.” Cf. too note 81 below.

⁴¹ W. Perkins, *circa* 1600. Cf. R.H. Robbins' *Encyclopedia of Witchcraft and Demonology* (New York: Crown, 1959), p. 382, which cites Pickering on the views of his contemporary William Perkins “that the witch truly convicted is to be punished with death, the highest degree of punishment, and that by the law of Moses, the **equity** whereof is **perpetual**.”

⁴² John Wollebius' *Compendium Theologiae Christianae*, 1626 (as quoted in ed. J.W. Beardslee's *Reformed Dogmatics* [New York: Oxford, 1965], p. 10: “The political law dealt with the civil constitution of the Jews... In those matters on which it is in harmony with the Moral Law and with ordinary justice, it is binding upon us.”

⁴³ W. Ames' *De Conscientia* (On the Conscience), 1630 (Amsterdam: Wormser), 1896, p. 78: “Should heretics be punished by the Civil Magistrate? Heretics should be restrained from all godly people... The place and the office of the Magistrates requires them to oppose vicious disturbers with the Sword or public and external force when necessary, Rom. 13:4... But if they are also public blasphemers, and obstinate and unreasonable in their blasphemies, they can also receive the death penalty...Lev. 24:15-16...” Pp. 262-263: “The laws concerning the return of borrowed and owed goods, concerning just weights and measurements, concerning the wages of the labourer, and concerning many other similar things not expressed in the Ten Commandments, are not more judicial or less moral and natural than is the command **thou shalt not steal**, etc... The laws considered judicial but whose forms exhibit no particularly Jewish character, belong to the affairs of other nations and all participate in that Moral and Natural Law common to all nations.” Ames is also strong on restitution (pp. 271-273), quoting Num. 5:7-8 & Luke 19:8 & Ex. 22:17 & Deut. 22:29. Right after “the mutual duties of governments and subjects” (pp. 316-321), he defends “the fairness of the Mosaic laws which supplement the Fifth Commandment,” namely Ex. 22:28 & 21:15-17 & Lev. 20:9 (cf. Matt. 15:4 & Mark 7:10 & Rom. 1:26-27 [32] & I Tim. 1:9!) & Deut. 21:18-21 & 17:12 (pp. 321-324). He also defends “the fairness of some of the Mosaic Laws belonging to the Sixth Commandment,” namely Ex. 21:14 & Deut. 19:19 & Ex. 21:21, 26, 20, 21, 28 & Deut. 22:6-7 & Ex. 23:19 & 34:26 & Deut. 14:21 & Lev. 7:26 & 17:10 & 19:26 & Deut. 12:16, 23 & Ex. 21:13 & Num. 35:11, 25 & Deut. 19:2, 4 & Num. 35 & Deut. 19 & Ex. 21:14 (pp. 340-343). He further discusses “the Laws of Moses relating to the Seventh Commandment,” namely Deut. 24:1 & Num. 5:11 & Deut. 21:15-16 & 25:5 & Lev. 18:16 & Num. 36:8 & Deut. 7:3 & Ex. 21:7, 13-14 & Lev. 21:9 & Deut. 22:22 (pp. 362-364). Then, under the “Eighth Commandment,” he deals with Gen. 1:28 & 2:15 & Ex. 21:18-19 & 22:25 & Lev. 25:35-36 & Deut. 23:19-20 & 23:24-25 & Lev. 25:35-36 & Deut. 23:19-20 & 23:24-25 & Ex. 22:7, 1, 4, 2, 3, & Deut. 15:4 & Ps. 8:7 (pp. 364-401). And finally, under “Public Verdicts, the Judge, the Prosecutor, Witnesses, the Advocate, and the Accused,” Ames deals with Deut. 17:8 & 25:1 & 13:14 & 21:1 & 22:14 & Deut. 1:17 & 16:19 & Ex. 23:3 & Lev. 19:15 & Deut. 16:19 & Num. 35:20 & Deut. 17:16 & Lev. 19:13-15 & Ex. 23:4 & Deut. 19:16-18 (pp. 409-420), etc.

⁴⁴ For the Rump Parliament, see *JCR* V:2:37. Also see T. Hutchinson: *The History of the Colony and Province of Massachusetts Bay* (New York: Kraus Reprint, 1970 [1736-1764], II, p. 354). Of Plymouth Colony, he says that “Cartwright, who had a chief hand in reducing Puritanism to a system, held that the magistrate was bound to adhere to the judicial laws of Moses, and might not punish or pardon otherwise than they prescribed, and him the Massachusetts people followed.” For Cartwright's views, see note 38 above.

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by John Cotton and Thomas Shepard and John Eliot in New England,⁴⁵ in the New Haven Connecticut Colony,⁴⁶ and also in the early laws of Massachusetts.⁴⁷ Almost simultaneously, leading Westminster Assembly theologians such as Samuel Rutherford⁴⁸ and George Gillespie⁴⁹ and John Owen⁵⁰ all stoutly insisted on applying the “general equity” of the judicial laws to the society of their own day and age; and their *Westminster Confession* itself (19:3-5) also upheld both the “moral duties” of the abrogated ceremonial laws as well as the “general equity” of those “sundry judicial laws” which expired in A.D. 70 — upheld them for directives in the affairs of

⁴⁵ J. Cotton's *Abstract of the Laws of New England, as They are now Established*, 1641 (Boston: S. Hall, 1789, pp. 173-187), is chiefly a concatenation of Mosaic and other Biblical laws such as: Deut. 1:13-17; (Eccl. 10:17; Jer. 30:21; Josh. 24:1;) Num. 11:14-16; Deut. 17:8-9; 12:5; Ex. 23:35-37; (Prov. 24:5;) Ex. 18:22; Deut. 16 & 18; (Jer. 36:10-12); Acts 5:26-27; Deut. 14:28; Num. 12:14-15; Ex. 21:15-17; Lev. 20:9; Ex. 21:12-13; Num. 35:16-33; (Gen. 9:6;) Lev. 20:10; Deut. 22:22-27; Lev. 20:18-19; Deut. 22:20-21; Ex. 21:16; Deut. 22:25; Ex. 21:18-19; Lev. 24:19-20; Ex. 21:26-27; 22:1, 4; 22:2; 20:10-11; (II Sam. 20:18-19;) Deut. 20:2-8; 24:5; 23:9, 14; (II Chr. 25:7-8;) Deut. 20:14, 19-20; Num. 31:27-29, 47; (Isa. 33:22;) *etc.* For Thomas Shepard and John Eliot, see *JCR* V:2:35f & VI:1:130f.

⁴⁶ Cf. ed. C. Hoadly: *Records of the Colony and Plantation of New Haven from 1638 to 1649* (Hartford, Conn.: for the Ed., 1857), pp. 69, 130: “March 2, 1641/2: And according to the fundamental agreement, made and published by full and general consent, when the plantation began and government was settled, that the judicial law of God given by Moses and expounded in other parts of Scripture, so far as it is a hedge and a fence to the Moral Law, and neither ceremonial nor typical nor had any reference to Canaan, hath an everlasting equity in it, and should be the rule of their proceedings... April 3, 1644: It was ordered that the judicial laws of God, as they were delivered by Moses...be a rule to all the courts in this jurisdiction in their proceedings against offenders.” Cf. to note 72 below.

⁴⁷ Cf. Hutchinson: *op. cit.*, I, pp. 367, 371ff., who points out that the 1648 Massachusetts Code, like the law of England of that time, regarded murder and sodomy and witchcraft and arson and child rape as capital crimes. The Code also extended capital punishment to idolatry, blasphemy, kidnapping, perjury intending to bring about the death of another, unprovoked cursing or striking of parents by children over sixteen, and adultery (in respect of which several were put to death). If repeatedly perpetrated, several lesser crimes were also capital. And “Josias Plaistowe, for stealing four baskets of corn from the Indians, was ordered to return them eight baskets,” *cf.* Ex. 22:4!

⁴⁸ S. Rutherford: *Lex Rex, or the Law and the Prince*, 1644 (Edinburgh: Ogle & Oliver & Boyd, 1843), pp. 4-6 & 72-96, *etc.*, quoting Ex. 22:7 & Deut. 17:14-15 & Ex. 18:21 & Deut. 1:16-17 & Num. 5:31-32 & Deut. 32:9 & 28:32 & Ex. 22:8-9 & 4:16 & Deut. 19:6-7 & Ex. 22:7-9 & 23:26 & Num. 25:5 & Deut. 17:19-20 & 1:15, 13 & Num. 11:14-15 & Ex. 24:1 & Deut. 5:23 & 22:16 & Num. 11:14, 17, 16 *etc.*, as authority for **modern** political practices!

⁴⁹ G. Gillespie: *Aaron's Rod Blossoming*, 1646 (Edinburgh: Ogle, Oliver & Boyd, 1844, I:1): “I know some divines hold that the judicial law of Moses, so far as concerneth the punishments of sins against the Moral Law, idolatry, blasphemy, Sabbath-breaking, adultery, theft, *etc.*, ought to be a rule to the Christian magistrate; and, for my part, I wish more respect were had to it, and that it were more consulted with.”

⁵⁰ J. Owen (1652): *Works* (London: Banner of Truth, 1967, VIII, p. 394): “Although the institutions and examples of the Old Testament, of the duty of magistrates in the things and about the worship of God, are not, in their whole latitude and extent, to be drawn into rules that should be obligatory to all magistrates now, under the administration of the gospel — and that because the magistrate then was ‘*custos, vindex, et administrator legis judicialis et politiae Mosaicae*’ (or ‘guardian, vindicator, and manager of the judicial law and of the Mosaic constitution’) from which most think we are freed — yet doubtless there is something moral in those institutions which being unclothed of their Judaical form, **is still binding to all** in the like kind, as to some analogy and proportion. Subduct from those administrations what was proper to and lies upon the account of the church and nation of the Jews, and what remains upon the general notion of a church and nation **must be everlastingly binding.**”

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mankind even today. As Samuel Bolton wrote in 1645: “That part of the judicial law which was typical of Christ’s government has ceased, but that part which is of common and general equity remains still in force. It is a common maxim: those judgments which are common and natural, are moral and perpetual.” No wonder, then, that John Witherspoon — President of Princeton and Signer of the U.S. *Declaration of Independence* in 1776! — wrote that it was “very proper” for the (eye for an eye) *lex talionis* and many other things to be “copied from the law of Moses into the laws of modern nations.”⁵¹

16. However, the evil influence (both in America and everywhere else) of the viciously anti-christ-ian French Revolution of 1789 all but destroyed the handed-down faith of the Pilgrim Fathers! Yet even in the teeth of the subsequent spread of atheism in political life worldwide, famous nineteenth century **Southern Presbyterian** theologians courageously stood against the stream! Men like Robert Lewis Dabney (who advocated capital punishment for adultery *etc.*)⁵² and William Swain Plumer (who upheld the Biblical laws against debt and usury and incest)⁵³ and William Symington in his *Messiah the Prince* — resisted the increasing flood of lawlessness. And more recently still, in **Germany** Noth and Paeschke, in **Holland** Aalders and Koffieberg and Rothuizen and Smeenk and Van Ruler, in **South Africa** Engelbrecht and Van Rooyen, and in the **United States of America** Carl F.H. Henry and Cornelius Van Til and John Frame of Westminster Theological Seminary,⁵⁴ have all redirected our attention toward a new consideration of the abiding value of the Mosaic laws.

⁵¹ Samuel Bolton: *The True Bounds of Christian Freedom* (London: Banner of Truth Trust, 1964 rep., p. 56). Too, John Witherspoon: *Works* (Philadelphia: Woodward, 1800), III, p. 356ff.

⁵² Dabney: *Lectures in Systematic Theology*, 1878 (Grand Rapids, Zondervan, 1976), pp. 403, 407-408.

⁵³ Plumer: *The Law of God, as Contained in the Ten Commandments, Explained and Enforced* (Philadelphia: Presbyterian Board of Education), 1864, pp. 505, 520, 524-525.

⁵⁴ Cf.: M. Noth: *The Laws in the Pentateuch and Other Studies* (Edinburgh, Scotland: Oliver & Boyd), 1966; B. Paeschke: *The Dialogical Structure of Theocracy* (Ph.D. diss.: Goettingen, Germany), 1961; Koffieberg: *The Mosaic Law and its Present Social Significance*; C. Smeenk: *Christian Social Principles* (Kampen, Netherlands: Kok), 1934, Vols. I-II; W. Aalders: *Theocracy or Ideology? The Dilemma of Contemporary Christianity* (The Hague, Netherlands: Voorhoeve), 1977; G. Th. Rothuizen: *Primus Usus Legis — A Study concerning the Civil Use of the Law* (Nijkerk, Netherlands, Th.D. diss.) 1947, and *Manifestation of Christ in the World* (in ‘Bekennen und Bekenntnis,’ Heft 3), 1956; B. Engelbrecht: *Backgrounds and Basic Structures of the Theocratic Vision* (Ph.D. diss.: University of Cape Town, South Africa), 1963; J.H.P. Van Rooyen: *Church and State — a Comparison Between Kuyper and Van Ruler* (Ph.D. diss.: Utrecht, 1964 [from the University of Stellenbosch, South Africa]; Carl F.H. Henry (see note 94 below); C. Van Til (see note 85 below); T.F. Hommes: *Sovereignty and Saeculum. Arnold A. Van Ruler’s Theocratic Theology* (Ph.D. diss., Harvard University, Cambridge Massachusetts), 1966; J. Frame: *Book Review of Theonomy in Christian Ethics* (Asheville, N.C.: ‘The Presbyterian Journal,’ Aug. 31, 1977, p. 18): “But even if Israel is unique, even if its legal structure is not as such to be **reproduced** by modern governments, still Christians will have to address the question of what constitutes political justice today. The alternative is political impotence... Where is such political wisdom to be found? It might turn out that our search will lead us after all to a closer imitation of the old covenant order, not out of Biblio-theological necessity, but out of a general Christian political wisdom; for ‘what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you (Israel) this day?’ (Deut. 4:8).”

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17. For example, it has quite recently again been noted (by Prof. Dr. A.A. Van Ruler of the Netherlands) that “the whole of existence proceeds from the Torah (or the Pentateuch): marriage, sexuality, property, law, punishment, government, *etc.* If the life of the individual and of society is to be arranged in accordance with the knowledge of the Lord and His salvation and His Law, we will have to apply the Mosaic Law and to impose it upon the nations of the earth... The whole Torah returns in our Christian existence; but it returns in a divine way (through the incarnation of God the Son)... Therefore we will have to refrain from the narrowness and the rigidity of the sect, which knows only of the continuity (but not of the development of the Torah in New Testament times)... We have to stand amid history and to remain open to every new historical situation... We must act according to the times and opportunities... For example..., in the Mosaic Law the death penalty applies even to homosexuality. We cannot do this right now. Our society does not tolerate that divine holiness! But we may not say that we are too civilized to do this. We would do better to lament about the level of unholiness of our own society — even as we take the weakness of our times into account!”⁵⁵

18. Moreover, even as “the righteousness of the Law is established in our flesh by the Spirit (Rom. 8:4 and 3:31), this is **no mere resurrection** of the Mosaic Law.” It is, of course, quite true, “as Zahn points out, that ‘Christian morality is nothing other than the spiritual Law of Moses as renewed by the Spirit of Christ.’” But at the same time, “so much has happened since the Mosaic Law, that **it cannot suffice** as regards morality, liturgy, church order, political science, and sociology.” Yet nevertheless, “the entire Mosaic Law, the entire Pentateuch, ...as these are described in the Old Testament, ...are so inwardly connected with the Decalogue, that the latter cannot be isolated from their company... The Mosaic Law... has typical significance for all political and cultural and missionary work... The Decalogue and the Pentateuch and the Old Testament form ‘the stronghold against the ancient sins of heathenism’ (thus Bergema, *The Old Testament and Missions*, p. 121). The apostolic task of christianizing (the nations) therefore immediately affects the civil law, the economics, and the sociology” of the heathen. And even though this Great Commission’s “attack is only partially successful, and even though the Mosaic Law can be introduced only to a certain extent according to the times and opportunities” available, nevertheless, “**the principles and basic guidelines**” of “the civil parts of the Mosaic Law” would be “directly transferable to a christianized society.” For “the christianization of the state and of society and of culture is a dream...which zealously and lovingly consumes the heart of everyone who knows the Lord!”⁵⁶

19. What do the Scriptures of the New Testament tell us about the place of the judicial laws in the life of the Christian community in particular and of the various nations in general? That place is to be determined by the degree to which the “general equity” of the Ten Commandments can be inculcated in the life of the people of God

⁵⁵ A.A. Van Ruler: *The Meaning of the Mosaic Law*, 1947, in *Theological Works* (Nijkerk, Netherlands: Callenbach), 1969, Vol. I, p. 143.

⁵⁶ A.A. Van Ruler: *The Fulfillment of the Law*, Nijkerk: Callenbach, 1974, pp. 291, 523, 532-533.

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at that place and time!⁵⁷ Christian individuals and Christian social groupings in general (such as Christian families and Christian churches and Christian colleges) are to promote righteousness. But even the **state itself** (though in its own characteristic way) is to encourage those that are good — and to punish evil doers!⁵⁸ Thus, as S.G. DeGraaf has rightly stated in his book *Christ and the World*⁵⁹ : “The terrain of the state...is to **maintain** the existing legal order...and to **create** the (new) legal order... In the Sermon on the Mount, Christ develops the Law of His Kingdom, which is none other than the Law of the Ten Commandments, and indeed the only correct application thereof... That Kingdom has now appeared here on earth, precisely so that God’s rule can be restored in this world... The existence of this legal order should be seen as a fruit of the cross of Christ... The state serves the risen Christ by **maintaining** the legal order to the extent it is in agreement with the Law of God... The state is to maintain the whole of the Law of God. But she can only do this to the extent that the Law of the Lord is able to find expression in the legal order of that state.”

20. However, S.G. DeGraaf continues,⁵⁹ “the state’s **enactment** of positive law is conducted in co-operation with the **political representatives** of the nation... The state must pay regard to history and tradition! It cannot change the whole law all at once! It should not act in a revolutionary way...! The state must fully weigh the condition of the nation... The state should never float above the people... Even where the state is convinced that the Law of the Lord so requires, it will not always be able to express that requirement in the form of a statute — because such a law would not find sufficient support in the conscience of the nation.” Yet “at the coming elections, we need to be fully aware that we are battling under the Lordship of Him unto Whom the Father has given all power in heaven and earth! Only when the people see that they are serving Christ and marching under the banner of our Redeemer, will that people be willing (to serve Him fully) in the day of His power (Ps. 110)!”

21. Now there are **many NEW** Testament examples of Old Testament Mosaic laws that were in force **AFTER** Calvary!⁶⁰ It is true that the New Testament **application** of

⁵⁷ Cf. *Westminster Confession* 19:4-7, which quotes: Ex. 21:1-22:29; Gen. 49:10; I Pet. 2:13-14; Matt. 5:17, 38-39; I Cor. 9:8-10; Rom. 13:8-10 (cf. Jas. 1:25; 2:8-12; Deut. 5:32; 10:4; Ex. 34:1); Eph. 6:2; I John 2:3-8; Matt. 5:18; Rom. 3:31; 6:14; Gal. 2:16; 3:13; 4:4-5; Acts 13:39; Rom 8:1; 7:12, 22, 25; Ps. 119:4-6; I Cor. 7:19; Gal. 5:14, 16, 18, 19, 20, 21, 22, 23; Rom. 7:7; 3:20; James 1:23-25; Rom. 7:9, 13, 24; Gal. 3:23; Rom. 7:24-25; 8:3-4; Ps. 119:101, 104, 128; Ezra 9:13-14; Ps. 89:30-34; Lev. 26:1-14; II Cor. 6:16; Ps. 37:11; Matt. 5:5; Ps. 19:11; Gal. 2:16; Luke 17:10; Rom. 6:12, 14; I Pet. 3:8-12; Ps. 34:12-16; Heb. 12:28-29; Gal. 3:21; Ezek. 36:27; Heb. 8:10; Jer. 31:33.

⁵⁸ Presbyterian Church in America’s 1973-1977 version of the *Westminster Confession* 23:1a & 2c cf. 24:4h & 6p.

⁵⁹ S.G. DeGraaf: *Christ and the World* (Kampen, Netherlands: Kok), 1939, pp. 123ff.

⁶⁰ Cf. the Bible texts mentioned in *Westminster Confession* 19:4g & 20:4q & original r en original 23:3f and *Westminster Larger Catechism* Q. 120pqrs & 136cdefg & 139q & 151.3wx with: **Acts 7:38, 53** (cf. Ex. 21:1 & Deut. 33:2); **Acts 23:3** (cf. Lev. 19:35 & Deut. 25:1-2); **Acts 23:5** (cf. Ex. 22:28); **Acts 18:14-15 & 23:6, 9, 29 & 25:7-11, 19, 25 & 26:31-32 & 28:18** (as contrasted with capital offences such as **adultery and unchastity**, Lev. 20:10 & Deut. 22:21-23; **apostasy**, Lev. 20:2 & Deut. 13:6, 17 cf. II Pet. 2:15-16 & Num. 22:5 & 25:2 & 31:16 cf. Jude 11, 13 & Rev. 2:14; **bestiality**, Ex. 22:19 & Lev. 18:23 & 20:15-16 cf. Rom. 1:16-32; **blasphemy**, Lev. 24:10-16 cf. II Pet. 2:10-11 & Jude 8-10ff & Rev. 13 & 17-18; **homosexuality (Lesbianism and Sodomy)**, Gen. 19 & Lev. 18:22-23 & 20:13-16 cf. Rom. 1:26-32 & II Pet. 2:6 & Jude 7-13; **incest**, Lev. 20:11, 14 cf. I

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the Old Testament judicial laws is sometimes surprising.⁶¹ Yet those Old Testament judicial laws themselves provide an objective and reliable indication of how we should apply the Ten Commandments on which they are based — while both Romanism and semi-Romanistic pseudo-Protestantism (in their nebulous yet central appeal to “general revelation”)⁶² do not! Similarly, the Scriptural and orthodox-Protestant appeal by the *Westminster Catechism*⁶³ and by Abraham Kuyper⁶⁴ to Deuteronomy 22:8 in terms of the Sixth Commandment, is far more helpful to Christian politicians and housing authorities today than is the world-flight cop-out of other-worldly neo-pietism. For the latter divorces these so-called “secular” things from the so-called “sacred” matters to which it wrongly restricts itself.⁶⁵ Pietism forgets all about the “light of nature” and the “law of nature” (or “general revelation”) repeatedly mentioned in Scripture as well as in the *Westminster Confession*.⁶⁶ But Romanism forgets that the “light of nature” is only of any value since the fall to the extent to which man faithfully interprets it in the light of the “special revelation” now inscripturated in the infallible Bible.⁶⁷ The faithful or unfaithful character of man’s understanding of this “law of nature” in specific cultures and cases must be evaluated. But this can only be done by evaluating it against the criterion of **Scripture** in general and the **Ten Commandments** in particular (and the Old Testament **judicial laws** more especially still — as Scripture’s very own **application** of the Decalogue in the life of God’s ancient people!)⁶⁸

Cor. 5:1ff; **incorrigible juvenile delinquency**, Ex. 21:15-17 & Deut. 21:20ff cf. II Tim. 3:2 & Matt. 15:4 [in *Westminster Larger Catechism* Q. 128y]; **murder**, Ex. 21:12 & Num. 35:31 cf. I Tim. 1:9-13; **rape**, Deut. 22:25; **sabbath desecration**, Ex. 31:14 & 35:2 & Num. 15:32ff; and **witchcraft**, Ex. 22:18 & Lev. 20:27 & Deut. 13:5 & 18:20 etc.; **Rom. 1:24-27, 32** (cf. Lev. 18:22-23 & 20:13, 16); **Rom. 10:6-8** (cf. Deut. 30:12-14); **Rom. 12:19** (cf. Lev. 19:18 & Deut. 32:35); **Rom. 13:4** (cf. Gen. 9:5ff & Num. 35); **Rom. 13:9** (cf. Lev. 19:18 & Deut. 12:28); **I Cor. 9:8-9** (cf. Deut. 25:4); I Cor. 9:13ff (cf. Lev. 6:16); **I Cor. 10:5** (cf. Num. 14:29); **I Cor. 10:6** (cf. Num. 11:4); I Cor. 10:9 (cf. Num. 21:6); **I Cor. 10:10** (cf. Num. 14:37); I Cor. 14:34 (cf. Gen. 3:16ff); **II Cor. 6:14** (cf. Deut. 7:2-3 & 22:10); **II Cor. 6:16** (cf. Ex. 29:45 & Lev. 26:12); **II Cor. 13:1** (cf. Num. 35:30 & Deut. 17:6); **Gal. 3:10** (cf. Deut. 27:26); **Gal. 3:12** (cf. Lev. 18:5); **Gal. 3:13** (cf. Deut. 21:23); **Gal. 5:14** (cf. Lev. 9:18); **I Tim. 5:18** (cf. Deut. 25:4); **I Tim. 5:19** (cf. Deut. 19:15); **Heb. 3:17-4:2** (cf. Num. 14:22, 30); **Heb. 10:26-29** (cf. Num. 15:30); **Heb. 10:30** (cf. Deut. 8:5); **Heb. 12:10** (cf. Lev. 11:44); **Heb. 12:29** (cf. Deut. 4:24); **Heb. 13:15** (cf. Lev. 7:12); and **I Pet. 1:16** (cf. Lev. 11:44); etc. Cf. too **Matt. 5:44** (cf. Ex. 23:4-5); **Matt. 15:4** (cf. Ex. 22:28); **Luke 12:47-48** (cf. Deut. 25:2-3 & II Cor. 6:5 & 11:23-24); **Luke 19:8** (cf. Ex. 22:1); **Luke 23:41** (cf. Deut. 21:22); **Acts 23:5** (cf. Ex. 22:28); **Rom. 12:19** (cf. Lev. 19:17-18); **Rom. 12:20** (cf. Ex. 23:4-5). And cf. too Lee: *Are the Mosaic Laws for Today?* (paragraphs 75-95).

⁶¹ E.g. I Cor. 9:8-13 and I Tim. 5:18 (quoting Lev. 6:16 and Deut. 25:4).

⁶² Cf. the Aquinas-Butler evidentialistic system of apologetics.

⁶³ *Westminster Larger Catechism* Q. 135f.

⁶⁴ Cf. A. Kuyper: *E Voto Dordraceno* (Amsterdam: Wormser), 1894, IV, p. 191ff.

⁶⁵ Cf. Lee: *A Christian Introduction to the History of Philosophy*, and *The Central Significance of Culture* (Nutley, N.J.: Presbyterian and Reformed Pub. Co.). 1976, pp. 55-60.

⁶⁶ Pss. 19 & 119 & Acts 14 & 17 & Rom. 1 & 2 cf. *Westminster Confession* I:1a, 6o; 10:4s; 20:4q; 21:1a, 7k; *Larger Catechism* 2c & 60q.

⁶⁷ *Westminster Confession* I:1d, 10z & *Larger Catechism* 2-3 cf. Gen. 1-3 & Acts 14:17f. & 17:23-28 & Rom. 1:19-21 & 2:14-18 & Deut. 4:2f, 10f & Isa. 8:18-20 & Matt. 5:17-18 & II Tim. 3:15-17 & II Pet. 1:19-21 & 3:15-17.

⁶⁸ Isa. 5:18-20 & Pss. 19 & 119 & Matt. 22:39f. & Rom. 13:8-10 & Jas. 2:8-12.

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22. The history of the response of God's people to the Fourth Commandment serves to illustrate this. Sabbath-breaking by God's people was wrong even **prior** to Sinai.⁶⁹ Indeed, one of the main reasons for the Exodus, was to make it **possible** for God's people **again** to keep the sabbath after being liberated from their slavery in Egypt⁷⁰ — and then to **require** them not to desecrate it even in civic life.⁷¹ So too, even later, enslaved Christians often found it very difficult if not impossible to keep the sabbath in public life before the time of Emperor Constantine (who enacted civil laws giving them this relief). And later still, when sabbath-desecrating King James issued his Sunday *Book of Sports* in 1618, the Pilgrim Fathers left England via Holland for America (where they established strict sabbath laws under New England statesmen). The seventeenth century Connecticut Governor Theophilus Eaton, for example, enacted⁷² that “whosoever shall profane the Lord's day, or any part of it, by work or sport, shall be punished by fine or corporally. But if the court, by clear evidence, find that the sin was proudly, presumptuously, and even with a high hand, committed against the command and authority of the blessed God, such person therein despising and reproaching the Lord shall be put to death. Num. 15:30-36.” Accordingly, it is high time modern American Christians started using their full influence in working toward tightening up many of the disused old American laws⁷³ against sabbath desecration and many other crimes so sinfully now being perpetrated in our own day and age!⁷⁴

23. It would seem, then, that modern Christians too are obliged to work (in an anti-revolutionary and a reformatory way) for the public recognition of **all** of the Ten Commandments in the life of their nation and of the whole world — at all times and in all places! For both the **Great Commission**⁷⁵ and the “moral duties” and “general equity” of the **Decalogue** “doth require” concrete application in the life of individuals **and** of nations.⁷⁶ But nowhere else in this sin-stained universe than precisely in the “judicial laws” of the Old Testament (as supplemented by the further injunctions of the New Testament) can we find inspired examples of **how** the Ten Commandments can best be applied in the life of a nation!⁷⁷ Possibly the extent to which and the speed with which the “moral duties” enshrined in these “judicial laws”⁷⁸ can and should be applied today, will differ from time to time and from one culture to another. But the

⁶⁹ Gen. 2:1-3; 4:3 margin; 8:6-12; 29:20-30; Ex. 5:1, 5, 8,; 7:25; 12:6, 15; 16:4-30.

⁷⁰ Ex. 16:3-6; 20:8-11; Deut. 5:12-15.

⁷¹ Ex. 31:13-18; 35:2-3; Num. 15:32-36; Jer. 17:19-27; Ezek. 20:12-21; Neh. 13:15-22; Matt. 24:20; Heb. 4:9-11 *cf.* 10:25; Rev. 1:10. *Cf.* Lee: *Covenantal Sabbath*, ch. 6-7.

⁷² Art. 28 of the 1656 New Haven Code, Connecticut, as quoted in Andrews and Conradi: *History of the Sabbath* (Washington, D.C.: Review & Herald), 1912, pp. 707-708. *Cf.* too note 46 above.

⁷³ *Cf.* Blakely: *American State Papers bearing on Sunday Legislation* (Washington, D.C.: Religious Liberty Association), 1911.

⁷⁴ *Cf.* Neh. 13.

⁷⁵ *Cf.* Matt. 28:19's “teach all nations, ...teaching them to observe **all things whatsoever.**” *Cf.* too note 76 below.

⁷⁶ *Westminster Confession* 19:3-5; *cf.* too note 75 above.

⁷⁷ *Cf.* Ex. 21-23 & Deut. 13-28. *Cf.* too Matt. 18:15-35 (*cf.* Deut. 17:6 & 19:15); Gal. 6:2-10; I Tim. 5:1 (*cf.* Lev. 19:32); 5:18 (*cf.* Deut. 25:4); 5:19 (Deut. 19:15); 5:20 (Deut. 13:11); 6:10 (*cf.* Deut. 16:19); *etc.* *Cf.* too note 60 above.

⁷⁸ *Westminster Confession* 19:1-7 (read all seven of these paragraphs!).

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concrete Christian reconstruction of our crumbling modern society would seem to be impossible — without the thorough study **and** the judicious concrete application of the Moral Law in public life! Only ultra-dispensationalists apparently seem in principle to oppose the application of the Moral Law in the life of the world today. And only an (at least remnantally) ultra-dispensationalistic mind-set would summarily reject the Old Testament judicial laws as the valuable tools they undoubtedly are for the Christian reconstruction of our own society today. For the “moral duties” and the “general equity” of these Mosaic laws is something we still “require” in human society today — as the *Westminster Confession* itself so rightly declares!⁷⁸

24. So God must rule **society**, as well as individuals!⁷⁹ This is the exact meaning of the word “theo-**cracy**.” Certainly the Mosaic theocracy functioned somewhat differently than should the expanded and ever-expanding Christian theocracy (which is often perhaps even more appropriately called the “Christ-ocracy”).⁸⁰ But the New Testament theocracy, the theocratic “Christ-ocracy,” is the rule of the **same God** as that of the Old Testament Jehovah! For the Christocracy represents the expansion of the Israel of God or the true Zion into all the world as the Christian Church — with its mandate to disciple all **nations** and to turn them into the new Israel of God⁸¹ by bringing all lands and all their **governments** under the rule of King Jesus, the Prince of God, Israel!⁸² Accordingly, Christians are to be **in** the Law to Christ.⁸³ And that Moral Law of God is more and more right now being written on the hearts of all true Christians — from God the Father of God the Son, by God the Holy Spirit Himself!⁸⁴ Hence, true Christianity is a Trinit-ocracy!

25. We need to see, however, that Trinitarian “Theo-**cracy**” (or moral **government** by the Triune God) requires and includes “theo-**nomy**” (or the Moral **Law** of God) — for the Decalogue is one of the chief means of God’s government of mankind! We need to know that the very WORD “theonomy” was (already many decades ago) approvingly used by three of the greatest theologians the world has ever seen — Willem Geesink, one of the best Reformed ethicists of all time; Herman Ridderbos, one of the best Reformed New-Testamenticians of all time; and Cornelius Van Til, one of the best Reformed apologeticists of all time.⁸⁵ Certainly the Mosaic theonomy

⁷⁹ Pss. 93:8-15; 46:10; 67:4-7; 93-99; 117.

⁸⁰ Heb. 8-10.

⁸¹ Ex. 19:3-6 & 29:45; Lev. 26:12; Matt. 21:43 & 28:19; Rom. 2:28-29 & 11:16ff, 25, 32; II Cor. 6:16-18; Gal. 3:6-8ff, 16-18, 27-29 & 4:26-28 & 6:16; I Pet. 2:5-9; Rev. 21:12b, 14b.

⁸² Gen. 32:28 & 49:10 & Isa. 9:6-7 & Pss. 2 & 22 & 72 & 110 cf. I Cor. 15:24-28 & Heb. 2.

⁸³ I Cor. 9:21, *ennomos Christou*, “in the Law of Christ.”

⁸⁴ Cf. note 1 above. Cf. too Ezek. 36:25-27; Rom. 7:7, 12, 14, 22, 25 & 8:4, 7, 11; II Cor. 3:3, 18; Heb. 8:10; *Westminster Confession* 19:6-7.

⁸⁵ Cf. Geesink’s 1908 *Concerning the Lord’s Ordinances* (Netherlands: Kok), III, p. 222: “Autonomy instead of Theonomy — from **Theos** = God, and **nomos** = law...” P. 468: “Autonomy and heteronomy form a contrast... This contrast is taken away by what ethicists called **Theonomy**: from Theos = ‘God,’ and **nomos** = ‘law’... The law of God no longer opposed a recipient of grace, but he has absorbed it (the law) into his will; autonomy and heteronomy have been reconciled for him in **Theonomy**...” Cf. Geesink’s 1931 *Reformed Ethics* (Netherlands: Kok), II, pp. 88, 125-126, 457-458: “Theonomy is the legislation inspired by God, grounded in His sovereign law of creation... The peculiarity of Calvinism is the idea that God is Lord (sovereignty!) and the Lawgiver (**theonomy**!) of

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functioned somewhat differently than should the Christian theonomy (or the expanded and ever-expanding “**Christ-onomy**”). But the Christian theonomy or the theonomic “**Christ-onomy**” or the trini-nomic “**Trinit-ocracy**,” is the expanded and ever-expanding **New** Testament rule of the very same Deity as the Lord God Jehovah Elohim of the Old Testament — the Triune Father, Son, and Spirit!⁸⁶

26. For we need to see that “**Christocracy**” (or **government** by Christ) requires and includes “**Christonomy**” (or the **Law** of Christ) as one of the chief means by which the God-man Savior governs heaven and earth and promotes man’s expanding recognition of His rule therein. And we need to see that it was God **the Son** Who wrote His Law in Adam’s heart; Who RE-published it at Mount Sinai; Who RE-affirmed it in His own earthly life and death and resurrection as the Second Adam; and Who in His Spirit now RE-writes it on the hearts of all those RE-created and RE-formed in the image of God!⁸⁷

27. This is why the greatest Presbyterian theologian of all time John Calvin declared that “the **principal** use” of the Law “has respect to believers in whose hearts the Spirit of God already flourishes and reigns.” For there “the Law is written and engraven on their hearts by the finger of God.” And that Law is “the best instrument

all men. This one already finds with **Calvin**, in his sketch of the Christian life, when he says: ‘We are God’s property, and not our own’ (sovereignty), and ‘Let His will then have the paramount sway over all our deeds’ (**theonomy**)... The principle of **Theonomy** was therefore more purely preserved in the Old-Protestant Theology than it was with Rome, where it received a heteronomous flavor from the Church.” Cf. Ridderbos’ *Coming of the Kingdom* (Philadelphia: Presbyterian and Reformed Pub. Co.) **1969**, pp. 285ff., 291, 307: “One may not only speak of the **theocentric** character of Jesus’ commandments (in contrast to all humanistic ideals of the kingdom of God), but also of the **theonomy** of the righteousness preached by Him. The will of God finds expression in the revelation of the law. This is why the preaching of the kingdom is also that of the law... The **theonomy** of the gospel is subjection to the law, and any attempt to eliminate the category of law from the gospel is frustrated by the continuous and undeniable maintenance of the law by and in the gospel.” Cf. Van Til’s *Christian Theistic Ethics* (Philadelphia: Westminster Theological Seminary), p. 134: “There is no alternative but that of **theonomy** and autonomy.” Cf. too Donald A. Dunkerley’s *What is Theonomy?* (Pensacola: McIlwain Presbyterian Church), 1978, pp. 1-3, as quoted in **paragraph 36** of our own present essay (*q.v.*)!

⁸⁶ Cf. note 1 above. Cf. too paragraph 24 above with Matt. 4:4-7, 23 & 5:17-19. We must reject Tillich’s wrongly-named “theonomy” (which is essentially subjectively-autonomous and not at all objectively-theonomous) [Tillich: *Systematic Theology* (University of Chicago Press), 1963, Part IV, Sec. III, B.2-C.3, pp. 249-275]. And we must also reject legalistic and ritualistic so-called “theonomies” which would prescribe the whole of the judicial and/or the ceremonial laws of Israel without New Testament refinement as inflexible rules even for the New Testament Christian Church (cf. e.g. the Ebionites and the Encratites). However, we must nevertheless insist that the upholding of the idea of Christian “theonomy-as-such” [or God’s rule over Christians and over governments and over societies by means of His holy Moral Law] is absolutely mandatory for everyone who subscribes to the *Westminster Confession* (19:1-7), the *Larger Catechism* (Q. 91-153), the *Belgic Confession* (arts. 24-25), the *Heidelberg Catechism* (Q. 90-115), and the views of John Calvin (*Institutes* II:8 and *Harmony of the Pentateuch* I p. 338 through III p. 289)!

⁸⁷ Cf. paragraphs 3 through 5 and 25 above, & esp. note 84 above. Cf. too Rom. 12:2; “And be not conformed (or de-formed!) to this world: but be ye transformed (or re-formed!) by the re-newing of your mind!” Cf. too Eph. 4:24 and Col. 3:10.

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for enabling them daily to learn with greater truth and certainty what that will of the Lord is which they aspire to follow!”⁸⁸

28. This is why the **Westminster Assembly theologians**⁸⁹ upheld the continuing “moral duties” in the now-abrogated ceremonial laws and re-affirmed the ongoing “general equity” in the now-expired judicial laws (**as well as** in the now-intensified Moral Law in its entirety) — for all men of all religions in all places and for all time! For Christ does not “dissolve but **much strengthen** this obligation,” binding true believers to walk accordingly and promising them blessings for their obedience — “the **Spirit of Christ** subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the **Law requireth to be done!**”

29. This is why the great “old Princeton” theologian **A.A. Hodge** insisted that “the present providential Governor of the physical universe and ‘Ruler among the nations’ is **Jesus of Nazareth, the King of the Jews, to Whose will all laws should be conformed...** by the **enactment and enforcement of all laws** conceived in the true Spirit of the Gospel,...especially as touching questions of the **Sabbath-day, the oath, marriage and divorce, and capital punishments, etc., etc!**” Moreover: “It is the duty of every loyal subject to endeavor to bring all society, social and political, as well as ecclesiastical, into obedience to its law of righteousness... The Bible, the great statute-book of the Kingdom, explicitly lays down principles which when candidly applied, will regulate the action of every human being in all relations. There can be no compromise. The King said, with regard to all descriptions of moral agents in all spheres of activity, ‘he that is not with Me is against Me!’”⁹⁰

30. This is why the 1853-1883 Union Theological Seminary Professor **Robert Lewis Dabney**⁵² directed attention to “the express injunction of capital punishments for several crimes in the Pentateuch: for murder, Numbers 35:31; for striking a parent, Exodus 21:15; for adultery, Leviticus 20:10; for religious imposture, Deuteronomy 13:5, *etc.*” And the great Virginian added that “the laws of Moses therefore, very properly, made adultery a capital crime; nor does our Saviour, in the incident of the woman taken in adultery, repeal that statute.” Consequently, even in England and Virginia (during the nineteenth century) — and in Canada and in South Africa right on into the twentieth century! — there was and is some “recognition of the capital crime of adultery.”⁵²

31. This is why the 1867-1881 Columbia Theological Seminary Professor **William Swain Plumer**⁵³ declared that “the understanding of the Christian world has long been that the law of incest laid down in the eighteenth chapter of Leviticus, is still binding... **Of later years there has been manifested a disposition to set aside the law of incest, given in Lev. 18.** But let men remember that if the rules there given be

⁸⁸ Calvin: *Institutes* II:7:12.

⁸⁹ *Westminster Confession*, 19:3-7.

⁹⁰ A.A. Hodge: (1) *The Confession of Faith*, 1869 (London: Banner of Truth Trust, 1958, pp. 294-295); (2) *Popular Lectures on Theological Themes* (Philadelphia, 1887, p. 327).

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not binding, the whole world is left at large, without any law of God prohibiting even brother and sister from marrying!"

32. This is why the celebrated Scottish theologian **Patrick Fairbairn**⁹¹ declared that even Paul "points to the Law still, as the grand outline for Christian **not less than** earlier times, of moral obligations."

33. This is why the famous Dutch Systematic Theologian **A.A. Van Ruler** quite recently stated⁹² that "the aggressiveness peculiar to **all true Christian missionary work, will also continue to hold on to the Law of God as given to the world through the agency of Moses.**"

34. This is why the saintly Westminster Theological Seminary Professor **John Murray**⁹³ insisted that in I Cor. 9:20-21 there is indeed a "sense in which the believer is 'under the law'; he is **bound** to God and to Christ. **The Law of God and of Christ binds him** precisely because of his relation to Christ!"

35. This is why even the great New (!) Testament theologian **Herman Ridderbos**⁹⁴ rightly applied the term "theonomy" to the Ten Commandments as infallibly expounded by our Lord Jesus Christ in the **Sermon on the Mount**.

36. This is why **Donald A. Dunkerley** of Pensacola's famous McIlwain Memorial Presbyterian Church has insisted that "**theonomy** is the universal moral law of God, summarized in the decalogue and explicated in many other scriptures, **including the judicial law,**" and that "a **theonomist** is a person who believes this universal law is binding as a rule of life upon all believers" so that "all who adhere to the Westminster standards are **theonomists** in this original sense."⁸⁵

37. This is why the renowned **Carl F.H. Henry** (of *Christianity Today* fame) could write⁹⁵ that the judicial law "statutes or judgments called the *mishpatim* (Ex. 21:1f.), illustrating the commands (of the Decalogue) in their bearing upon particular untoward circumstances, have an enduring worth, since they set forth basic lines of application." Indeed, even "the ceremonial law therefore maintains the centrality of the revelation of truth and duty afforded by the Moral Law." Moreover, precisely "the Sermon (on the Mount) is the final and deepest statement of the Law. In this exposition of the Law...the Mosaic Law is exhibited 'in its deeper import.'"

38. And this is why **Morton H. Smith**, Founder (and formerly Professor) of Reformed Theological Seminary in Jackson Mississippi, insisted: "I am noted at the Seminary for taking a puritanical position... That position is the position of the *Westminster Confession* and *Catechisms*. The *Shorter Catechism* says... 'The Second

⁹¹ Fairbairn: *The Revelation of Law in Scripture, considered with respect both to its own nature, and to its relative place in successive dispensations* (Grand Rapids: Zondervan), 1957, p. 442.

⁹² Van Ruler: *Fulfillment of the Law*, p. 532.

⁹³ Murray: *Principles of Conduct*, p. 190.

⁹⁴ Ridderbos: *op. cit.*, pp. 285ff.

⁹⁵ Henry: *Christian Personal Ethics* (Grand Rapids: Baker), 1977, pp. 275 & 318.

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Commandment forbiddeth the worshipping of God by images...’ It should be observed that the general observance of the Sabbath has declined markedly... Sad to say, it is also true that even conservative churches have pictures and crosses... What we need...is a genuine Biblically-based reformation... When **the Law** goes forth, it must go forth from Zion [or the Christian Church]; ...we are resolved neither to rest nor to hold our peace till out of Zion shall go forth **the Law**... The Church is waking up to the magnitude of the importance of the contest with the powers of darkness... What we want is **faith** — faith in the Divine promises, faith in the Divine appointments; and when this faith is imparted, earthen pitchers and lamps will be strong and resistless in our hands... What is desperately needed in America today is a true Presbyterian Church that will set forth afresh these principles, and using the instruments that God has ordained, carry forth the gospel even more effectively than it has ever been done before... If this were truly done, then surely we would see the Church in the twentieth century revived with the power of the Church of the first century, going forth **to conquer** in the name of Christ!”⁹⁶

39. In Conclusion, then, we must accordingly **REJECT** the various heresies which misrepresent God’s most holy Law! We must reject **antinomianism** (or the heresy which opposes law to grace) — because by disregarding the Law of God as a means whereby the Holy Spirit sanctifies the Christian, antinomianism necessarily also slights the God of the Law and the Holy Spirit of the Decalogue and thus unwittingly yet effectively promotes even atheism itself. We must reject **ultra-dispensationalism** (or the heresy which limits the Law of God to the pre-Calvary and post-Rapture Israelites alone) — because ultra-dispensationalism is but a subtle form of modernistic liberalism which denies the relevance of many parts of the Scriptures in the life of the Church today. And we must reject **neonomianism** (or the heresy which would literalistically and legalistically practise the Old Testament ceremonial laws in New Testament times) — because neonomianism promotes Judaistic or Romanistic rituals which obscure the finality of Calvary (as too do all liturgical candles and neo-evangelical crosses and “**altar** calls” and altar-centered churches with their dwarfed pulpits pushed away to one side)!

40. So we must have a **BIBLICAL CHRISTIANITY!** Are **you** a Biblical Christian? Are **you** promoting **CHRISTOCRACY** as the only right and ultimately-viable kind of government here on earth? Are **you** working in the power of the Holy Spirit to bring both yourself and the whole world into conformity with the **LAW OF CHRIST?**⁹⁷ For **Biblical Christians** constantly testify that **Calvary** and the **final judgment** and **heaven** and **hell** are the ultimate proofs of man’s continuing mandate to obey **Jehovah’s Moral Law!**⁹⁷ That Law is “**holy**” and “**spiritual**” and “**just**” and “**good**” — and it is also the “**royal law of liberty**” especially for all Christians!⁹⁸ For we Christians may have no other gods than the Triune God of our Great-Commission-

⁹⁶ Smith: *How is thy gold become dim!* — a message delivered to the Convocation of Sessions, Atlanta, May 18, 1973 (Montgomery: Office of Information), 1973, pp. 11, 12, 14; cf. Smith: *The Exercise of Church Power* (reprinted from ‘The Presbyterian Guardian’ [Philadelphia: Old York Rd.], n.d., p. 4).

⁹⁷ I Cor. 7:19 & 9:21 & Gal. 3:13 & 4:4-5 & Rev. 12:17 & 14:12 & 20:12-13 & 21:7-8 & 22:14-16.

⁹⁸ Rom. 1:16ff & 2:12-16 & 3:31 & 7:12-14 & 13:8-10 & Jas. 1:1, 25ff & 2:8-12 & 4:11-12.

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administered **baptism** — which obliges us to “observe all things whatsoever” the Triune God through Christ the Living Word has “commanded” us in Eden and on Sinai and in the Sermon on the Mount and everywhere else in Scripture!⁹⁹ Hence, if we really **do** love Jesus Christ the Word of God and the Second Person of the most holy Trinity — we **will** (by His grace) keep His **Commandments!** For it is centrally and precisely **by our keeping of the Ten Commandments** in their cosmos-embracing scope that we are required to manifest **our faithful** obedience to Jesus Christ our Lord and Savior!¹⁰⁰

⁹⁹ Eccl. 7:29 (*cf.* Rom. 2:14-15) & Ex. 20:3ff & Matt. 28:19 & *cf.* notes 97-98 above.

¹⁰⁰ I John 3:4, 9, 15, 22-24 & 5:2-3, 18, 21, *cf.* John 14:15 & 15:10 & Matt. 5:16-34ff & 7:15-23 & 15:2-9 & 19:17-19 & 22:36-40 & 23:3a, 23b & 25:34-46 & 28:19-20!