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Biblical Principles of Government & Criminal Justice

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BIBLICAL PRINCIPLES *of* GOVERNMENT & CRIMINAL JUSTICE

INTRODUCTION

The following is an overview of Biblical precepts related to government and criminal justice. Before moving onto specific points of application, it is necessary to establish a paradigm for what it means to have a Biblical worldview in general, and for what it means to know and understand the nature of truth. This paper is as much about pedagogy and hermeneutics as it is about content. But more than that, this paper is about living out the Gospel in all areas of life, of which matters of Church, State, Society, and Soul are all parts.

WORLDVIEW & HERMENEUTICS

Legal and Political Hermeneutics and Biblical Interpretation

The battle of ideas begins in part due to differing interpretations of what is right and true. We affirm that truth is not merely subjective or relative, that it is not merely beholden to context, personal and institutional experience, or subconscious assumptions, though all of these impact one's ability to understand the truth. But we can also objectively know the truth, communicate it to others, and discuss it logically. Of course to know truth is ultimately to know God himself in the person of Jesus Christ and His Word.

Truth, by nature of being true, is both simple and complex. Words, meanings, and ideas often overlap with one another because ultimately they all point back to the source of truth, God himself. Thus, we reject narrow, reductionist perspectives on truth and meaning, which could be based upon a false assumption that we create truth rather than discover it, and its related false assumption that we compete for space with others to make our creation of truth known. Rather, the Biblical definition of truth requires that we collaborate with and encourage one another in the pursuit of truth, because that pursuit is a pursuit of God and an act of worship. As Christ said, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free" (John 8:31 ESV). (Imagine then that an academic institution would be a place of corporate worship as we study, teach, and challenge one another to know Christ more fully as Scripture urges us to do.)

Certainly, we hold that the Bible is the starting point for what is true, and all that we believe about government and society must derive from Scripture. We acknowledge the importance of a solid hermeneutic for interpreting Scripture so that both the spirit and the letter of the law are understood. Thus, we ultimately acknowledge that apart from divine guidance, our own sinful and frail understanding of what is real and true will always lead us astray.

History of Worldviews

Of course, other worldviews reject any sense in a belief in absolute truth. While the Medieval period favored a Christ-centered view of truth, the Enlightenment ushered in a worldview, Modernism, that rejected the supernatural and instead sought to base all truth and meaning on the pillars of logic and scientific reason, as though faith and reason or the spirit and soul could be bifurcated (indeed, the Church embraced this false bifurcation when it handed education over to the State).

Rather than rejecting the value of logic and the scientific method, we argue that logic can only exist in a universe ordered by a sentient, intelligent Creator being and the same is true for the scientific method.

Postmodernism arose as a rejection of both Modernism and Christianity. It rejected Modernism because of its reductionist treatment of the human soul, and because science and technology, rather than being the salvation of man, was actually a means for its destruction. It rejected the high view of logic which Modernism espoused because logic was seen as a way for one culture to exploit other people groups—women, minorities, and the weak—whether through the actions of one nation against others or one socio-cultural group against other groups.

Postmodernism rejects Christianity for many for the same reasons. Christ's claim to be the only way, truth and life is seen as chauvinistic and arrogant, and the foundation for further exploitation of others. However, postmodernism also unravels because it itself is a narrative which requires a logical explanation. It is one thing to decry racism, chauvinism, etc. but this requires a fixed understanding of what is right and wrong—something which Postmodernism largely rejects.

A Definition of a Christian Worldview

We are left then with a Christian worldview as the foundation for what is true and good. A comprehensive worldview must be able to explain what is true (epistemology), what is good (axiology) and who we are as humans (ontology and teleology). It accomplishes all of these things by providing an adequate foundation for truth, beauty, values, meaning, and human individuality and purpose.

According to Scripture, Jesus Christ is our starting point. The Holy Trinity, in perfect communion with itself created man as an act of love and bereft of any selfish need. We were made in God's image, and able to communicate with and understand God's Word. As the divine *Logos*, the living Word of God, Jesus affirmed both truth and humanity when he took on flesh and dwelt among us. He fulfilled our ultimate, eternal purpose by dying on the cross, rising from the dead, and freeing us from the punishment of sin. In doing so, he fulfilled both perfect love and perfect justice. As fully man, he received the full punishment man deserved; righteousness was not waived or compromised on the cross. As fully God, he was able to save man because he was the perfect sacrifice, so then God's love was not compromised either.

A Christian Worldview Pedagogy

As educators, we affirm both the inherent dignity of our students and the reality of absolute truth and goodness. As an act of love, we uphold our students to the high standards required by truth. We do so by way of engaging their ideas, challenging them to think more deeply about the topics

being studied, and bringing the light of God's Word to bear on the topic. Knowledge or content is only half the battle. Wisdom and discernment is where the victory lay, and it is our job as faculty to help our student embrace wisdom. So, on the one hand, while we are in a position of authority, it is that of servant leadership as described in I Peter and elsewhere in Scripture. On the other hand, we are brothers and sisters in Christ, working with our students to discover deeper layers of God's truth in all that we teach.

Absolute Truth & Inerrancy of Scripture

First and foremost, all of this assumes the inerrancy of God's Word. The Bible is a collection of books written by various others, inspired by the same Holy Spirit. Taken together, these books tell us of a righteous, loving God, making man in his own image, and through Jesus Christ, freeing man from the sin he heaped upon himself in rebellion to God. The following then seeks to provide an overview of the key ideas and themes of Scripture which relate to the realm of government. The safest way to find Biblical principles is to avoid using just one verse here and there which "seems" to fit, and instead to look for general principles which are evident throughout Scripture and to apply those principles accordingly. The discussion below illuminates major Biblical themes and then provides points of application. These general themes are:

- God is the source of all truth, power, and authority
- Man is sinful
- Jesus Christ is the only Means of ultimate salvation
- Faith in Christ cannot be coerced
- Loving accountability in Christ

From these general themes, the following Biblical principles of government and criminal justice can be extrapolated:

- Inalienable rights
- Limited government
- Justice
- Covenant
- Church-State relations
- Sin-crime distinction
- Economics
- Just War and the use of force

KEY DOCTRINES

The following are key doctrines from Scripture which in turn inform more specific applications to the realm of State and public policy. It should be noted that these doctrines are so expansive that they often overlap; it is hard to talk about one without inadvertently discussing others.

Sovereignty of God

God is the absolute source of truth, beauty and love, and in fact is love and truth. In his triune-essence, God is both individual and communal; so too we were meant to experience love and truth in deeply personal ways through Christ, and in a community with others, also through Christ.

As it relates to an understanding of government, law, and criminal justice, we are reminded of the natural law tradition, in which lawmakers assumed an inherent sense of right and wrong from our Creator ~~and~~ as defined in Scripture. Natural law also points to inalienable rights, as will be discussed below.

Sinfulness of Man

God made man in His image, and the freedom to choose comes with that. Rather than choosing to know God more deeply and more fully as we were made to do, we chose the false path of trying to be as God. In that choice we became slaves to sin, and the plan of salvation was introduced through Christ.

Self-Government & Inalienable Rights

We are made in God's image and thus are spiritual beings, designed to live under God's authority. By nature of being made in God's image, we possess **inalienable rights**. Inalienable rights are defined as those rights that are inherent to our personhood. They cannot be taken away, nor can they be given away. Inalienable rights are defined as life, liberty, and property. These are "negative" rights that exist and only trigger State action when they are violated or threatened. These principles are supported in Scripture by virtue of being made in God's image and by various commandments from the Old Testament (Genesis 1:26, 9:6, the Ten Commandments) as well as the most basic commandment affirmed in both the Old and New Testaments to love God and love others.

Government exists first and foremost to protect our inalienable rights and ensure justice; in fact, these are two sides of the same coin. Justice is the result of protecting and/or restoring rights. Citizens are required to participate in the political process as a means of limiting tyranny. Because these rights cannot be taken away, government must be limited so it does not overstep its bounds with regards to personal rights. On the other hand, government must be active in protecting these rights.

The Bible is clear that we are to love our neighbors as ourselves. We do not violate the inalienable rights of our neighbors because they are made in God's image. But the converse is also true—we are not permitted to violate and purposefully destroy our own inalienable rights, and government in turn is obligated to prevent such self-violations. This is different from serving as a martyr for God's Word or dying on the battle field. These types of actions are done in service to others and to God. On the contrary, abdicating to evil, whether through some destructive personal behavior such as drug addictions or by allowing tyranny to gain power in a free society could both be seen as violating one's inalienable rights. In short, we have God-given rights. God may require us to lay down our life, liberty, and property. However, no man can require-this of us. Vertically we have no rights but horizontally we do.

An off-shoot of these premises is that humans are called to self-government. We must live in the liberty that comes with obedience to God, lest we become slaves to sin. Slavery to sin has more than just personal impacts—it either leads us to control and exploit the rights of others or to allow ourselves to be controlled and exploited by tyrants or other oppressors.

Law and Jurisdictions

Government should be limited because God is the ultimate source of truth, power and authority. This acknowledgement of God's sovereignty was seen historically in the tradition of natural law as articulated by the likes of Coke and Blackstone. Further, government should be limited because man is sinful; thus no one political party or leader should be unaccountable or have unlimited power.

A well-designed system of government will have built-in accountability measures that allow the people to intervene in a non-violent way should rulers, laws, agencies, etc. become tyrannical. This speaks to the importance of checks-and-balances, rule by consent, use of a Constitution, etc. If rulers do not submit to these checks on power they must be removed from office. There may be times, however, when this is not possible because the system of government itself is so corrupt that no minor interventions will suffice. "Breaking of fellowship" in the political context may look like resistance, peaceful rebellion, martyrdom, or war.

Finally, all authority comes from God, as noted above in our discussion about natural law. Romans 13:1-4 lays out further guidelines for this. In short, government must always operate under the authority given to it by God. Because all rights come from God, they can neither be abdicated by individuals nor seized by the State.

Justice

Scripture affirms that just and fair dealings should be linked to every aspect of government—executive, legislative, and of course, judicial. This view of justice certainly involves protecting the weak from the rich and powerful, as the prophets warn of impending doom on those who seek to use their wealth to gain political influence via corruption and graft (Isaiah 10:1-2). But the Biblical view of justice goes further than that, warning that while the rich certainly exploit the poor, that the real problem of evil is a personal, spiritual one. This is in contrast to a view of justice that solely focuses on external factors and economic processes (such as Marxism) or injustice that is inherent to the structure of society itself (such as distributive justice).

A Biblical view of covenant further requires law enforcement agencies and personnel to be accountable to the people and to be meaningfully engaged with them. Practices such as community based policing and restorative justice, therefore, have a Biblical foundation.

Covenant & Sphere Sovereignty

The Biblical idea of covenant, plays a key role throughout Scripture and offers several important principles relevant for our understanding of government. For instance, there are several major covenants in Scripture: Adamic, Noahic, Abrahamic, Mosaic, Davidic, and the Christological fulfillment of these in His Body, the Church. The principles found in these covenants, specifically those relating to power being shared via a freely formed covenantal agreement to protect the rights

of all members affirms a view of limited government by way of federalism. *Fedus* is the Latin word for covenant as used in Scripture, and relates to how power is shared among the States and the federal government. In fact, the impact of covenantal/federal theology by way of the Protestant Reformation played a key role in influencing America's system of government, i.e. *federalism*.

The covenantal nature of Scripture suggests that power should be shared among various "spheres" of authority throughout society: including: a) the individual, b) the family, c) the church, d) state and local communities, e) businesses, f) non-profits, and of course, g) the national government. Abraham Kuyper articulated this idea of sphere sovereignty based upon the idea of covenant. All of these spheres are accountable to one another and must not transgress the other domains of authority. This is yet another reason that the institutions of Church and State must be separate. Further, these various spheres need one another. The State cannot remedy spiritual concerns, just as the Church, for instance, cannot deal with injustices related to the violation of inalienable rights.

Church-State

The institutions of Church and State are separate as a means of protecting freedom of conscience and liberty. Christ was not interested in using political or military power to enforce his kingdom. What results from the building of Christ's kingdom is not a military or political kingdom but the Church.

Thus, we have the Doctrine of the Two Swords: the Church bears the sword of excommunication, which is the process of persuasion and church discipline for those who, claiming to be Christian, willingly disobey the Word of God. The State bears the sword of execution, which constitutes its authority to punish those who violate the inalienable rights of others, ultimately to the point of capital punishment for murder.

Domestic policies dealing with issues like poverty are also problematic if and when they ignore the spiritual components of problems such as poverty, selfishness, laziness, and the power and destruction of addictive behaviors. It is vital, therefore, that the Church have an active and engaged role in such issues. Where the Church abdicates, the State will overstep. Where the State oversteps, tyranny will increase. In conclusion, it is important to note that the Constitution does in fact separate Church and State but "Church" here refers to the ecclesiastical organization—the jurisdictions of Church and State should always be separate. On other hand, we can never separate religion and politics because they are both about government.

Sin-Crime Distinction

The **Sin/Crime** distinction further helps us understand the different roles of Church and State:

All crimes are sins, but not all sins are crimes.

The State prosecutes and tries to prevent crimes. Crimes are only those sins that comprise a violation of inalienable rights, whether a person's own inalienable rights (suicide, addictive/destructive behaviors, etc.) or the inalienable rights of others.

If we understand that we as individuals may only use physical force to protect ourselves and others in extreme, life threatening circumstances, we understand that the same is true of the State as well—

it can only use its God-given authority and force to prevent crimes which amount to violations of inalienable rights.

Meanwhile, the Church, in participation with the power of God's Word and Spirit, seeks to address other types of sin which do not equate to crime. Matters of conscience and personal obedience to the Lord, therefore, cannot be coerced with political or physical power.

POLICY APPLICATIONS

Hate Speech, Hate Crimes, and Liberty

A Postmodern, Critical Theory approach to political activity notes that often the words we use in public discourse often can, in and of themselves, become means of exploitation because they further the structural racism and injustice inherent in society. Thus, a postmodern approach would favor hate speech and hate crime legislation which would provide additional punishment for actions which appear to be motivated by hatred, bigotry, and racism, and would also prohibit any speech which falls in the same category.

A Scriptural approach is contrary to this for several reasons. First, speech, in and of itself, is not a violation of inalienable rights—only actions are. Meanwhile, banning free speech is a violation of inalienable rights because it restricts freedom of conscience.

Hate crime legislation distorts justice because it gives the State the apparent ability to discern the thoughts and intents of the heart—much to the delight of tyrants everywhere. Besides, hatred is always at the basis of any type of crime, whether it is fueled by racism or just blatant disregard of the victim's inalienable rights.

Structural Racism, Inequality, Hate Speech and Crimes

The Bible never condones the slavery perpetuated in the South. Rather, it speaks of temporary "indentured servants" who had rights. The Bible supports limited government that allows people to work hard and succeed. While we favor States Rights because it limits government, we should be quick to denounce how it has been used to further racism. Some have argued that racism was a spiritual problem, and thus had to be solved by the Church. Though true, racism certainly has political manifestations and government should therefore intervene.

The problem of racism has been further exacerbated in local communities, where shootings of African Americans by police officers has come under significant scrutiny, and rightly so. On the more immediate, local level, what does the Bible have to say about how police officers should conduct themselves? According to Biblical and covenantal principles, our attitude should reflect how we as citizens maintain shared community interests. We should be accountable to one another and care for one another.

Community policing is an approach where police officers are properly trained to go into the communities they are serving and develop relationships with the citizens who live there. That creates a context of relationship and can help improve police accountability and trust to the community. Active dialogue and mutual accountability and care are vital for a healthy relationship

between the police force and the community it is serving. Related is the idea of restorative justice, where victims of crimes work with a mediator and the perpetrator to gain some measure of reconciliation and remediation rather than merely having the accused serve jail time. In some instances, this can be far more redeeming not only for the victim, but also for the person who broke the law.

Social Welfare Policy

The Bible is clear that we are to care for the poor, but the emphasis seems to be on the role of the Church doing so, rather than government per se. If government is only involved in matters that pertain to inalienable rights, then it would be argued that social welfare and caring for the poor belongs to the Church and the community at large.

Sexual Identity, Marriage and the Family

The Bible is clear that homosexuality is a sin. Therefore, we cannot support the State in its efforts to, in essence, “sanctify” same-sex marriage. The Church, meanwhile, is slowly reacting to the reality that the homosexual issue in particular is going to lead to some very interesting criticisms. Our hope is not “Americana” or the “good ole’ days” (especially when those days included things like segregation and institutional racism!)—our hope is Christ and Christ alone. The homosexual issue in particular represents the quintessential postmodern critique of Christianity’s influence in America, an influence which it claims is:

- Intolerant
- Divisive
- Dismissive of sexual preferences and freedoms

To the postmodern, the Church’s efforts to defend the sanctity of marriage as well as traditional gender distinctions as a picture of God’s glory and his intended intimacy for us is perceived as nothing more than a last ditch power grab by those who used to be in control. It does not help that in times past the Church has in fact been hateful and dismissive of those who genuinely wrestle with their sexual identity and what that means. Rather than inviting vulnerability and healing, the Church (and society as a whole) has encouraged scorn, shame, and hatefulness. This is what happens when society embraces “moralism” rather than Christ, and in its efforts to criticize this self-righteousness. Postmodernism has of course also ended up rejecting the Gospel.

So, in the context of this backlash, we have to ask ourselves—do we love others enough to lovingly preach the Gospel and to do so with winsomeness, intelligence, and grace? Any sin is an addiction and will lead to the destruction of our souls—why then would we stop speaking the truth if we really love our neighbors? In the context of defending our rights, the question we should be asking is this:

Do we not have the right to love our neighbor?

This is why we should defend freedom of speech, this is the main reason we should be speaking out, and it is out love, rather than fear and anger, which we should be speaking.

If we’re going to be criticized or persecuted for speaking out on such issues, let it be as result of our willingness to make pleas on behalf of others, speaking with graciousness and respect, versus

derision and self-righteousness. If we really love people, far better for us to experience recrimination than going along to get along.

A couple of verses seem relevant:

Matthew 5:44-45 (ESV): But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

I Peter 3:13-17 (ESV): Now who is there to harm you if you are zealous for what is good? 14 But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, 15 but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. 17 For it is better to suffer for doing good, if that should be God's will, than for doing evil.

Abortion, Human Trafficking, and Inalienable Rights

We affirm that life begins as conception and that therefore, the State must protect the unborn unequivocally. We also affirm that human trafficking is likewise a clear violation of inalienable rights.

Economics

We affirm a Biblical, covenantal view of free trade, where people can freely engage in economic activity, in accordance with their God-given gifts and talents, with limited government intervention. So long as people are operating with justice and integrity, and so long as they are bringing value to their customers, they should be permitted to do so. However, a Biblical view of covenant requires that we reject materialism and greed, and remember to care for the poor and to protect the environment while doing business.

Globalization and the world-wide spread of capitalism, as a general rule, should be encouraged as it has played a crucial role in lifting millions out of poverty. The obvious caveat here is that globalization only favors the rich and powerful in nations that are especially prone to political corruption.

Just War & the Use of Force

Even though Christ was not interested in military conquest to advance his kingdom, he did direct his disciples on one occasion arm themselves with swords. What are we then to make of this contrast between being willing to give our lives for the Gospel and for others and this call to self-defense? The answer is found in the motive and the goal. Adam was called to be fruitful and to multiply and to take dominion. This implies the use of property and liberty to do so. But it was to be done in obedience to God and out of worship, not for selfish ends. Self-defense should then occur as a means of restraining evil. If we allow someone to kill us, for instance, when we had the ability to stop them, we would be undermining our ability to serve God. And if we don't stop them they

might hurt others as well. So what we are really talking about is “selfless self-defense”—living our lives for God’s glory and living to serve others. In doing so, it could be that we might end up being a martyr, because we will not bow down to evil. But there may be times when actual fighting and military advancement is necessary to stop evil. It might also mean setting up a system of justice to stop criminals from hurting the weak and vulnerable in society. Therefore, if we are allowed to use self-defense to protect our lives and our freedoms, it can be argued that government should also have that power, but that it should be limited primarily to the same realm of authority that we have in defending ourselves or those from serious harm. That in turn is why protecting inalienable rights is so important—it defines the key things for which we might use self-defense—basic life, liberty, and property.

Likewise, because man is fallen and, thus, no government can be perfect until Christ returns, war is an inevitable reality in this world. Whether it’s a terrorist threat thousands of miles away or an evil dictator who is killing civilians within his own country or a violent militia in Africa kidnapping child soldiers, we are regularly confronted with whether or not our country should act with military force. In his famous work, *City of God* (426 A.D.), the theologian Augustine detailed what has come to be known as the most significant and profound statement of a Biblical view of war. As Augustine writes, all good men would wish to wage no wars at all. However, a just war is justified “only by the injustice of an aggressor.” Because God has commissioned governing authorities to primarily protect the citizens under their care, it is a God-given mandate for civil authorities to fight against unjust aggressors. Therefore, as a general rule, defensive wars are imperative and offensive wars are prohibited.

TEACHING STRATEGIES FOR BIBLICAL INTEGRATION

The following presents some brief thoughts on how we faculty might integrate these themes into our teaching and curriculum efforts:

For SME’s

First, let’s look briefly at how SME’s should approach Biblical integration in their courses.

- 1) **Focus on themes, not just random verses from Scripture.** A lot of times, we have students who just use one verse here or there that is only tangentially related. It’s our job to provide over-arching themes from Scripture, which is essentially the point of this article.
- 2) **Every module should have a presentation from you in which these Biblical ideas are articulated** (and others as you prayerfully discover the truths of God’s Word relevant to your subject matter). If your course currently doesn’t have such a presentation in every week, let’s start dialoguing and taking steps towards that end. This is not a process that can be achieved overnight, but we would like to see meaningful completion in two to three sub-terms at most.
- 3) Finally, **remember that we are here to help.** Documents such as this one are part of our efforts to serve you as you serve our students. We can always schedule a webinar or phone conversation to help with specific application to your course. This is perhaps our most important role as professors, and in many cases it is how we get to collaborate together, as

brothers and sisters in Christ, to partner with what the Holy Spirit is doing in the lives of our students. This is what transformative education is all about!

For Faculty

- 1) As mentioned above, **focus on themes, not just random verses from Scripture**. A lot of times, we have students who just use one verse here or there that is only tangentially related. It's our job to provide over-arching themes from Scripture; hence this article.
- 2) **Be familiar with the ideas in this document and in the weekly, Biblical presentations found in your course**. The leadership team in conjunction with your course's SMEs are working hard to provide points of Biblical integration, and we in turn welcome your thoughts as well. On that note...
- 3) **Contribute to the development and enrichment of Biblical integration in your course**. Minimally, post ideas in the SME Gateway for your course. There is a separate link for that very purpose. The leadership team automatically is notified of such contributions and will likely engage with you further on that, as will your SME. From time to time, we might be offering other, more formal opportunities to research, write, and collaborate on these important truths. We would love your involvement in any and all of these efforts!
- 4) **Grading should include a dialogue of ideas**, in which you bring to bear the themes mentioned in this document to the student's ideas. While this can't be done in a rote or dismissive manner, there are ways which we can discuss to help you provide meaningful, detailed feedback throughout the body of the student's work, in a way that maximizes your efficiency and effectiveness in grading. Remember that grading is perhaps the one place where you can serve as a participant in transformative education by providing individual, detailed feedback that can literally impact your student's lives forever.

CONCLUSION

Jesus said, "Narrow is the way..." Obedience to Christ is fraught with peril because we are always called to walk the fine line between extreme positions and over-reactions. On the one hand, there is legalism and self-righteousness, in which outward conformity to religion masks nefarious motives like racism and chauvinism. On the other hand is licentiousness, which in the name of valuing freedom and acceptance for everyone, often involves a devaluing of the marriage covenant, of human life itself in the form of legalized abortion, and the abandonment of sexual and gender norms meant to point to God's glory and the beauty of marital intimacy and love. Further, this extreme is so focused on personal freedoms that freedom of speech is ironically devalued lest someone offend someone else by speaking the truth and challenging others.

We therefore come to the end by embracing the beginning, the beginning of this paper, and above all, the beginning of it all—the Alpha and Omega, Jesus Christ, the living Word of God, the ultimate source of Goodness and Truth. We cannot teach or live well apart from knowing Him and His Word through the power of the Holy Spirit. Even so come, Lord Jesus.