

The Separation of Church Mistake

We live in a culture where our spiritual existence is conveniently separated from our workplace and school settings. We go to church on one day where spiritual values are taught, and then we go to our workplace for six days where we isolate our “religion” from corporate activities among others. This is a common model of the “sacred and the secular” that has existed for centuries among Protestants. Most of us don’t realize that this idea of the “sacred and the secular” originated from Roger Williams. [His contemporaries did not accept his formation of this theology](#), but Thomas Jefferson integrated Roger Williams’ ideas into his own writings (Reinach, 2005). When we hear of the wall of separation between the church and state in Thomas Jefferson’s writings, this is the theology of Roger Williams who died a century earlier.

“It was Williams, not Thomas Jefferson, [who coined the phrase about a hedge, or wall, separating the garden of the church from the wilderness of the state](#). Williams also conceived that the first four commandments, or the first table of the law, addressed one's obligations to worship God, while the last six commandments, the second table, addressed one's civil obligations. The American Protestant concept of separation of church and state was largely built on this distinction. Thus state law could properly address moral issues such as adultery, stealing, and murder because these were in the second table of the law. However, Puritan era "first table" laws against blasphemy, idolatry, and even Sunday laws fell into disfavor, not merely because of secular trends, but because in the Protestant conception, these obligations pertained not to the state but to God alone.” (Reinach, 2005)

The freedom of religion contained in the first amendment of the Constitution is a product of Roger Williams’ ideas: “This division between the first and second tables of the law roughly corresponds to the distinction between legislating religion and morality. Under the First Amendment, the state has no jurisdiction to address essentially religious questions, such as when, where, how, or whom to worship. The first table of the law is out of bounds to the state. However, the second table of the law has always been the subject of civil law, despite the familiar adage that "you can't legislate morality." Actually, you can, and we do. The debate is never really about whether to legislate morality, but to what extent and from what source.” (Reinach, 2005)

The [Sermon on the Mount \(Matthew 5-7\)](#) offers a different model of the two tablets than the sacred/secular model of Roger Williams. The Sermon on Mount describes the first tablet (commands 1-5) as the “roots” and the second tablet (commands 6 through 10) as the fruits of the commandments. The roots and fruits construction may not be evident from a cursory study; However a careful examination reveals the following, Jesus starts with the sixth command then relates it to the first: because we have been redeemed (first command), we must forgive (sixth command)[Matt 5:21-26, parable of the unforgiving servant]. Jesus and shows how physical infidelity (seventh command) is rooted in spiritual infidelity (second command)[Matt 5:27-30, Jas 4:4]. If we take possession of that which belongs to the Lord, we are stealing (eighth command), and we take His name in vain (third command [Matt 5:31-48, parable of the wicked vinedressers, and faithful servant, Ps 24:1, Jas 4:13-17, Prov 30:8,9]). Deceit (ninth command) occurs when we look at the outward appearance or temporal circumstances to the exclusion of the spiritual circumstances (the Sabbath, or fourth command) [Matt

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6:1-18, Jas 2]. When the Lord is our shepherd (Ps 23) or Father [Matt 7:11](fifth command), we do not lack anything (tenth command)[Matt 6:19-7:11].

The contrast of the physical truth to the exclusion of spiritual truth in shows the deception of our secular sacred model, “i.e. the separation of church mistake”. In today’s philosophy, the Bible is rejected in the courtroom and the public classroom because it is considered to be “religion”. As we look at the formation of the sacred and the secular above where did secular/moral laws come from? Our discussions should not center upon the founding fathers’ intent, but upon **THE FOUNDING FATHER’S** intent. The roots and fruits of the two tables form a tree of life with Christ as the Vine, or source of our existence (Col 1:17). Without Him, we can do nothing (John 15:4,5). May we rest in Christ, the Vine, and may the fruit of our labors bring glory to His name (John 17:10)

Reinach, A.J., ESQ. “ [The Two Tables of the Law](#)”, May/June 2005