

Race and Racial Issues – A Biblical Christian Perspective

Kerby Anderson looks at the issue of race from a Christian worldview perspective. The Bible clearly teaches that all people are valuable and loved by God with no distinction based on race. As Christians, we are called to set an example by seeing all peoples as worthy of our love and our respect.



This article is also available in [Spanish](#).

Race has divided people in our world for millennia, and the prejudice of racism is still with us today. So in this article we are going to focus on some important aspects of race and racial issues.

At the outset we should acknowledge that, although we will use the term “race” through this discussion, it is not a very precise term. First, the Bible really only talks of one race: the human race. Superficial differences in skin color, hair color, hair texture, or eye shape may provide physiological differences between people groups. But the Bible doesn’t provide any justification for treating people differently simply because of these physical differences.

The Bible teaches that God has made “from one blood every nation of men” (Acts 17:26). Here Paul is teaching the Athenians that they came from the same source in the creation as everyone else. We are all from one blood. In other words, there are no superior or inferior races. We are all from the same race: the human race.

Race is also an imprecise term in large part because it is not based upon scientific data. People of every race can

interbreed and produce fertile offspring. It turns out that the so-called differences in the races is not very great. A recent study of human genetic material of different races concluded that the DNA of any two people in the world would differ by just 2/10ths of one percent.^[1] And of this variation, only six percent can be linked to racial categories. The remaining 94 percent is “within race” variation.

Let’s put it another way. All the racial differences that have been so important to people for generations are statistically insignificant from a scientific point of view. These differences are trivial when you consider the 3 trillion base pairs of human DNA.

A third reason the term “race” also lacks precision is due to interracial marriage. While it is probably true that the so-called races of the world were never completely divided, it is certainly true that the lines are becoming quite blurred today. Take golfer Tiger Woods as one example. His heritage is Thai, black, white, Chinese, and Native American.

Isn’t it ironic that at a time when racial lines are blurring more and more each generation, the government still collects data that requires individuals to check one box that represents their racial or ethnic heritage? A growing number of people are finding it hard to classify themselves by checking just one box.

The Curse on Ham

Sadly, one of the most destructive false teachings supposedly based on the Bible is the so-called “curse on Ham.” Ham was one of Noah’s three sons (along with Shem and Japheth).

In the past, certain cults and even some orthodox Christian groups have held to the belief that the skin color of black people was due to a curse on Ham and his descendants.

Unfortunately, this false teaching has been used to justify racial discrimination and even slavery.

One group said, "We know the circumstances under which the posterity of Cain (and later Ham) were cursed with what we call Negroid racial characteristics."[\[2\]](#) Another group argued that "The curse which Noah pronounced upon Canaan was the origin of the black race."[\[3\]](#)

First, let's clearly state that the Bible does not teach that people with black skin color are cursed by God. This curse was not the origin of the black race or black racial characteristics.

Second, it wasn't Ham who was cursed but his son Canaan (Gen. 9:18-27; 10:6). Only one of Ham's four sons (Cush, Mizraim, Put, and Canaan) was cursed, so how could all black people be cursed?

As it turns out, the curse on Canaan has unfolded in history. The descendants of Canaan were perhaps one of the most wicked people to live on earth. They were the inhabitants, for example, of Sodom and Gomorrah.

Third, even if a curse is given, the Bible clearly places limitations on curses to three or four generations. In Exodus 20:5-6 God says, "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments."

Notice that this passage seems to teach that curses based upon disobedience are reversed when people repent and turn back to obedience. So not only is a curse limited, obedience to God's principles can break it.

Fourth, the Bible teaches that the fulfillment of the curse on

Canaan took place with the defeat and subjugation of Canaan by Israel (Joshua 9:23; 1 Kings 9:20-21). This had nothing to do with placing black people under a permanent curse.

Although the idea of “the curse on Ham” has been dying a well-deserved death, it is still important to remember that not so long ago people were misinterpreting a biblical passage to justify their racism and discrimination. No one race or people group is inferior to any other. In fact, the Bible teaches that preferences based upon race, class, or ethnic origin are sinful and subject to God’s judgment (James 2:9-13). All of us are created in God’s image (Gen. 1:27) and have value and dignity.

Racism

Racism has no doubt been the scourge of humanity. It usually surfaces from generalized assumptions made about a particular race or cultural group. While it is wrong and unfair to assign particular negative characteristics to everyone within a racial group, it is done all the time. The bitter result of these racial attitudes is intolerance and discrimination.

Often racism goes beyond just individual attitudes. These racial attitudes can become the mindset of a particular people group who may use cultural as well as legal means to suppress another race. These cultural norms and laws can be used by the majority race to exploit and discriminate against the minority race.

Although racism has existed throughout the centuries, it gained an unexpected ally in the scientific realm in the nineteenth century. In 1859, Charles Darwin published his famous work *The Origin of Species by Means of Natural Selection of the Preservation of Favored Races in the Struggle for Life*. It was the last part of that title that no doubt furthered some of the ideas of racial superiority that

flourished during that time.

It is not at all clear that Darwin meant to apply the concept of favored races in this particular book to human beings. In fact, he did write more on this subject later, but the provocative nature of the subtitle was enough to fuel discussions about racial superiority and inferiority. Later Darwinists took the concept far beyond what Charles Darwin intended.

So why do people hold racist attitudes? Three reasons are: feelings of pride, feelings of inferiority, and feelings of fear. Pride and arrogance fuel racism. When we are proud of who we are, we can easily look down upon those who are different from us and do not manifest the same characteristics that we do. We can start believing we are superior to another person or race.

Racism, however, can come from the opposite end of the emotional spectrum: inferiority. We may not feel good about ourselves. So in order to feel good about ourselves, we disparage another person or race.

Racism also results from fear. We fear what we don't understand. We fear what is strange and foreign. Racial and cultural differences may even seem dangerous to us. Racial attitudes can surface if we don't seek to know and understand those who are different from us.

We should stand strong against racism and racist attitudes wherever we find them: in the society, in individuals, even within the church.

Biblical Perspective

We have already noted that the Bible really only talks of one race: the human race. Superficial differences in skin color, hair color, hair texture, or eye shape may provide

physiological differences between people groups, but the Bible doesn't provide any justification for treating people differently simply because of these physical differences. The Bible teaches that God has made "of one blood all nations of men" (Acts 17:26 KJV).

The Bible also teaches that it is wrong for a Christian to have feelings of superiority. In Philippians 2, Paul admonishes the Christians to live in harmony with one another. They are to have a gentle spirit toward one another, and to let this gentle spirit be known to others.

Christians are also admonished to refrain from using class distinctions within the church. In James 2, believers are told not to make class distinctions between various people. They are not to show partiality within the church. Showing favoritism is called sin and the one showing favoritism is convicted by the law. Surely these commands would also apply to holding views of racial superiority and inferiority.

Likewise Paul instructs Timothy (1 Tim. 5:21) to keep his instructions without partiality and to do nothing out of favoritism. This command would also exclude making racial distinctions based on a view of racial superiority.

Finally, we see that Paul teaches the spiritual equality of all people in Christ. For example, he teaches in Colossians 3:11 that "there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all." This is a significant passage because it shows that Christ has removed four kinds of distinctions: national distinctions (Greek or Jew), religious distinctions (circumcised or uncircumcised), cultural distinctions (barbarian or Scythian), and economic distinctions (slave or free).

A similar passage would be Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free man, there is

neither male nor female; for you are all one in Christ Jesus.” In Christ, our human distinctions lose their significance. No one is superior to another. A believing Jew is not superior to a believing Greek. A believing slave is of no higher rank than a believing free person.

Racism and racist attitudes are wrong. Christians should work to remove such ideas and attitudes from society.

Becoming Culturally Sensitive

Here are some suggestions on how to become more sensitive to differences in race and culture.

First, we need to take an accurate assessment of ourselves. Often our assumptions and predispositions affect the way we perceive and even treat others. A person who says he or she has no prejudices is probably in denial. All of us perceive the world differently and find it easier to accept people who are like us and harder to understand people who are different from us.

Our cultural worldview affects how we perceive others. It affects how we evaluate what others think and what others do. So an important first step in becoming more racial and culturally sensitive is to evaluate ourselves.

Second, we should try to empathize with others. We must start learning how to look at life and our circumstances from the viewpoint of others. Instead of trying to make others think like us, we should strive to begin to begin to think like them. That doesn't mean we have to agree with their viewpoint, but it does mean that becoming empathetic will be helpful in bridging racial and cultural barriers.

Third, learn to withhold judgment. Tolerance (in the biblical sense of the word) is a virtue we should cultivate. We should be willing to put aside our critical thinking and judgment

until we know someone better. Taking the time to listen and understand the other person will help build bridges and dismantle barriers that often separate and isolate races and cultures.

Fourth, do not consider yourself superior to another. One of the root causes of racism is a belief in racial superiority. Paul tell us in Romans 12:3 that a man should not "think more highly of himself than he ought to think." Differences in race and culture should never be used to justify feelings of racial superiority which can lead to racist attitudes.

Fifth, develop cross cultural traits. A missionary who goes overseas must learn to develop personal traits that will make him or her successful in a new and different culture. Likewise, we should develop these traits so that we can reach across a racial and cultural divide. Friendliness and open communication are important. Flexibility and open-mindedness are also important. Developing these traits will enhance our ability to bridge a racial and cultural gap.

Finally, we should take a stand. We shouldn't tell (or allow others to tell) racial and ethnic jokes. These are demeaning to others and perpetuate racism and racial attitudes. Instead we should be God's instrument in bring about racial reconciliation. We should seek to build bridges and close the racial and cultural divide between people groups and reach out with the love of Jesus Christ.

Notes

1. J. C. Gutin, "End of the Rainbow," *Discover*, Nov. 1994, 71-75.
2. Bruce McConkie, "Apostle of the Mormon Council of 12," *Mormon Doctrine* (Salt Lake: Bookcraft, 1958), 554.
3. "The Golden Age," *The Watchtower*, 24 July 1929, 702.

American Government and Christianity – A Biblical Worldview Perspective

Kerby Anderson looks at how a Christian, biblical framework operated as a critical force in establishing our constitution and governmental system. The founders views on the nature of man and the role of government were derived from their biblical foundation.

America's Christian Roots

The founding of this country as well as the framing of the key political documents rests upon a Christian foundation. That doesn't necessarily mean that the United States is a Christian nation, although some framers used that term. But it does mean that the foundations of this republic presuppose a Christian view of human nature and God's providence.

In previous articles we have discussed "The Christian Roots of the Declaration and Constitution" [on the Web as ["The Declaration and the Constitution: Their Christian Roots"](#)] and provided an overview of the books [On Two Wings](#) and [One Nation Under God](#). Our focus in this article will be to pull together many of the themes of these resources and combine them with additional facts and quotes from the founders.

First, what was the perspective of the founders of America? Consider some of these famous quotes.

John Adams was the second president of the United States. He saw the need for religious values to provide the moral base line for society. He stated in a letter to the officers of the

First Brigade of the Third Division of the Militia of Massachusetts:

We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other. [{1}](#)

In fact, John Adams wasn't the only founding father to talk about the importance of religious values. Consider this statement from George Washington during his Farewell Address:

And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. [{2}](#)

Two hundred years after the establishment of the Plymouth colony in 1620, Americans gathered at that site to celebrate its bicentennial. Daniel Webster was the speaker at this 1820 celebration. He reminded those in attendance of this nation's origins:

Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary. [{3}](#)

Religion, and especially the Christian religion, was an

important foundation to this republic.

Christian Character

It is clear that the framers of this new government believed that the people should elect and support leaders with character and integrity. George Washington expressed this in his Farewell Address when he said, "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports."

Benjamin Rush talked about the religious foundation of the republic that demanded virtuous leadership. He said that, "the only foundation for a useful education in a republic is to be laid on the foundation of religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments." [{4}](#)

He went on to explain that

A Christian cannot fail of being a republican . . . for every precept of the Gospel inculcates those degrees of humility, self-denial, and brotherly kindness which are directly opposed to the pride of monarchy. . . . A Christian cannot fail of being useful to the republic, for his religion teaches him that no man "liveth to himself." And lastly a Christian cannot fail of being wholly inoffensive, for his religion teaches him in all things to do to others what he would wish, in like circumstances, they should do to him. [{5}](#)

Daniel Webster understood the importance of religion, and especially the Christian religion, in this form of government. In his famous Plymouth Rock speech of 1820 he said,

Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation

than religious principle, nor any government be secure which is not supported by moral habits. . . .Whatever makes men good Christians, makes them good citizens.[{6}](#)

John Jay was one of the authors of the Federalist Papers and became America's first Supreme Court Justice. He also served as the president of the American Bible Society. He understood the relationship between government and Christian values. He said, "Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers."[{7}](#)

William Penn writing the *Frame of Government* for his new colony said, "Government, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad."[{8}](#)

The founders believed that good character was vital to the health of the nation.

New Man

Historian C. Gregg Singer traces the line of influence from the seventeenth century to the eighteenth century in his book, *A Theological Interpretation of American History*. He says,

Whether we look at the Puritans and their fellow colonists of the seventeenth century, or their descendants of the eighteenth century, or those who framed the Declaration of Independence and the Constitution, we see that their political programs were the rather clear reflection of a consciously held political philosophy, and that the various political philosophies which emerged among the American people were intimately related to the theological developments which were taking place. . . . A Christian world

and life view furnished the basis for this early political thought which guided the American people for nearly two centuries and whose crowning lay in the writing of the Constitution of 1787.[{9}](#)

Actually, the line of influence extends back even further. Historian Arnold Toynbee, for example, has written that the American Revolution was made possible by American Protestantism. Page Smith, writing in the *Religious Origins of the American Revolution*, cites the influence of the Protestant Reformation. He believes that

The Protestant Reformation produced a new kind of consciousness and a new kind of man. The English Colonies in America, in turn, produced a new unique strain of that consciousness. It thus follows that it is impossible to understand the intellectual and moral forces behind the American Revolution without understanding the role that Protestant Christianity played in shaping the ideals, principles and institutions of colonial America.[{10}](#)

Smith argues that the American Revolution “started, in a sense, when Martin Luther nailed his 95 theses to the church door at Wittenburg.” It received “its theological and philosophical underpinnings from John Calvin’s *Institutes of the Christian Religion* and much of its social theory from the Puritan Revolution of 1640-1660.”[{11}](#)

Most people before the Reformation belonged to classes and social groups which set the boundaries of their worlds and established their identities. The Reformation, according to Smith, changed these perceptions. Luther and Calvin, in a sense, created a re-formed individual in a re-formed world.

Key to this is the doctrine of the priesthood of the believer where each person is “responsible directly to God for his or her own spiritual state... The individuals who formed the new

congregations established their own churches, chose their own ministers, and managed their own affairs without reference to an ecclesiastical hierarchy.”[{12}](#)

These re-formed individuals began to change their world including their view of government and authority.

Declaration of Independence

Let’s look at the Christian influence on the Declaration of Independence. Historian Page Smith points out that Thomas Jefferson was not only influenced by secular philosophers, but was also influenced by the Protestant Reformation. He says,

Jefferson and other secular-minded Americans subscribed to certain propositions about law and authority that had their roots in the Protestant Reformation. It is a scholarly common-place to point out how much Jefferson (and his fellow delegates to the Continental Congress) were influenced by Locke. Without disputing this we would simply add that an older and deeper influence – John Calvin – was of more profound importance.[{13}](#)

Another important influence was William Blackstone. Jefferson drew heavily on the writings of this highly respected jurist. In fact, Blackstone’s *Commentaries on the Laws of England* were among Jefferson’s most favorite books.

In his section on the “Nature of Laws in General,” Blackstone wrote, “as man depends absolutely upon his Maker for everything, it is necessary that he should, in all points, conform to his Maker’s will. This will of his Maker is called the law of nature.”[{14}](#)

In addition to the law of nature, the other source of law is from divine revelation. “The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the Holy Scriptures.” According to Blackstone, all human laws

depended either upon the law of nature or upon the law of revelation found in the Bible: "Upon these two foundations, the law of nature and the law of revelation, depend all human laws."[{15}](#)

Samuel Adams argues in "The Rights of the Colonists" that they had certain rights. "Among the natural Rights of the Colonists are these: First, a Right to Life; second, to Liberty; third, to Property; . . . and in the case of intolerable oppression, civil or religious, to leave the society they belong to, and enter into another. When men enter into society, it is by voluntary consent."[{16}](#) This concept of natural rights also found its way into the Declaration of Independence and provided the justification for the American Revolution.

The Declaration was a bold document, but not a radical one. The colonists did not break with England for "light and transient causes." They were mindful that they should be "in subjection to governing authorities" which "are established by God" (Rom. 13:1). Yet when they suffered from a "long train of abuses and usurpations," they believed that "it is the right of the people to alter or abolish [the existing government] and to institute a new government."

Constitution

The Christian influence on the Declaration is clear. What about the Constitution?

James Madison was the chief architect of the Constitution as well as one of the authors of the *Federalist Papers*. It is important to note that as a youth, he studied under a Scottish Presbyterian, Donald Robertson. Madison gave the credit to Robertson for "all that I have been in life."[{17}](#) Later he was trained in theology at Princeton under the Reverend John Witherspoon. Scholars believe that Witherspoon's Calvinism (which emphasized the fallen nature of man) was an important source for Madison's political ideas.[{18}](#)

The Constitution was a contract between the people and had its origins in American history a century earlier:

One of the obvious by-products [of the Reformation] was the notion of a contract entered into by two people or by the members of a community amongst themselves that needed no legal sanctions to make it binding. This concept of the Reformers made possible the formation of contractals or, as the Puritans called them, "covenanted" groups formed by individuals who signed a covenant or agreement to found a community. The most famous of these covenants was the Mayflower Compact. In it the Pilgrims formed a "civil body politic," and promised to obey the laws their own government might pass. In short, the individual Pilgrim invented on the spot a new community, one that would be ruled by laws of its making. {19}

Historian Page Smith believes, "The Federal Constitution was in this sense a monument to the reformed consciousness. This new sense of time as potentiality was a vital element in the new consciousness that was to make a revolution and, what was a good deal more difficult, form a new nation." {20}

Preaching and teaching within the churches provided the justification for the revolution and the establishment of a new nation. Alice Baldwin, writing in *The New England Clergy and the American Revolution*, says,

The teachings of the New England ministers provide one line of unbroken descent. For two generations and more New Englanders had . . . been taught that these rights were sacred and came from God and that to preserve them they had a legal right of resistance and, if necessary a right to . . . alter and abolish governments and by common consent establish new ones. {21}

Christian ideas were important in the founding of this

republic and the framing of our American governmental institutions. And I believe they are equally important in the maintenance of that republic.

Notes

1. John Adams, October 11, 1798, in a letter to the officers of the First Brigade of the Third Division of the Militia of Massachusetts. Charles Francis Adams, ed., *The Works of John Adams – Second President of the United States: with a Life of the Author, Notes, and Illustration* (Boston: Little, Brown, & Co., 1854), Vol. IX, 228-229.
2. George Washington, Farewell Address (September 19, 1796). Address of George Washington, President of the United States, and Late Commander in Chief of the American Army. To the People of the United States, Preparatory to His Declination.
3. Daniel Webster, December 22, 1820. *The Works of Daniel Webster* (Boston: Little, Brown and Company, 1853), Vol. I, 48.
4. Benjamin Rush, "Thoughts upon the Mode of Education Proper in a Republic," Early American Imprints. *Benjamin Rush, Essays, Literary, Moral and Philosophical* (Philadelphia: Thomas and Samuel F. Bradford, 1798), 8.
5. Ibid.
6. Webster, *The Works of Daniel Webster*, 22ff.
7. John Jay, October 12, 1816, in *The Correspondence and Public Papers of John Jay*, Henry P. Johnston, ed., (New York: G.P Putnam & Sons, 1893; reprinted NY: Burt Franklin, 1970), Vol. IV, 393.
8. William Penn, April 25, 1682, in the preface of his *Frame of Government of Pennsylvania. A Collection of Charters and Other Public Acts Relating to the Province of Pennsylvania* (Philadelphia: B. Franklin, 1740), 10-12.
9. C. Gregg Singer, *A Theological Interpretation of American History* (Nutley, NJ: The Craig Press, 1964), 284-5.
10. Page Smith, *Religious Origins of the American Revolution* (Missoula, MT: Scholars Press, 1976), 1.

11. Ibid, 2.
12. Ibid., 3.
13. Ibid, 185.
14. William Blackstone, "Of the Nature of Laws in General," *Commentaries on the Laws of England*, Book 1, Section II.
15. Ibid.
16. Samuel Adams, "The Rights of the Colonists" (Boston, 1772), *The Annals of America*, Vol. II, 217.
17. John Eidsmoe, *Christianity and the Constitution* (Grand Rapids, MI: Baker Books, 1987), 94.
18. James H. Smylie, "Madison and Witherspoon: Theological Roots of American Political Thought," *American Presbyterians*
19. *Smith, Religious Origins*,
20. *Ibid.*, 4
21. Alice M. Baldwin, *The New England Clergy and the American Revolution* (Durham: Duke University Press, 1928), 169.

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Homeland Security and Privacy

A Supersnoop's Dream

Every day we seem to wake up to news about another terrorist threat, so it's not surprising that Americans are placing more of their faith in the government to protect them. But there are also important questions being raised about our loss of privacy and constitutional protections. So in this article we are going to take a look at some of these issues as we focus on the subject of homeland security.

The Department of Homeland Security was created by combining twenty-two existing agencies and 170,000 federal employees

with an annual budget of approximately \$35 billion. While the implications of this megamerger of governmental agencies will be debated for some time, some columnists have already begun to question the impact it will have on our private lives.

The Washington Times called it "A Supersnoop's Dream." Columnist William Safire of the *New York Times* wrote a column entitled "You Are a Suspect" in which he warned of a dangerous intrusion into our lives. He predicted in November 2002 that if the Homeland Security Act were not amended before passage, the following would happen to you:

- *Every purchase you make with a credit card, every magazine subscription you buy and medical prescription you fill, every Web site you visit and e-mail you send or receive, every academic grade you receive, every bank deposit you make, every trip you book and every event you attend—all these transactions and communications will go into what the Defense Department describes as a virtual centralized grand database.*
- *To this computerized dossier on your private life from commercial sources, add every piece of information that government has about you—passport application, driver's license and bridge toll records, judicial and divorce records, complaints from nosy neighbors to the F.B.I., your lifetime paper trail plus the latest hidden camera surveillance—and you have the supersnoop's dream: a Total Information Awareness about every U.S. citizen.*

It is important to point out that these concerns about a potential invasion of privacy did not start with the passage of the Homeland Security Act. Over a year ago, critics pointed to the hastily passed U.S.A. Patriot Act which widened the scope of the Foreign Intelligence Surveillance Act and weakened 15 privacy laws.

On the other hand, there are many who argue that these new powers are necessary to catch terrorists. Cal Thomas, for

example, writes that “Most Americans would probably favor a more aggressive and empowered federal government if it lessens the likelihood of further terrorism. The niceties of civil liberties appear to have been lost on the 9/11 hijackers and countries from which they came. Wartime rules must be different from those in peacetime.”[\[1\]](#)

The Patriot Act

Let’s look more closely at the U.S.A. Patriot Act. When Senator Russ Feingold voted against the Act, he made these comments from the Senate floor on October 11, 2001:

“There is no doubt that if we lived in a police state, it would be easier to catch terrorists. If we lived in a country where police were allowed to search your home at any time for any reason; if we lived in a country where the government is entitled to open your mail, eavesdrop on your phone conversations, or intercept your e-mail communications; if we lived in a country where people could be held indefinitely based on what they write or think, or based on mere suspicion that they are up to no good, the government would probably discover more terrorists or would-be terrorists, just as it would find more lawbreakers generally. But that wouldn’t be a country in which we would want to live.”

Most would agree that the Patriot Act weakens grand jury secrecy. Already there is criticism that grand juries have become mere tools of the prosecution and have lost their independence. By destroying its secrecy, any federal official or bureaucrat can “share” grand jury testimony or wiretap information.

The Patriot Act also weakens Fourth Amendment protection against unreasonable searches and seizures. Under the Act, law-enforcement agencies can in “rare instances” search a person’s home without informing that homeowner for up to

ninety days. This so-called “sneak and peek” provision can be used to sneak into your home, and even implant a hidden “key logger” device on a suspect’s computer (allowing federal officials to capture passwords and monitor every keystroke).

And, the Patriot Act weakens financial privacy. The bill added additional amendments and improvements to the Bank Secrecy Act which already encourages FDIC member banks to profile account holders and report to the government (FBI, IRS, DEA) when you deviate from your usual spending or deposit habits. The Act exempts bank employees from liability for false reporting of a money laundering violation.

Michael Scardaville of the Heritage Foundation, however, isn’t concerned about conferring this new power on bureaucrats. “Even if they wanted to, the program’s employees simply won’t have time to monitor who plays football pools, who has asthma, who surfs what Web site or even who deals cocaine or steals cars. They’ll begin with intelligence reports about people already suspected of terrorism.”[\[2\]](#)

Immigration Threats

Lincoln Caplan, writing in the November-December issue of *Legal Affairs* (a magazine of the Yale Law School), said that the U.S.A. Patriot Act “authorized law enforcement agencies to inspect the most personal kinds of information – medical records, bank statements, college transcripts, even church memberships. But what is more startling than the scope of these new powers is that the government can use them on people who aren’t suspected of committing a crime.”

Although there has been some concern expressed about the intrusion of government into our lives, an even greater concern is how the Homeland Security Act fails to address the real threat to our country through lax enforcement of immigration laws. Michelle Malkin, author of *Invasion*, cites example after example of problems at the Immigration and

Naturalization Service (INS).

Foreign students getting visas to enter the U.S. constitute a major problem that is out of control. Malkin says that the bill establishing this new department doesn't do anything about it. There is also a problem with foreigners getting tourist visas to enter the U.S. and then overstaying their visas. The bill doesn't do anything about this problem either.

More than 115,000 people from Iraq and other Middle Eastern countries are here illegally. Some 6,000 Middle Eastern men who have defied deportation orders remain on the loose. Add these numbers to those who are here legally, but still intend harm to the United States, and you can begin to grasp the extent of the problem.

Consider the case of Hesham Mohamed Hedayet, who shot and killed people at the Los Angeles International Airport. He managed to stay in this country by obtaining a work permit after his wife won residency in a visa lottery program (given to 50,000 foreigners on a random basis).

Michelle Malkin broke the story about the Washington, D.C. area sniper suspect John Malvo. The INS had him in custody but released him. The U.S. State Department failed to obtain a warrant for the arrest of the other sniper suspect, John Muhammad, after he was suspected of using a forged birth certificate to obtain a U.S. passport.

Congress needs to take another look at both the Patriot Act and the Homeland Security Act. In its rush to deal with the imminent terrorist threat, it has conferred broad powers to bureaucrats that should be refined and failed to address some crucial concerns in immigration that continue to threaten our safety. It is time for Congress to pass some common sense amendments to these two pieces of legislation.

History of Governmental Power

I think all of us would strongly support the President and Attorney General in their attempts to track down terrorists and bring them to justice. But some wonder if Congress has put too much power in the hands of the executive branch, power that could easily be abused by this administration or future administrations.

Let's consider our history. President John Adams used the Alien and Sedition Act to imprison his political enemies and curb newspaper editors critical of him. President Woodrow Wilson permitted his attorney general (Mitchell Palmer) to stop political dissent during the Palmer Raids. And President Franklin Delano Roosevelt interned thousands of Japanese-American citizens during World War II.

It is interesting that some of the greatest expansions of powers have come under Republican presidents. The first Republican president, Abraham Lincoln, suspended the writ of habeas corpus. (This is a judge's demand to bring a prisoner before him, with the intent to release people from unlawful detention.) This led to the imprisonment of physicians, lawyers, journalists, soldiers, farmers, and draft resisters. Sixteen members of the Maryland legislature were arrested in order to prevent them from voting for their state to secede from the Union. By the time the Civil War was over, 13,535 arrests had been made.

Although Democrats have often been credited with expanding the size and scope of the federal government, Republican administrations are actually the ones who have expanded various police powers. RICO and nearly all the seizure laws (where police can confiscate cars, boats, even homes without due process) were passed by Republican administrations.

Dana Milbank wrote in the *Washington Post* (Nov. 20, 2001) that "The Sept. 11 terrorist attacks and the war in Afghanistan

have dramatically accelerated a push by the Bush administration to strengthen presidential powers, giving President Bush a dominance over American government exceeding that of other post-Watergate presidents and rivaling even Franklin D. Roosevelt's command."

Perhaps it is time for Congress to revisit this important topic of anti-terrorism and modify some of the provisions of the Patriot Act. Some have suggested that Congress pass legislation that would sunset all aspects of the Patriot Act. The bill currently has sunset provisions that apply to selected portions of the legislation. But sunset provisions do not apply to the expanded powers given to the federal government which weaken the Fourth Amendment protections we are guaranteed under the Bill of Rights. The bill was touted as an emergency wartime measure, but some of the most dangerous aspects of the bill would continue on even after America wins the war on terrorism. It is time to revisit this bill and make some necessary changes.

Christian Perspective on Government and Privacy

Let's focus in on the matter of government and privacy.

To begin with, Christians must acknowledge that Romans 13:1-7 teaches that civil government is divinely ordained by God. Government bears the sword, and that means it is responsible to protect citizens from foreign invaders and from terrorists. So on the one hand, we should support efforts by our government to make our society safer.

On the other hand, we should also work to prevent unwarranted intrusions into our privacy and any violation of our constitutional liberties. In the past, drawing lines was easier because an unconstitutional search was conducted by a person who came to your door. Today we live in a cyber age where our privacy can be violated by a computer keystroke.

In the past, what used to be called public records weren't all that public. Now they are all too public. And what used to be considered private records are being made public at an alarming rate. What should we do?

First, live your life above reproach. Philippians 2:14-15 says "Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world." 1 Timothy 3:2 says that an elder must be "above reproach" which is an attribute that should describe all of us. If you live a life of integrity, you don't have to be so concerned about what may be made public.

Second, get involved. When you feel your privacy has been violated or when you believe there has been an unwarranted governmental intrusion into your life, take the time to complain. Let the person, organization, or governmental agency know your concerns. Many people fail to apply the same rules of privacy and confidentiality on a computer that they do in real life. Your complaint might change a behavior and have a positive effect.

Third, call for your member of Congress to take another look at both the Patriot Act and the Homeland Security Act. In their rush to deal with the imminent terrorist threat, Congress may have expanded federal powers too much. Track congressional legislation and write letters. Citizens need to understand that many governmental policies pose a threat to our privacy. Bureaucrats and legislators are in the business of collecting information and will continue to do so unless we set appropriate limits.

Sadly, most Americans are unaware of the growing threats to their privacy posed by government and law enforcement. Eternal vigilance is the price of freedom. We need to strike a balance between fighting terrorism and protecting constitutional

rights.

Notes

1. Cal Thomas, "More Power to the Government," Nov. 21, 2002.
2. Michael Scardaville, "TIA Targets Terrorists, Not Privacy," Nov. 22, 2002.

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Abuse and Domestic Violence

Abuse and domestic violence affects our lives, our homes, and our society. Kerby Andersons looks at the problem of abuse and what the church can do to help victims of abuse.



This article is also available in [Spanish](#).

Each year the lives of women (and men) are altered or destroyed by someone who abuses them. The resulting emotional scars, physical scars, and destruction are evident in social and crime statistics.

Although abuse is significantly under-reported, current crime statistics at least begin to tell the story. The FBI's Uniform Crime Report routinely lists domestic violence as the leading cause of injury to women ages 15 to 44 in the United States. These injuries are more than those from car accidents, muggings, and rapes combined.

Abuse may be open, flagrant, and in-your-face. But abuse can also be subtle and devious. It may explode on the scene or gradually creep into a relationship. Although women are the primary victims of abuse, men may be victims, also, of abuse.

One of the first steps in dealing with abuse is to identify it. Identifying it is often difficult because it can manifest itself in different forms. Here is a brief survey of the different types of abuse.

- *Emotional abuse* is the use of mental strategies or mind games. This would include such things as anger, aggression, humiliation, intimidation, stalking, fear, power, and control. The goal is to inflict emotional damage on the other person.
- *Physical abuse* would include the use of body parts or weapons to threaten, punish, dominate, restrain, control, or injure another person.
- *Sexual abuse* is the use of forced sexual actions which may dominate, manipulate, threaten, injure, corrupt, or control another person.
- *Social abuse* involves other forms of abuse to dominate, manipulate or control another person's social relationships.
- *Financial abuse* is the use of money or financially-related matters to dominate, threaten or control. This may be done to inflict damage on another person or take financial advantage of that person.
- *Spiritual abuse* is the controlling of another person's religious interests or practices. Spiritual damage may be inflicted by criticizing a person's religious convictions or misstating them for religious purposes.

Although abuse may take various forms, there are often common elements. For example, there often is the tendency to blame the victim of abuse. A woman may be told to "submit" or "pray harder for her marriage" by a pastor or church members. And often women go back into abusive relationships, leaving many to wonder.

In this article, we will try to provide some answers and perspective on this important issue. (And I might note that we already have articles on the Probe Web site dealing with such issues as [verbal abuse](#) and [spiritual abuse](#).)

Types of Abusers

Although abuse and domestic violence are one of the most pressing social problems of our time, most of society (including churches) still view the crisis as a private matter. Abused women are often advised by pastors and members of a congregation to “pray harder” or “try to become a better wife.”

Abuse has not only been ignored by the church but often by the medical profession. In their study of abuse, Evan Stark and Ann Flitcraft found that out of one million women who sought medical treatment for injuries sustained by husbands and boyfriends, doctors correctly identified the injuries as a result of battering only four percent of the time.[{1}](#)

Frequently child abuse and domestic violence go hand in hand. Men who abuse their wives will often also abuse their children. Research shows that in homes where domestic violence occurs, children are abused at a rate 1500 percent higher than the normal average.[{2}](#)

Often this abuse begins even before a child is born. One study of 1200 white, Latino, and African-American pregnant women, found that one in six reported physical abuse during pregnancy.[{3}](#)

Researchers now conclude that there are two types of abusers. Neil Jacobson and John Gottman document this in their book, *When Men Batter Women*.[{4}](#) Their study of more than 200 couples in dangerous relationships helped shatter myths and shed new light on abusive relationships.

They describe two types of batterers: Cobras and Pit Bulls. The Cobras are more severely violent of the two. They strike swiftly and ferociously, always remaining in control and feeling entitled to whatever they want.

Pit Bulls are violent because they are insecure. They are more

likely to lose control, letting their emotions burn slowly until they explode in anger.

Jacobson and Gottman intensively studied about 60 of the 200 couples by watching videotapes of non-violent arguments of severe batterers and their spouses. To eliminate some of the subjectivity, they also monitored the vital signs (heart rate, sweat flow) of the couples.

They found that Cobras resemble the snake for which they are named. They become still and focused just before striking their victim. They become internally calm during abuse. While the heart rates of Pit Bulls increase during abuse, the Cobras' heart rates actually decrease.

Pit Bulls are driven by deep insecurity and often have an unhealthy dependence on the mates they abuse. They are afraid of losing their wives and therefore try to control them through physical and emotional abuse. Cobras have often been physically or sexually abused themselves (frequently in childhood) and tend to see violence as an unavoidable part of life.

Boundaries

Often victims of abuse feel they deserve the abuse they receive. They have been convinced (by their partner or perhaps by society in general) that the abuse is their fault. It is not. To reinforce this claim, here are eight things that no one deserves:[{5}](#)

- No one deserves to be pushed, slapped, bruised, or kicked. No excuse makes such actions justifiable, whether drugs, alcohol, financial problems or family problems.
- No one deserves to be verbally abused. No one should be called names or yelled at for no apparent reason.
- No one deserves to have possessions damaged (dishes

thrown, clothes torn) or gifts destroyed. These things don't automatically become "his" just because he paid for them from a joint checking account.

- No one deserves to be interfered with in coming and going. You do not need to be told when you can or cannot leave the house, go shopping, or go to school.
- No one deserves to be followed, harassed, or spied upon. As an adult, you have the right to go where you want, and spend time the way you choose.
- No one deserves to be ridiculed, put down, made fun of, or belittled. This applies both at home and in public.
- No one deserves to be emotionally starved. Everyone has emotional needs: to love, to be loved, to care and be cared for, to need others and to be needed by others. This involves more than just one person who is demanding your time and attention.
- No one deserves to be isolated. You deserve to have a community of people around you rather than just a spouse who dominates your life.

Each person has rights that should be asserted to prevent abuse from taking place. Here is a short list of those rights:

- You have the right to be treated with respect. All are created in the image of God (Gen. 2:26-27) and have value and dignity. You deserve respect regardless of your economic status, race, religion, or sex.
- You have the right to be heard. You have ideas and opinions and should be free to express them.
- You have the right to have a support system. You shouldn't have to depend on one person in your life to provide all your emotional needs and who cuts you off from the rest of society.
- You have the right to come and go as you please. You should be able to make choices about what you do with your free time.

- You have the right to have privacy and space of your own. You don't give up those rights when you get married or when you begin to have children.
- You have the right to maintain a separate identity.

Each of these rights are important in establishing boundaries in a relationship. These are key components in preventing abuse.

Myths of Abuse

Let's turn now to some of the myths of abuse.[{6}](#)

One myth is that victims of abuse come from lower-income families with little education. In reality, victims of domestic violence come from all walks of life. Race, religion, socio-economic background are no predictor of abuse. Victims of abuse may be well-educated or uneducated, professionals or common laborers.

A second myth is that victims stay in abusive relationships because they like being abused. That is simply not true. Many have been conditioned to accept beatings because they are blamed by their abusers, but they do not like being beaten. Many victims actually "accept abuse as common in relationships."[{7}](#)

So, why don't victims leave? The answer to that is often quite complex. Many women believe they cannot leave because "He can't live without me." They may fear he will have a nervous breakdown, commit suicide, or lose his job.

She may believe that the children need a father, rationalizing that an abusive father is better than no father at all. And she may think she cannot make it alone in the job market.

Many women fear they will be killed if they leave an abusive relationship. And that fear may be justified. Studies show that battered women are more likely to be killed *after* leaving

an abusive relationship.[{8}](#)

Abuse victims also convince themselves that things are going to get better. Hope springs eternal, and there is always the hope that with the right changes and hard work, abuse will go away. Sadly, it does not.

A third myth is that violence happens mostly between strangers. Contrary to popular belief, a woman's greatest risk of assault is from an intimate partner. Statistics from the Department of Justice indicate that women are attacked seven times more often by offenders with whom they have an intimate relationship than are male victims of violence.[{9}](#)

A fourth myth is that abuse is not a major problem. Domestic violence is one of the most serious health problems today. As we have mentioned, it affects every socioeconomic segment of society. "Federal officials estimate that domestic violence costs U.S. firms \$4 billion a year in lower productivity, staff turnover, absenteeism, and excessive use of medical benefits."[{10}](#)

What the Church Can Do

Domestic violence is pervasive in our society and crosses all socioeconomic levels, religious belief, and cultural backgrounds. Abuse affects our lives, our homes, and our society. Is there anything the church can do to deal with this important issue? Here are a few suggestions.[{11}](#)

First, pastors and church members should be aware of the extent of the problem. I have provided some social statistics to demonstrate how pervasive abuse is within our society. It isn't a problem to be ignored or addressed through simple clichés.

Second, pastors and counselors need to help abuse victims set boundaries in their lives. Battered women often find it difficult to make choices because someone else has been making

decisions for them. Many women who live in violent homes went from their father's house straight to their abuser's house. They never have had much experience in making their own personal choices.

If you are seeking to help an abuse victim, you should encourage her to make her own decisions. Resist the temptation to rescue and take over her life. She needs to feel empowered not helpless. At the same time, you can provide suggestions about finding a family counselor or a domestic violence agency.

Third, if you are a pastor, a counselor, or just a caring friend, you can provide counsel and comfort. She needs to hear from you that she doesn't deserve to be abused. Acknowledge the seriousness of the situation, and don't let her convince herself that the abuse will go away.

Fourth, be prepared for crisis intervention. Quick action may be necessary to protect her and her children. Ask her to describe the circumstances of the last two or three beatings. What preceded his attack (drugs, alcohol, argument)? Where is her relationship right now?

A pastor or counselor who receives a crisis call only has a few moments to discern the extent of the threat and appropriate actions that should be taken. Can she find her way to a safe place immediately? Do you have a place for her to go, if necessary?

Sometimes the crisis arrives at your office or home. A pastor, counselor, or caring friend may need to arrange for medical attention and a safe place away from the abuser.

If the couple is separated, she may be stalked by her abuser. She needs to know who can protect her and how to contact legal services.

Fifth, the church should address this important issue of

domestic abuse. By speaking to this issue, we break the silence surrounding abuse and confront it with biblical principles. The church should hold batterers responsible for their actions. Intervention, confrontation, and tough love should be tools used to fight abuse in our communities.

If the batterer is a member of the church, then Matthew 18 provides a model for confronting "offenders" within the church. Galatians 5:22-25 talks about the fruit of the Spirit which includes kindness, gentleness, and self-control. These and many other verses provide a model for teaching, rebuking, correcting and training in righteousness (2 Tim. 3:16). Christians have an important role in dealing with abuse within our society.

Notes

1. Evan Stark and Ann Flitcraft, "Medical Therapy as Repression: The Case of the Battered Woman," *Health and Medicine*, 1982, 29-32.
2. Maria Roy, "Children in the Crossfire," *Health Communications*, 1988.
3. Judith McFarlane, "Abuse During Pregnancy: A Cross-Cultural Study of Frequency and Severity of Injuries," *National Coalition Against Domestic Violence Fact Sheet* (Denver, 1994).
4. Neil Jacobson and John Gottman, *When Men Batter Women: New Insights into Ending Abusive Relationships* (New York: Simon & Schuster, 1998).
5. A more detailed list can be found in Mary Marecek, *Breaking Free from Partner Abuse* (Buena Park, Calif: Morning Glory Press, 1999).
6. Andrea Lissette and Richard Kraus, *Free Yourself from an Abusive Relationship* (Alameda, Calif: Hunter House, 2000).
7. Eve Buzawa and Carl Buzawa, *Domestic Violence: The Criminal Justice Response* (Thousand Oaks, Calif: Sage Publications, 1996).
8. Mary Ann Dutton, "The Dynamics of Domestic Violence: Understanding the Response from Battered Women," *The Florida*

Bar Journal, October 1994.

9. "Violence Against Women: Estimates from the Redesigned Survey, August 1995," *Report from the U.S. Justice Department* (Washington, DC: Bureau of Justice Statistics, 1996).

10. *Ibid.*

11. Patricia Riddle Gaddis, *Battered But Not Broken* (Valley Forge, Pa: Judson Press, 1996).

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"When Was the Book of Job Written?"

When was the book of Job written? How do we know it was written then since we don't know who wrote the book and when Job lived?

Top Ten Reasons Why We Believe the Book of Job was Written During the Time of the Patriarchs

1. Job lived 140 years after his calamities (42:16). This corresponds with the lifespans of the patriarchs. For example, Abraham lived 175 years.

2. Job's wealth was reckoned in livestock (1:3; 42:12) which was also true of Abraham (Gen. 12:16) and Jacob (Gen. 30:43).

3. The Sabeans and Chaldeans (Job 1:15, 17) were nomads in Abraham's time, but in later years were not.

4. The Hebrew word (qsitah) translated "piece of silver" (42:11) is used elsewhere only twice (Gen. 33:19, Josh. 24:32). Both times are in reference to Jacob.

5. Job's daughters were heirs of his estate along with their brothers (Job. 42:15). This was not possible later under the Mosaic Law if a daughter's brothers were still living (Num. 27:8).

6. Literary works similar in some ways to the Book of Job were written in Egypt and Mesopotamia around the time of the patriarchs.

7. The Book of Job includes no references to the Mosaic institutions (priesthood, laws, tabernacle, special religious days and feasts).

8. The name (sadday) is used of God 31 times in Job (compared with 17 times elsewhere in the Old Testament) and was a name familiar to the patriarchs.

9. Several personal and place names in the book were also associated with the patriarchal period. Examples include (a) Sheba – a grandson of Abraham, (b) Tema – another grandson of Abraham, (c) Eliphaz – a son of Esau, (d) Uz – a nephew of Abraham.

10. Job was a common West Semitic name in the second millennium B.C. Job was also a name of a 19th-century-B.C. prince in the Egyptian Execration texts.

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The Declaration and

Constitution: Their Christian Roots

The Declaration of Independence

Many are unaware of the writings and documents that preceded these great works and the influence of biblical ideas in their formation. In the first two sections of this article, I would like to examine the Declaration of Independence. Following this, we'll look at the Constitution.

On June 7, 1776, Richard Henry Lee introduced a resolution to the Continental Congress calling for a formal declaration of independence. However, even at that late date, there was significant opposition to the resolution. So, Congress recessed for three weeks to allow delegates to return home and discuss the proposition with their constituents while a committee was appointed to express the Congressional sentiments. The task of composing the Declaration fell to Thomas Jefferson.

Jefferson's initial draft left God out of the manuscript entirely except for a vague reference to "the laws of nature and of nature's God." Yet, even this phrase makes an implicit reference to the laws of God.

The phrase "laws of nature" had a fixed meaning in 18th century England and America. It was a direct reference to the laws of God in a created order as described in John Locke's *Second Treatise on Civil Government* and William Blackstone's *Commentaries on the Laws of England*.

What Jefferson was content to leave implicit, however, was made more explicit by the other members of the committee. They changed the language to read that all men are "endowed by their Creator" with these rights. Later, the Continental

Congress added phrases which further reflected a theistic perspective. For example, they added that they were “appealing to the Supreme Judge of the World for the rectitude of our intentions” and that they were placing “firm reliance on the protection of divine Providence.”

The Declaration was not drafted in an intellectual vacuum, nor did the ideas contained in it suddenly spring from the minds of a few men. Instead, the founders built their framework upon a Reformation foundation laid by such men as Samuel Rutherford and later incorporated by John Locke.

Rutherford wrote his book *Lex Rex* in 1644 to refute the idea of the divine right of kings. *Lex Rex* established two crucial principles. First, there should be a covenant or constitution between the ruler and the people. Second, since all men are sinners, no man is superior to another. These twin principles of liberty and equality are also found in John Locke’s writings.

John Locke and the Origin of the Declaration

Although the phrasing of the Declaration certainly follows the pattern of John Locke, Jefferson also gave credit to the writer Algernon Sidney, who in turn cites most prominently Aristotle, Plato, Roman republican writers, and the Old Testament.

Legal scholar Gary Amos argues that Locke’s *Two Treatises on Government* is simply Samuel Rutherford’s *Lex Rex* in a popularized form. Amos says in his book *Defending the Declaration*,

Locke explained that the “law of nature” is God’s general revelation of law in creation, which God also supernaturally writes on the hearts of men. Locke drew the idea from the New

Testament in Romans 1 and 2. In contrast, he spoke of the “law of God” or the “positive law of God” as God’s eternal moral law specially revealed and published in Scripture.[{1}](#)

This foundation helps explain the tempered nature of the American Revolution. The Declaration of Independence was a bold document, but not a radical one. The colonists did not break with England for “light and transient causes.” They were mindful that they should be “in subjection to the governing authorities” which “are established by God” (Romans 13:1). Yet when they suffered from a “long train of abuses and usurpations,” they argued that “it is the right of the people to alter or to abolish it, and to institute a new government.”

The Declaration also borrowed from state constitutions that already existed at the time. In fact, the phraseology of the Declaration greatly resembles the preamble to the Virginia Constitution, adopted in June 1776. The body of the Declaration consists of twenty-eight charges against the king justifying the break with Britain. All but four are from state constitutions.[{2}](#)

Jefferson no doubt drew from George Mason’s Declaration of Rights (published on June 6, 1776). The first paragraph states that “all men are born equally free and independent and have certain inherent natural Rights; among which are the Enjoyment of Life and Liberty, with the Means of Acquiring and possessing property, and pursuing and obtaining Happiness and Safety.” Mason also argued that when any government is found unworthy of the trust placed in it, a majority of the community “hath an indubitable, inalienable, and indefensible Right to Reform, alter, or abolish it.”

Constitution and Human Nature

The influence of the Bible on the Constitution was profound but often not appreciated by secular historians and political

theorists. Two decades ago, Constitutional scholars and political historians (including one of my professors at Georgetown University) assembled 15,000 writings from the Founding Era (1760-1805). They counted 3154 citations in these writings, and found that the book most frequently cited in that literature was the Bible. The writers from the Founding Era quoted from the Bible 34 percent of the time. Even more interesting was that about three-fourths of all references to the Bible came from reprinted sermons from that era.[\[3\]](#)

Professor M.E. Bradford shows in his book, *A Worthy Company*, that fifty of the fifty-five men who signed the Constitution were church members who endorsed the Christian faith.[\[4\]](#)

The Bible and biblical principles were important in the framing of the Constitution. In particular, the framers started with a biblical view of human nature. James Madison argued in *Federalist #51* that government must be based upon a realistic view of human nature.

But what is government itself but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself.[\[5\]](#)

Framing a republic requires a balance of power that liberates human dignity and rationality and controls human sin and depravity.

As there is a degree of depravity in mankind which requires a certain degree of circumspection and distrust, so there are other qualities in human nature, which justify a certain portion of esteem and confidence. Republican government

presupposes the existence of these qualities in a higher degree than any other form. [\[6\]](#)

A Christian view of government is based upon a balanced view of human nature. It recognizes both human dignity (we are created in God's image) and human depravity (we are sinful individuals). Because both grace and sin operate in government, we should neither be too optimistic nor too pessimistic. Instead, the framers constructed a government with a deep sense of biblical realism.

Constitution and Majority Tyranny

James Madison in defending the Constitution divided the problem of tyranny into two broad categories: majority tyranny (addressed in *Federalist* #10) and governmental tyranny (addressed in *Federalist* #47-51).

Madison concluded from his study of governments that they were destroyed by factions. He believed this factionalism was due to "the propensity of mankind, to fall into mutual animosities" (*Federalist* #10) which he believed were "sown in the nature of man." Government, he concluded, must be based upon a more realistic view which also accounts for this sinful side of human nature.

A year before the Constitutional Convention, George Washington wrote to John Jay that, "We have, probably, had too good an opinion of human nature in forming our federation." From now on, he added, "We must take human nature as we find it."

Madison's solution to majority tyranny was the term *extended republic*. His term for the solution to governmental tyranny was *compound republic*. He believed that an extended republic with a greater number of citizens would prevent factions from easily taking control of government. He also believed that elections would serve to filter upward men of greater virtue.

Madison's solution to governmental tyranny can be found in *Federalist* #47-51. These include separation of powers, checks and balances, and federalism.

Madison realized the futility of trying to remove passions (human sinfulness) from the population. Therefore, he proposed that human nature be set against human nature. This was done by separating various institutional power structures. First, the church was separated from the state so that ecclesiastical functions and governmental functions would not interfere with religious and political liberty. Second, the federal government was divided into three equal branches: executive, legislative, and judicial. Third, the federal government was delegated certain powers while the rest of the powers resided in the state governments.

Each branch was given separate but rival powers, thus preventing the possibility of concentrating power into the hands of a few. Each branch had certain checks over the other branches so that there was a distribution and balance of power. The effect of this system was to allow ambition and power to control itself. As each branch is given power, it provides a check on the other branch. This is what has often been referred to as the concept of "countervailing ambitions."

Constitution and Governmental Tyranny

James Madison's solution to governmental tyranny includes both federalism as well as the separation of powers. Federalism can be found at the very heart of the United States Constitution. In fact, without federalism, there was no practical reason for the framers to abandon the Articles of Confederation and draft the Constitution.

Federalism comes from *foedus*, Latin for covenant. "The tribes of Israel shared a covenant that made them a nation. American federalism originated at least in part in the dissenting

Protestants' familiarity with the Bible." [\[7\]](#)

The separation of powers allows each branch of government to provide a check on the other. According to Madison, the Constitution provides a framework of supplying "opposite and rival interests" (*Federalist* #51) through a series of checks and balances. This theory of "countervailing ambition" both prevented tyranny and provided liberty. It was a system in which bad people could do least harm and good people had the freedom to do good works.

For example, the executive branch cannot take over the government and rule at its whim because the legislative branch has been given the power of the purse. Congress must approve or disapprove budgets for governmental programs. A President cannot wage war if the Congress does not appropriate money for its execution.

Likewise, the legislative branch is also controlled by this structure of government. It can pass legislation, but it always faces the threat of presidential veto and judicial oversight. Since the executive branch is responsible for the execution of legislation, the legislature cannot exercise complete control over the government. Undergirding all of this is the authority of the ballot box.

Each of these checks was motivated by a healthy fear of human nature. The founders believed in human responsibility and human dignity, but they did not trust human nature too much. Their solution was to separate powers and invest each branch with rival powers.

Biblical ideas were crucial in both the Declaration and the Constitution. Nearly 80 percent of the political pamphlets published during the 1770s were reprinted sermons. As one political science professor put it: "When reading comprehensively in the political literature of the war years, one cannot but be struck by the extent to which biblical

sources used by ministers and traditional Whigs undergirded the justification for the break with Britain, the rationale for continuing the war, and the basic principles of Americans' writing their own constitutions." {8}

Notes

1. Gary Amos, *Defending the Declaration* (Brentwood, TN: Wolgemuth and Hyatt, 1989), 57.
2. Donald S. Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), 114.
3. *Ibid.*, 140.
4. M.E. Bradford, *A Worthy Company: Brief Lives of the Framers of the United States Constitution* (Marlborough, NH: Plymouth Rock Foundation, 1982).
5. James Madison, *Federalist*, #51 (New York: New American Library, 1961), 322.
6. *Ibid.*, *Federalist* #55, 346.
7. Lutz, *Origins*, 43,
8. *Ibid.*, 142.

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Slavery in America – How Did the Founders and Early Christians Regard It?

Kerby Anderson presents a thoughtful review of the attitude towards slavery held by many of our founders and early Christian leaders. Although a tragic chapter in our history, he encourages us to understand that many opposed slavery from the beginning believing that all men are in fact created

equal.

Introduction

Slavery has been found throughout the history of the world. Most of the major empires in the world enslaved millions. They made slaves not only of their citizens but of people in the countries they conquered.

Slavery is also a sad and tragic chapter in American history that we must confront honestly. Unfortunately, that is often not how it is done. History classes frequently teach that the founders and framers were evil men and hypocrites. Therefore, we no longer need to study them, nor do we need to study the principles they established in founding this country and framing the Constitution.

In fact, I have met many students in high school and college who have no interest in learning about the founders of this country and the framers of the Constitution merely because some were slaveholders. But I have also found that they do not know the whole story of the struggle over slavery in this country.

In reaction to this secular revisionist teaching in the public schools and universities, a Christian perspective has been offered that does not square with history. Some Christians, wanting to emphasize the biblical principles of the founding of this country, seem to have turned a blind eye to the evil of slavery. Slavery was wrong and represented an incomplete founding of liberty in this country.

In this article we will look at slavery in America and attempt to tell the story fairly and honestly. At the same time, we will bring forth facts and stories that have been lost from the current revisionist teaching on slavery.

First, let's put slavery in America in historical perspective. Historians estimate that approximately 11 million Africans

were transported to the New World. Of these 4 million went to Brazil, 2.5 million to Spanish colonies, 2 million to the British West Indies, and 500,000 to the United States.

Although it is sometimes taught that the founders did not believe that blacks were human or deserved the same rights as whites, this is not true. Actually, the founders believed that blacks had the same inalienable rights as other persons in America. James Otis of Massachusetts said in 1764 that “The colonists are by the law of nature freeborn, as indeed all men are, white or black.”[{1}](#)

Alexander Hamilton also talked about the equality of blacks with whites. He said, “their natural faculties are probably as good as ours. . . . The contempt we have been taught to entertain for the blacks, makes us fancy many things that are founded neither in reason nor experience.”[{2}](#)

As we will see, many worked tirelessly for the abolition of slavery and wanted a society that truly practiced the belief that “all men are created equal.”

The Founders’ View of Slavery

Let’s see what the founders and framers really thought about slavery and what they did to bring about its end. Here are a few of their comments.

Slavery was often condemned from the pulpits of America as revolutionary preachers frequently spoke out against it. One patriot preacher said, “The Deity hath bestowed upon them and us the same natural rights as men.”[{3}](#)

Benjamin Franklin said that slavery “is an atrocious debasement of human nature.”[{4}](#) He and Benjamin Rush went on to found the Pennsylvania Society for Promoting the Abolition of Slavery.

Benjamin Rush's desire to abolish slavery was based on biblical principles. He stated: "Domestic slavery is repugnant to the principles of Christianity." He went on to say, "It is rebellion against the authority of a common Father. It is a practical denial of the extent and efficacy of the death of a common Savior. It is an usurpation of the prerogative of the great Sovereign of the universe who has solemnly claimed an exclusive property in the souls of men." {5}

John Adams said, "Every measure of prudence, therefore, ought to be assumed for the eventual total extirpation of slavery from the United States I have, through my whole life, held the practice of slavery in . . . abhorrence." {6}

James Madison in his speech before the Constitutional Convention said, "We have seen the mere distinction of colour made in the most enlightened period of time, a ground of the most oppressive dominion ever exercised by man over man." {7}

During the American Revolution, many slaves won their freedom. Alexander Hamilton served on George Washington's staff and supported the plan to enlist slaves in the army. He wrote to John Jay that "An essential part of the plan is to give them their freedom with their muskets . . . for the dictates of humanity and true policy equally interest me in favor of this unfortunate class of men." {8} Blacks from every part of the country (except South Carolina and Georgia) won their freedom through military service. {9}

After the Revolution, many Americans who were enjoying new freedom from England were struck by the contradiction that many blacks were still enslaved. John Jay said "That men should pray and fight for their own freedom and yet keep others in slavery is certainly acting a very inconsistent as well as unjust and perhaps impious part." {10}

In *Federalist* #54, James Madison stated that Southern laws (not nature) have "degraded [the slaves] from the human rank"

depriving them of “rights” including the right to vote, that they would otherwise possess equally with other human beings. Madison argued that it was a “barbarous policy” to view blacks “in the unnatural light of property” rather than persons entitled to the same rights as other men.

Slavery and the Founders

When America was founded, there were about half a million slaves. Approximately one third of the founders had slaves (George Washington and Thomas Jefferson being the most notable). Most of the slaves lived in the five southern colonies.

Benjamin Rush and Benjamin Franklin (both signers of the Declaration of Independence) founded the Pennsylvania Society for Promoting the Abolition of Slavery in 1774. Rush went on to head a national abolition movement.

John Jay was the president of a similar society in New York. He said: “To contend for our own liberty, and to deny that blessing to others, involves an inconsistency not to be excused.” John Adams opposed slavery because it was a “foul contagion in the human character” and “an evil of colossal magnitude.” His son, John Quincy Adams, so crusaded against slavery that he was known as “the hell-hound of abolition.”

It’s important to note that when these anti-slavery societies were founded, they were clearly an act of civil disobedience. In 1774, for example, Pennsylvania passed a law to end slavery. But King George vetoed that law and other laws passed by the colonies. The King was pro-slavery, and Great Britain (at that time) practiced slavery. As long as the colonies were part of the British Empire, they would also be required to permit slavery.

When Thomas Jefferson finished his first draft of the Declaration of Independence, it included a paragraph

condemning the King for introducing slavery into the colonies and continuing the slave trade. It said: "He [King George] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither." Unfortunately, this paragraph was dropped from the final draft because it was offensive to the delegates from Georgia and South Carolina.

After America separated from Great Britain, several states passed laws abolishing slavery. For example, Vermont's 1777 constitution abolished slavery outright. Pennsylvania passed a law in 1779 for gradual emancipation. Slavery was abolished in Massachusetts and New Hampshire through a series of court decisions in the 1780s that ruled that "all men are born free and equal." Other states passed gradual abolition laws during this period as well. By the time of the U.S. Constitution, every state (except Georgia) had at least prohibited slavery or suspended the importation of slaves.

Most of the founders (including many who at the time owned slaves) wanted to abolish the slave trade, but could not do so at the founding of this country. So, what about the compromises concerning slavery in the Constitution? We will look at that topic next.

Slavery and the Framers

We have noted that some of the founders were slaveholders. Yet even so, many of them wanted to abolish slavery. One example was George Washington.

In 1786, Washington wrote to Robert Morris that "there is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of [slavery]." [\[11\]](#) Later in his

life he freed several of his household slaves and decreed in his will that his slaves would become free upon the death of his wife. Washington's estate even paid for their care until 1833.

What about the compromises in the U.S. Constitution? When the delegates came to Philadelphia, there were strong regional differences between northern and southern states concerning slavery. [\[12\]](#)

The first compromise concerned enumeration. Apportionment of representatives would be determined by the number of free persons and three-fifths of all other persons. Many see this as saying that blacks were not considered whole persons. Actually, it was just the opposite. The anti-slavery delegates wanted to count slaves as less in order to penalize slaveholders and reduce their influence in Congress. Free blacks were considered free persons and counted accordingly.

The second compromise dealt with the slave trade. Congress was prohibited until 1808 from blocking the migration and importation of slaves. It did not prevent states from restricting or outlawing the slave trade. As I pointed out previously, many had already done so. It did establish a temporary exemption to the federal government until President Jefferson signed a national prohibition into law effective January 1, 1808.

A final compromise involved fugitive slaves that guaranteed return of slaves held to service or labor "under the laws thereof." The wording did not imply that the Constitution recognized slavery as legitimate but only acknowledged that states had laws governing slavery.

It is notable that the words "slave" and "slavery" cannot be found in the U.S. Constitution. James Madison recorded in his notes on the constitutional convention that the delegates "thought it wrong to admit in the Constitution the idea that

there could be property in men.”

Slavery was wrong, and it is incorrect to say that the U.S. Constitution supported it. Frederick Douglas believed that our form of government “was never, in its essence, anything but an anti-slavery government.” He argued, “Abolish slavery tomorrow, and not a sentence or a syllable of the Constitution need be altered.”

Nevertheless, the seeds of a future conflict were sown in these compromises. The nation was founded on the ideal that “all men are created equal, that they are endowed by their Creator with certain unalienable rights.” John Quincy Adams later admitted that: “The inconsistency of the institution of slavery with the principles of the Declaration of Independence was seen and lamented.” The conflict eventually broke out into a great civil war.

The Bible and Slavery

How does the Bible relate to slavery in America? While it is true that so many of the leaders in the abolition movement were Christians, there were others who attempted to use their particular interpretation of the Bible to justify slavery. That should not be surprising since today we see people trying to manipulate the Bible to justify their beliefs about issues like abortion and homosexuality.

The Bible teaches that slavery, as well as other forms of domination of one person over another, is wrong. For example, Joseph was sold into slavery (Genesis 37), and the Egyptians oppressed the Israelites (Exodus 1). Neither these nor other descriptions of slavery in the Bible are presented in a favorable light.

The Old Testament law code made it a capital crime to kidnap a person and sell him into slavery (Ex. 21:16). It also commanded Israel to welcome a slave who escaped from his

master and not be returned (Deut. 23:15-16).

Nevertheless, some pointed to other passages in the Old Testament to try to justify slavery. For example, those who needed financial assistance or needed protection could become indentured servants (Ex. 21:2-6; Deut. 15:12-18). But this was a voluntary act very different from the way slavery was practiced in America. Also, a thief that could not or would not make restitution could be sold as a slave (Ex. 22:1-3), but the servitude would cease when restitution had been made.

In the New Testament, we see that Paul wrote how slaves (and masters) were to act toward one another (Eph. 6:5-9; Col. 3:22-25, 4:1; 1 Tim. 6:1-2). Since nearly half of the population of Rome were slaves, it is understandable that he would address their attitudes and actions. Paul was hardly endorsing the Roman system of slavery.

Paul's letter to Philemon encouraged him to welcome back his slave Onesimus (who had now become a Christian). Christian tradition says that the slave owner did welcome him back as a Christian brother and gave him his freedom. Onesimus later became the bishop of Berea.

It is also true that many of the leaders of the abolition movement were Christians who worked to abolish slavery from America. Lyman Beecher, Harriet Beecher Stowe, William Lloyd Garrison, and Charles Finney are just a few of the 19th century leaders of the abolition movement. Finney, for example, not only preached salvation but called for the elimination of slavery. He said, "I had made up my mind on the question of slavery, and was exceedingly anxious to arouse public attention to the subject. In my prayers and preaching, I so often alluded to slavery, and denounced it."[\[13\]](#)

Slavery is a sad and tragic chapter in American history, and we must confront it honestly. But the way the subject of slavery is taught in America's classrooms today often leaves

out many important facts. I encourage you to study more about this nation's history. Our founders have much to teach us about history, government, and morality.

Notes

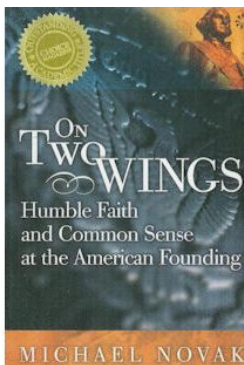
1. *Rights of the Colonies* in Bernard Bailyn, ed. *Pamphlets of the American Revolution* (Cambridge: Harvard University Press, 1965), 439.
2. Alexander Hamilton writing to John Jay, March 14, 1779 in Philip B. Kurland and Ralph Lerner, eds. *The Founders' Constitution* (Chicago: University of Chicago Press, 1987), I:527.
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5. Benjamin Rush, *Minutes of the Proceedings of a Convention of Delegates from the Abolition Societies Established in Different Parts of the United States Assembled at Philadelphia* (Philadelphia: Zachariah Poulson, 1794), 24.
6. John Adams to Robert J. Evans, June 8, 1819, in Adrienne Koch and William Peden, eds., *Selected Writings of John and John Quincy Adams* (New York: Knopf, 1946), 209.
7. Speech at Constitutional Convention, June 6, 1787 in Max Farrand, ed., *Records of the Federal Convention of 1787* (New Haven: Yale University, 1937), 1:135.
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10. John Jay writing to Richard Price, September 27, 1785 in *The Founders' Constitution*, 538.
11. Letter of April 12, 1786, in W. B. Allen, ed., *George Washington: A Collection* (Indianapolis: Library Classics, 1989), 319.
12. Matthew Spalding, *The Founders' Almanac* (Washington, DC: Heritage, 2002), 285-6.
13. Charles G. Finney, *Memoirs* (New York: A.S. Barnes, 1876), 324.

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On Two Wings

Introduction



Michael Novak has been and continues to be one of the most influential intellectuals of our time. Author of more than thirty books, he has been a professor at Harvard, Stanford, and Notre Dame and was awarded the \$1 million Templeton Prize for Progress in Religion.

So it is significant that his recent book, *On Two Wings*, documents the Judeo-Christian foundations of this country and

disputes the teaching that the American Founders were secular Enlightenment rationalists. Instead, he persuasively argues that they were the creators of a unique American blend of biblical faith, practical reason, and human liberty.

In his preface, Michael Novak says, "Although I have wanted to write this book for some forty years, my own ignorance stood in the way. It took me a long time, time spent searching up many byways and neglected paths, and fighting through a great deal of conventional (but mistaken) wisdom, to learn how many erroneous perceptions I had unconsciously drunk in from public discussion."[1](#)

Novak believes that "most of us grow up these days remarkably ignorant of the hundred men most responsible for leading this country into a War for Independence and writing our nation's Constitution."[2](#)

The way American history has been told for the last century is incomplete. Secular historians have "cut off one of the two wings by which the American eagle flies." The founding generation established a compact with the God of Israel "and relied upon this belief. Their faith is an *indispensable* part of their story."[3](#)

Historical research by a number of scholars documents the significant influence of the Bible on the founders. Two decades ago, Constitutional scholars and political historians (including one of my professors at Georgetown University) assembled 15,000 writings from the Founding Era. They counted 3154 citations in these writings. They found that the two political philosophers most often quoted were Montesquieu and Blackstone. But surprisingly, the reference most quoted was the Bible. It was quoted 34 percent of the time. This was nearly four times as often as Montesquieu or Blackstone and 12 times more often than John Locke.

While secular historians point to Locke as the source of the

ideas embodied in Thomas Jefferson's Declaration of Independence, they usually fail to note the older influence of other authors and the Bible. "Before Locke was even born, the Pilgrims believed in the consent of the governed, social compacts, the dignity of every child of God, and political equality."[{4}](#) By forcing a secular interpretation onto America's founding history, these secular historians ignore the second wing by which the American eagle took flight.

Philosophical Assumptions of the Founders of this Country

First, the Bible was the one book that literate Americans in the 18th century could be expected to know well. Biblical imagery was a central part of American life. For example, Thomas Jefferson suggested as a design for the Seal of the United States a representation of the children of Israel in the wilderness, led by a cloud by day and pillar of fire by night.

Second, the founders believed that time "was created for the *unfolding of human liberty*, for human emancipation. This purpose requires humans to choose for or against building cities worthy of the ideals God sets before them: liberty, justice, equality, self-government, and brotherhood."[{5}](#)

The first paragraph of *The Federalist* describes this important moment with destiny:

It seems to have been reserved to the people of this country, by their conduct and example, to decide the important question, whether societies of men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force.[{6}](#)

The founders believed that they could learn from history and

put together piece by piece what they called “an improved science of politics.” History, they believed, was a record of progress (or decline) measured against God’s standards and learned from personal and historical experience.

Third, the founders also held that everything in creation was intelligible and thus discernible through reason and rational evaluation. They also believed that God was The Creator and thus gave us life and liberty. Thomas Jefferson said, “The God Who gave us life gave us liberty at the same time.”

Novak concludes that without this philosophical foundation, “the founding generation of Americans would have had little heart for the War of Independence. They would have had no ground for believing that their seemingly unlawful rebellion actually fulfilled the will of God – and suited the laws of nature and nature’s God. Consider the jeopardy in which their rebellion placed them: When they signed the Declaration, they were committing treason in the King’s eyes. If their frail efforts failed, their flagrant betrayal of the solemn oaths of loyalty they had sworn to their King doomed them to a public hanging. Before future generations, their children would be disgraced. To still their trembling, they pled their case before a greater and wholly undeceivable Judge, appealing to the Supreme Judge of the world for the Rectitude of our Intentions.”[\[7\]](#)

Seven Events in the Founding of this Country

The first event was the first act of the First Continental Congress in September 1774. When the delegates gathered in Philadelphia, their purpose was to remind King George of the rights due them as Englishmen. But as they gathered, news arrived that Charlestown had been raked by cannon shot while red-coated landing parties surged through its streets.

The first motion of the Congress proposed a public prayer.

Some of the delegates spoke against the motion because, they argued, Americans were so divided in religious sentiments (Episcopalians, Quakers, Anabaptists, Presbyterians, Congregationalists). Sam Adams arose to say he was no bigot and could hear the prayer from any gentleman of piety and virtue. He proposed that Reverend Duch had earned that character.

The next day, a white-haired Episcopal clergyman dressed in his pontificals pronounced the first official prayer before the Continental Congress. Before this priest knelt men like Washington, Henry, Randolph, Rutledge, Lee, and Jay. The emotion in the room was palpable. John Adams wrote to his wife Abigail that he "had never heard a better prayer, or one so well pronounced." He went on to say that it was "enough to melt a heart of stone. I saw tears gush into the eyes of the old, grave pacific Quakers of Philadelphia." [\[8\]](#)

The second event was the sermon by John Witherspoon of Princeton on May 17, 1776. In this pivotal sermon, Witherspoon who had opposed the rebellion went over to the side of independence. His influence cannot be overstated. He was James Madison's teacher and he is credited with having taught one vice-president, twelve members of the Continental Congress, five delegates to the Constitutional Convention, forty-nine U.S. representatives, twenty-eight U.S. Senators, three Supreme Court justices, and scores of officers in the Continental Army. His sermons were printed in over 500 Presbyterian churches throughout the colonies.

His message centered on the doctrine of divine providence. He argued that even things that seem harmful and destructive may be turned to the advantage of the patriots. Even the enemies of law and morality cannot escape being the instruments of Providence. Witherspoon argued that liberty is God's gift and all of creation has been contrived so that out of darkness and despair, freedom will come to fruition.

Michael Novak concludes that, "During the years 1770-1776, the fires of revolution were lit by Protestant divines aflame with the dignity of human conscience. 'To the Pulpit, the Puritan Pulpit,' wrote John Wingate Thornton, 'We owe the moral force which won our independence.'" [{9}](#)

The third event was the writing of the Declaration of Independence. Its very form was that of a traditional American prayer, similar to the Mayflower Compact. In essence, it was only the latest in a long series of local and regional covenants which put all governmental bodies on notice by establishing a national compact.

The fifty-six signers of the Declaration were mostly Christian and represented mostly Christian people. The four names that these signers gave to God were: Lawgiver (as in "Laws of Nature and Nature's God"), Creator ("endowed by their Creator with certain inalienable rights"), Judge ("appealing to the Supreme Judge of the World for the Rectitude of our Intentions"), and Providence ("with a firm Reliance on the Protection of divine Providence").

Novak points out that "Three of these names (Creator, Judge, Providence) unambiguously derive from Judaism and came to America via Protestant Christianity. The fourth name for God, 'Lawgiver,' could be considered Greek or Roman as well as Hebraic. But Richard Hooker showed that long tradition had put 'Lawgiver,' too, in a Biblical context." [{10}](#)

The fourth event was a national day of prayer. Only five months after the Declaration, "the pinch and suffering of war and a poor harvest seriously imperiled morale." Congress set aside December 11, 1776 as a Day of Fasting and Repentance.

The fifth event occurred when George Washington became commander of the amateurs who became the Continental Army. He knew he had to prepare them for the adversity to come. "To stand with swollen chests in a straight line, beneath snapping

flags, to the music of fife and drums is one thing; to hold your place when the British musketballs roar toward you like a wall of blazing lead, and all around you the flesh of screaming friends and brothers is shredded, is another.”[\[11\]](#)

Washington knew there would be bitter winters and hot summers with no pay and little food. Often the soldiers would have to frequently retreat rather than face frontal combat from the enemy. He knew his only hope was to fashion a godly corps whose faith was placed in the Creator not battlefield victories. So Washington gave orders that each day begin with formal prayer, to be led by officers of each unit. He also ordered that officers of every unit “to procure Chaplains according to the decree of the Continental Congress.” Washington knew that prayer and spiritual discipline were essential to his army’s success.

The sixth event occurred toward the end of the fighting season in late August, 1776. George Washington had assembled 12,000 local militiamen of the Continental Army on Long Island. British Generals Howe, Clinton, Cornwallis, and Percy along with the German Major General von Heister landed a royal detachment twice as large to the rear of the Continental Army. The British took up positions to march swiftly toward the East River to trap Washington’s entire army and put an end to the American insurrection.

Seeing that they might lose everything, Washington put out a call for every available vessel so that he might ferry his troops by cover of night back to Manhattan. All night the men scoured for boats, marched in silence, and rowed. But by dawn, only a fraction had made their escape. The Americans prepared for the worst. As if in answer to their prayers, a heavy fog rolled in and lasted until noon.

By the time the fog lifted, the entire Army escaped. Many gave thanks to God. And Washington and many others considered it one of those “signal interventions” by Divine Providence that

saved the army and allowed the revolution to continue.

The seventh event was the establishment of Thanksgiving near the end of the third year of the war. Congress had many reasons to express thanksgiving to God and to seek His continued mercy and assistance. John Witherspoon was called upon to draft a Thanksgiving Day recollection of those events. The Congress urged the nation to “humbly approach the throne of Almighty God” to ask “that he would establish the independence of these United States upon the basis of religion and virtue.”

Following the wartime precedent of the Congress, Washington issued his first Thanksgiving Day Proclamation shortly after becoming president in 1789. He reminded the nation of God’s protection and provision in the Battle of Long Island all the way to their victory at Yorktown. Years later Abraham Lincoln, after annual presidential proclamations of Thanksgiving waned, reinstated a national day of Thanksgiving on November 26, 1863 and the tradition has continued ever since.

Conclusion

Michael Novak has provided Americans with a great service in documenting the Christian influence in the founding of this country. This religious influence is the second wing that tapped into the deepest energies of the human spirit and propelled this nation forward through difficult times and great challenges.

It is also fitting that we remember these important religious concepts and their influence on our nation. If we take seriously the words of George Washington in his Farewell Address to the Nation, then our ignorance of our nation’s past may yet be our destruction. That is why we must study our history and teach it correctly to the next generation so we may keep the torch of freedom alive for generations to come.

Notes

1. Michael Novak, *On Two Wings: Humble Faith and Common Sense at the American Founding* (San Francisco: Encounter, 2002), 1.
2. Ibid.
3. Ibid., 5.
4. Ibid., 6-7.
5. Ibid., 8-9.
6. *The Federalist Papers*, Number 1.
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8. William Federer, ed. *America's God and Country* (Coppell: TX: FAME, 1994), 137.
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10. Ibid., 17-18.
11. Ibid., 19.

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Terrorism and Just War

America's war on terrorism has once again raised important questions about the proper use of military action. President George W. Bush said on September 20, 2001, "Whether we bring our enemies to justice, or justice to our enemies, justice will be done." This message and following statements by

President Bush and Secretary of Defense Rumsfeld articulated portions of what has come to be known as *just war theory*. This 1600-year-old Christian doctrine attempts to answer two questions: “When is it permissible to wage war?” and “What are the limitations on the ways we wage war?”

Historically, Christians have adopted one of three positions: (1) **Activism** – it is always right to participate in war, (2) **Pacifism** – it is never right to participate in war, or (3) **Selectivism** – it is right to participate in some wars. The just war theory represents the third position and was articulated initially by Augustine who developed it as a logical extension of Romans 13:1-7.

1 Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

Augustine argued that not all wars are morally justified. He said, “It makes a great difference by which causes and under which authorities men undertake the wars that must be waged.”

This seven-point theory provides a framework for evaluating military action. A just war will include the following conditions: just cause, just intention, last resort, formal declaration, limited objectives, proportionate means, and noncombatant immunity. The first five principles apply as a nation is “on the way to war” (*jus ad bellum*) while the final two apply to military forces “in the midst of war” (*jus in bello*). Let’s look at each of these in more detail.

Seven Points of a Just War

- ***Just cause*** – All aggression is condemned in just war theory. Participation must be prompted by a just cause or defensive cause. No war of unprovoked aggression can ever be justified.
- ***Just intention*** – War must be to secure a just peace for all parties involved. Revenge or conquest are not legitimate motives.
- ***Last resort*** – War must be engaged as a last resort only after diplomacy and economic pressure have been exhausted.
- ***Formal declaration*** – War must be initiated with a formal declaration by properly constituted authorities.
- ***Limited objectives*** – War must be characterized by limited objectives such a peace. Complete destruction is an improper objective. War must be waged in such a way that once peace is attainable, hostilities cease.
- ***Proportionate means*** – Combatants may not be subjected to greater harm than is necessary to secure victory. The types of weapons and amount of force used should be limited to what is needed to repel aggression and secure a just peace.
- ***Noncombatant immunity*** – Military forces must respect individuals and groups not participating in the conflict. Only governmental forces or agents are legitimate targets.

Objections to Just War

Two types of objections often surface against the idea of just war theory. First, there is the moral objection. Pacifists argue that it is never right to go to war and often cite biblical passages to bolster their argument. For example, Jesus said believers should “turn the other cheek” (Matt. 5:39). He also warned that “those who take up the sword shall perish by the sword” (Matt. 26:52).

However, the context of the statements is key. In the first instance, Jesus is speaking to individual believers in his Sermon on the Mount, admonishing believers not to engage in personal retaliation. In the second instance, He tells Peter to put down his sword because the gospel should not be advanced by the sword. But at the same time, Jesus actually encouraged his disciples to buy a sword (Luke 22:36) in order to protect themselves.

Two political objections have been cited in the last few months against the application of just war theory to our war on terrorism. Critics say that the idea of a just war applies to only to nations and not to terrorists. Even so, that would not invalidate American military actions in Afghanistan or Iraq.

But the criticism is incorrect. It turns out that Christian thought about just war predates the concept of modern nation-states. So the application of these principles can apply to governments or terrorist organizations. Moreover, the very first use of American military force in this country was against Barbary Pirates (who were essentially the terrorists of the 18th century).

Critics also argue that since terrorism is an international threat, the concept of just war would require an international declaration of war. This is not true. The U.S. or any other country does not need to get international approval to defend

itself. Even so, both President George H. W. Bush and President George W. Bush have brought the issue of Iraq to the United Nations for a vote. But as the current president made clear, he sought UN approval, not permission. He would like multilateral approval and help, but the U.S. is prepared to go it alone if necessary.

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Condoms, Clinics, or Abstinence

Introduction

For more than thirty years proponents of comprehensive sex education have argued that giving sexual information to young children and adolescents will reduce the number of unplanned pregnancies and sexually transmitted diseases.

Perhaps one of the most devastating popular critiques of comprehensive sex education came from Barbara Dafoe Whitehead. The journalist who said that Dan Quayle was right also was willing to say that sex education was wrong. Her article, "The Failure of Sex Education" in *Atlantic Monthly*, demonstrated that sex education neither reduced pregnancy nor slowed the spread of STDs.

Comprehensive sex education is mandated in at least seventeen states, so Whitehead chose one of those states and focused her analysis on the sex education experiment in New Jersey. Like other curricula the New Jersey sex education program rests on certain questionable assumptions.

The first tenet is that children are “sexual from birth.” Sex educators reject the classic notion of a latency period until approximately age twelve. They argue that you are “being sexual when you throw your arms around your grandpa and give him a hug.”

Second, children are sexually miseducated. Parents, to put it simply, have not done their job, so we need “professionals” to do it right. Third, if miseducation is the problem, then sex education in the schools is the solution. Parents are failing miserably at the task, so “it is time to turn the job over to the schools. Schools occupy a safe middle ground between Mom and MTV.”

Learning about Family Life is the curriculum used in New Jersey. While it discusses such things as sexual desire, AIDS, divorce, and condoms, it nearly ignores such issues as abstinence, marriage, self-control, and virginity.

Whitehead concludes that comprehensive sex education has been a failure. For example, the ratio of teenage births to unwed mothers was 67 percent in 1980 and rose to 84 percent in 1991. In the place of this failed curriculum, Whitehead describes a better program. She found that “sex education works best when it combines clear messages about behavior with strong moral and logistical support for the behavior sought.”

One example she cites is the Postponing Sexual Involvement program at Grady Memorial Hospital in Atlanta, Georgia, which offers more than a “Just say no” message. It reinforces the message by having adolescents practice the desired behavior and enlists the aid of older teenagers to teach younger teenagers how to resist sexual advances. Whitehead also found that “religiously observant teens” are less likely to experiment sexually, thus providing an opportunity for church-related programs to help stem the tide of teenage pregnancy.

Condoms

Are condoms a safe and effective way to reduce pregnancy and STDs? Sex educators seem to think so. Every day sex education classes throughout this country promote condoms as a means of safe sex or at least safer sex. But the research on condoms provides no such guarantee.

For example, Texas researcher Susan Weller, writing in the journal *Social Science Medicine*, evaluated all research published on condom effectiveness. She reported that condoms are only 87 percent effective in preventing pregnancy and 69 percent effective in reducing the risk of HIV infection. This 69 percent effectiveness rate is also the same as a 31 percent failure rate in preventing AIDS transmission.

To be effective, condoms must be used “correctly and consistently.” Most individuals, however, do not use them “correctly and consistently” and thus get pregnant and get sexually transmitted diseases.

Contrary to claims by sex educators, condom education does not significantly change sexual behavior. An article in the *American Journal of Public Health* stated that a year-long effort at condom education in San Francisco schools resulted in only 8 percent of the boys and 2 percent of the girls using condoms every time they had sex.

Even when sexual partners use condoms, sometimes condoms fail. Most consumers do not know that the FDA quality-control standards allow for a maximum failure rate of four per 1,000 using a water fill test. And even if condoms are used correctly, do not break, and do not leak, they are still far from 100 percent effective. The Medical Institute for Sexual Health reported that “medical studies confirm that condoms do not offer much, if any, protection in the transmission of chlamydia and human papillomavirus, two serious STDs with prevalence as high as 40 percent among sexually active

teenagers.”

Nevertheless, condoms have become the centerpiece of U.S. AIDS policy and the major recommendation of most sex education classes in America. Many sex educators have stopped calling their curricula “safe sex” and have renamed them “safer sex”—focusing instead on various risk reduction methods. But is this false sense of security and protection actually increasing the risks young people face?

If kids buy the notion that if they just use condoms they will be safe from AIDS or any other sexually transmitted disease whenever they have sex, they are being seriously misled. They should be correctly informed that having sex with any partner having the AIDS virus is life-threatening, condoms or no condoms. It would be analogous to playing Russian roulette with two bullets in your six chambers. Using condoms removes only one of the bullets. The gun still remains deadly with the potential of a lethal outcome.

School-based Health Clinics

As comprehensive sex education curricula have been promoted in the schools, clinics have been established to provide teens greater access to birth control information and devices. Proponents cite studies that supposedly demonstrate the effectiveness of these clinics on teen sexual behavior. Yet a more careful evaluation shows that school-based health clinics do not lower the teen pregnancy rate.

The most often-cited study involved the experience of the clinic at Mechanics Arts High School in St. Paul, Minnesota. Researchers found that a drop in the number of teen births during the late 1970s coincided with an increase in female participation at the school-based clinic. But at least three important issues undermine the validity of this study.

First, some of the statistics are anecdotal rather than

statistical. School officials admitted that the schools could not document the decrease in pregnancies. Second, the total female enrollment of the two schools included in the study dropped significantly. Third, the study actually shows a drop in the teen birth rate rather than the teen pregnancy rate. The reduction in the fertility rate listed in the study was likely due to more teenagers obtaining an abortion.

Today, more and more advocates of school-based health clinics are citing a three-year study headed by Laurie Zabin at Johns Hopkins University, which evaluated the effect of sex education on teenagers. The study of two school-based clinics in Baltimore, Maryland, showed there was a 30 percent reduction in teen pregnancies.

But even this study leaves many unanswered questions. The size of the sample was small and over 30 percent of the female sample dropped out between the first and last measurement periods. Critics point out that some of girls who dropped out of the study may have dropped out of school because they were pregnant. Other researchers point out that the word *abortion* is never mentioned in the brief report, leading them to conclude that only live births were counted.

On the other hand, an extensive, national study done by the Institute for Research and Evaluation shows that community-based clinics used by teenagers actually increase teen pregnancy. A two-year study by Joseph Olsen and Stan Weed found that teenage participation in these clinics lowered teen birth rates. But when pregnancies ending in miscarriage or abortion were factored in, the total teen pregnancy rates increased by as much as 120 pregnancies per one thousand clients.

Douglas Kirby, former director of the Center for Population Options, had to admit the following: "We have been engaged in a research project for several years on the impact of school-based clinics. . . . We find basically that there is no

measurable impact upon the use of birth control, not upon pregnancy rates or birth rates.”

Sex Education Programs

As we've seen, the evidence indicates that the so-called “solution” provided by sex educators can actually make problems worse.

The problem is simple: education is not the answer. Teaching comprehensive sex education, distributing condoms, and establishing school-based clinics is not effective. When your audience is impressionable teens entering puberty, explicit sex education does more to entice than educate. Teaching them the “facts” about sex without providing any moral framework merely breaks down mental barriers of shame and innocence and encourages teens to experiment sexually.

A Louis Harris poll conducted for Planned Parenthood found that the highest rates of teen sexual activity were among those who had comprehensive sex education, as opposed to those who had less. In the 1980s, a Congressional study found that a decade-and-a-half of comprehensive, safe sex education resulted in a doubling in the number of sexually active teenage women.

Our society today is filled with teenagers and young adults who know a lot about human sexuality. It is probably fair to say that they know more about sex than any generation that has preceded them, but education is not enough. Sex education can increase the knowledge students have about sexuality, but it does not necessarily affect their values or behavior. Since 1970 the federal government has spent nearly \$3 billion on Title X sex education programs. During that period of time nonmarital teen births increased 61 percent and nonmarital pregnancy rates (fifteen-to-nineteen-year-olds) increased 87 percent.

Douglas Kirby wrote these disturbing observations in the *Journal of School Health*:

“Past studies of sex education suggest several conclusions. They indicate that sex education programs can increase knowledge, but they also indicate that most programs have relatively little impact on values, particularly values regarding one’s personal behavior. They also indicate that programs do not affect the incidence of sexual activity. According to one study, sex education programs may increase the use of birth control among some groups, but not among others. Results from another study indicate they have no measurable impact on the use of birth control. According to one study, they are associated with lower pregnancy rates, while another study indicates they are not. Programs certainly do not appear to have as dramatic an impact on behavior as professionals once has hoped.”

So, if sex education is not the solution, what is? Let’s look at the benefits of abstinence and the abstinence message in the schools.

Abstinence

Less than a decade ago an abstinence-only program was rare in the public schools. Today, directive abstinence programs can be found in many school districts while battles are fought in other school districts for their inclusion or removal. While proponents of abstinence programs run for school board or influence existing school board members, groups like Planned Parenthood bring lawsuits against districts that use abstinence-based curricula, arguing that they are inaccurate or incomplete.

The emergence of abstinence-only programs as an alternative to comprehensive sex education programs was due to both popularity and politics. Parents concerned about the

ineffectiveness of the safe- sex message eagerly embraced the message of abstinence. And political funding helped spread the message and legitimize its educational value.

Parents and children have embraced the abstinence message in significant numbers. One national poll by the University of Chicago found that 68 percent of adults surveyed said premarital sex among teenagers is "always wrong." A poll for *USA Weekend* found that 72 percent of the teens and 78 percent of the adults said they agree with the pro-abstinence message.

Their enthusiasm for abstinence-only education is well founded. Even though the abstinence message has been criticized by some as naive or inadequate, there are good reasons to promote abstinence in schools and society.

First, teenagers want to learn about abstinence. Contrary to the often repeated teenage claim, not "everyone's doing it." A study by the Centers for Disease Control found that 43 percent of teenagers from ages fourteen to seventeen had engaged in sexual intercourse at least once. Put another way, the latest surveys suggest that a majority of teenagers are *not* doing it.

Second, abstinence prevents pregnancy. Proponents of abstinence- only programs argue that abstinence will significantly lower the teenage pregnancy rate, and they cited numerous anecdotes and statistics to make their case.

Third, abstinence prevents sexually transmitted diseases. After more than three decades the sexual revolution has taken lots of prisoners. Before 1960, doctors were concerned about only two STDs: syphilis and gonorrhea. Today there are more than twenty significant STDs ranging from the relatively harmless to the fatal.

Fourth, abstinence prevents emotional scars. Abstinence speakers relate dozens and dozens of stories of young people who wish they had postponed sex until marriage. Sex is the most intimate form of bonding known to the human race, and it

is a special gift to be given to one's spouse.

Teenagers want and need to hear the message of abstinence. They want to promote the message of abstinence. Their health, and even their lives, are at stake.

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