

History and the Christian Faith

For many people in our world today “history,” as Henry Ford once said, “is bunk.” Indeed, some people go so far as to say that we really can’t know anything at all about the past! But since the truth of Christianity depends on certain historical events (like the resurrection of Jesus, for example) having actually occurred, Dr. Michael Gleghorn shows why there is no good reason to be so skeptical about our knowledge of the past.

The Importance of History

Can we really know anything at all about the past? For example, can we really know if Nebuchadnezzar was king of Babylon in the sixth century B.C., or if Jesus of Nazareth was an actual historical person, or if Abraham Lincoln delivered the Gettysburg Address? Although these might sound like questions that would only interest professional historians, they’re actually important for Christians too.

But why should Christians be concerned with such questions? Well, because the truth of our faith depends on certain events having actually happened in the past. As British theologian Alan Richardson stated:



The Christian faith is . . . an historical faith . . . it is bound up with certain happenings in the past, and if these happenings could be shown never to have occurred . . . then the . . . Christian faith . . . would be found to have been built on sand.[\[1\]](#)

Consider an example. Christians believe that Jesus died on the cross for the sins of the world. Now, in order for this belief

to even possibly be true, the crucifixion of Jesus must have occurred in history. If the account of Jesus' death on the cross is merely legendary, or otherwise unhistorical, then the Christian proclamation that he died on the cross for our sins cannot be true. As T. A. Roberts observed:

The truth of Christianity is anchored in history: hence the . . . recognition that if some . . . of the events upon which Christianity has been traditionally thought to be based could be proved unhistorical, then the religious claims of Christianity would be seriously jeopardized.[\[2\]](#)

What actually happened in the past, therefore, is extremely significant for biblical Christianity. But this raises an important question: How can we really know what happened in the past? How can we know if the things we read about in our history books ever really happened? How can we know if Jesus *really* was crucified, as the Gospel writers say he was? We weren't there to personally observe these events. And (at least so far) there's no time machine by which we can visit the past and see for ourselves what really happened. The events of the past are gone. They're no longer directly available for study. So how can we ever *really* know what happened?

For the Christian, such questions confront us with the issue of whether genuine knowledge of the past is possible or whether we're forever doomed to be skeptical about the historical events recorded in the Bible. In the remainder of this article I hope to show that we should indeed be skeptical, particularly of the arguments of skeptics who say that we can know nothing of the past.

The Problem of the Unobservable Past

It shouldn't surprise us that the truth of Christianity depends on certain events having actually happened in the past. The Apostle Paul told the Corinthians: "if Christ has

not been raised, our preaching is useless and so is your faith" (1 Cor. 15:14). For Paul, if the bodily resurrection of Jesus was not an actual historical event, then faith in Christ was useless. What happened in the past, therefore, is important for Christianity.

But some scholars insist that we can never *really* know what happened in the past. This view, called radical historical relativism, denies that real, or objective, knowledge of the past is possible. This poses a challenge for Christianity. As the Christian philosopher Ronald Nash observes, ". . . the skepticism about the past that must result from a total historical relativism would seriously weaken one of Christianity's major apologetic foundations." [\[3\]](#)

But why would anyone be skeptical about our ability to know at least some objective truth about the past? One reason has to do with our inability to directly observe the past. The late Charles Beard noted that, unlike the chemist, the historian cannot directly observe the objects of his study. His only access to the past comes through records and artifacts that have survived to the present. [\[4\]](#)

There is certainly some truth to this. But why does the historian's inability to directly observe the past mean that he can't have genuine knowledge of the past? Beard contrasts the historian with the chemist, implying that the latter does have objective knowledge of chemistry. But it's important to remember that individual chemists don't acquire *all* their knowledge through direct scientific observation. Indeed, much of it comes from reading journal articles by other chemists, articles that function much like the historical documents of the historian! [\[5\]](#)

But can the chemist really gain objective knowledge by reading such articles? It appears so. Suppose a chemist begins working on a new problem based on the carefully established results of previous experiments. But suppose that he hasn't personally

conducted all these experiments; he's merely read about them in scientific journals. Any knowledge not directly verified by the chemist would be indirect knowledge.[\[6\]](#) But it's not *completely* lacking in objectivity for that reason.

While historical knowledge may fall short of absolute certainty (as most of our knowledge invariably does), this doesn't make it completely subjective or arbitrary. Further, since most of what we know doesn't seem to be based on direct observation, our inability to directly observe the past cannot (at least by itself) make genuine knowledge of history impossible. Ultimately, then, this argument for historical relativism is simply unconvincing.

The Problem of Personal Perspective

I recently spoke with a young man who told me that he gets his news from three different sources: CNN, FOX, and the BBC. When I asked him why, he told me that each station has its own particular perspective. He therefore listens to all three in order to (hopefully) arrive at a more objective understanding of what's really going on in the world.

Interestingly, a similar issue has been observed in the writing of history. Historical relativists argue that no historian can be completely unbiased and value-neutral in his description of the past. Instead, everything he writes, from the selection of historical facts to the connections he sees between those facts, is influenced by his personality, values, and even prejudices. Every work of history (including the historical books of the Bible) is said to be written from a unique viewpoint. It's relative to a particular author's perspective and, hence, cannot be objective.

How should Christians respond to this? Did the biblical writers reliably record what happened in the past? Or are their writings so influenced by their personalities and values that we can never know what *really* happened? Well, it's

probably true that every work of history, like every story in a newspaper, is colored (at least to some extent) by the author's worldview. In this sense, absolute objectivity is impossible. But does this mean that historical relativism is true? Not according to Norman Geisler. He writes:

Perfect objectivity may be practically unattainable within the limited resources of the historian on most if not all topics. But . . . the inability to attain 100 percent objectivity is a long way from total relativity.[\[7\]](#)

While historians and reporters may write from a particular worldview perspective, it doesn't follow that they're completely incapable of at least some objectivity. Indeed, certain safeguards exist which actually help ensure this. Suppose a historian writes that king Nebuchadnezzar of Babylon did not capture Jerusalem in the sixth century B.C. His thesis can be challenged and corrected on the basis of the available historical and archaeological evidence which indicates that Nebuchadnezzar did do this. Similarly, if a newspaper runs a story which later turns out to be incorrect, it might be forced to print a retraction.

While complete objectivity in history may be impossible, a sufficient degree of objectivity can nonetheless be attained because the historian's work is subject to correction in light of the evidence. The problem of personal perspective, then, doesn't inevitably lead to total historical relativism. Therefore, objections to the historical reliability of the Bible that are based on this argument are not ultimately persuasive.

Problems with Historical Relativism

We've seen that historical relativism denies that we can know objective truth about the past. While this poses a challenge to biblical Christianity, the arguments offered in support of this position aren't very convincing. Not only are the

supporting arguments unconvincing, however, the arguments *against* this position are devastating. Let's look at just two.

First, there are many facts of history that virtually all historians agree on – regardless of their worldview. For example, what responsible historian would seriously deny that George Washington was the first president of the United States, or that Abraham Lincoln delivered the Gettysburg Address? As one historical relativist admitted, “there are basic facts which are the same for all historians.”[{8}](#) But consider what this means. If a Christian, a Buddhist, an atheist, and a Muslim can all agree on certain basic facts of history, then it would seem to follow that at least some objective knowledge of history is possible. But in that case, total historical relativism is false, for it *denies* that such knowledge is possible.

Another reason for rejecting historical relativism is that it makes it impossible to distinguish good history from poor history, or genuine history from propaganda. As Dr. Ronald Nash observes, “If hard relativism were true, any distinction between truth and error in history would disappear.”[{9}](#) Just think about what this would mean. There would be no real difference between history and historical fiction! Further, there would be no legitimate basis for criticizing obviously false historical theories. This reveals that something is wrong with historical relativism, for as Dr. Craig reminds us, “All historians distinguish good history from poor.” For example, he recalls how Immanuel Velikovsky attempted “to rewrite ancient history on the basis of world-wide catastrophes caused by extra-terrestrial forces . . . dismissing entire ancient kingdoms and languages as fictional.”[{10}](#)

How did historians react to such ideas? According to Edwin Yamauchi, who wrote a detailed critical analysis of the theory, most historians were “quite hostile” to Velikovsky's work.[{11}](#) They were irritated by his callous disregard for the

actual historical evidence. In a similar vein, one need only remember the tremendous critical response to some of Dan Brown's more outrageous claims in *The Da Vinci Code*. It's important to notice that when scholars criticize the theories of Velikovsky and Brown, they tacitly acknowledge "the objectivity of history."[\[12\]](#) Their criticism shows that they view these theories as flawed because they don't correspond to what really happened in the past.

Well, with such good reasons for rejecting historical relativism, we needn't fear its threat to biblical Christianity.

Determining Truth in History

How can we determine what actually happened in the past? Is there any way to separate the "wheat" from the "chaff," so to speak, when it comes to evaluating competing interpretations of a particular historical person or event? For example, if one writer claims Jesus was married, and another claims he wasn't, how can we determine which of the claims is true?

Well as you've probably already guessed, the issue really comes down to the evidence. For information about Jesus, virtually all scholars agree that our most valuable evidence comes from the New Testament Gospels. Each of these documents can be reliably dated to the first century, and "the events they record are based on either direct or indirect eyewitness testimony."[\[13\]](#) They thus represent our earliest and best sources of information about Jesus.

But even if we limit our discussion to these sources, different scholars still reach different conclusions about Jesus' marital status. So again, how can we determine the truth? We might employ a model known as inference to the best explanation. Simply put, this model says that "the historian should accept the hypothesis that best explains all the evidence."[\[14\]](#) Now admittedly, this isn't an exact science.

But as Dr. Craig reminds us, “The goal of historical knowledge is to obtain probability, not mathematical certainty.”[{15}](#) To demand more than this of history is simply to make unreasonable demands. Even in a court of law, we must be content with proof beyond a reasonable doubt -- not beyond all possible doubt.[{16}](#)

Keeping these things in mind, does the evidence best support the hypothesis that Jesus was, or wasn't, married? If you're interested in such a discussion I would highly recommend Darrell Bock's recent book, *Breaking the Da Vinci Code*. After a careful examination of the evidence, he concludes that Jesus was definitely *not* married – a conclusion shared by the vast majority of New Testament scholars.[{17}](#)

Of course, I'm not trying to argue that this issue can be decisively settled by simply citing an authority (although I certainly agree with Dr. Bock's conclusion). My point is rather that we have a way of determining truth in history. By carefully evaluating the best available evidence, and by logically inferring the best explanation of that evidence, we can determine (sometimes with a high degree of probability) what actually happened in the past.

Christianity is a religion rooted in history. Not a history about which we can have no real understanding, but a history that we can know and be confident in believing.

Notes

1. Alan Richardson, *Christian Apologetics* (London: SCM, 1947), 91, cited in Ronald H. Nash, *Christian Faith and Historical Understanding* (Dallas: Word Publishing/Probe Books, 1984), 12.
2. T. A. Roberts, *History and Christian Apologetic* (London: SPCK, 1960), vii, cited in Nash, *Christian Faith and Historical Understanding*, 12.
3. Nash, *Christian Faith and Historical Understanding*, 77-78.

4. This information comes from Ronald Nash's discussion of Charles Beard's essay, "That Noble Dream," in Nash, *Christian Faith and Historical Understanding*, 84.
5. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton: Crossway Books, 1994), 176.
6. Nash, *Christian Faith and Historical Understanding*, 85.
7. Norman Geisler, *Christian Apologetics* (Grand Rapids, Baker, 1976), 297, cited in Nash, *Christian Faith and Historical Understanding*, 88-89.
8. E.H. Carr, *What is History?* (New York: Random House, 1953), 8, cited in Craig, *Reasonable Faith*, 185.
9. Nash, *Christian Faith and Historical Understanding*, 88.
10. Craig, *Reasonable Faith*, 186-87.
11. Edwin Yamauchi, "Immanuel Velikovsky's Catastrophic History," *Journal of the American Scientific Affiliation* 25 (1973): 134, cited in Craig, *Reasonable Faith*, 187.
12. Craig, *Reasonable Faith*, 187.
13. Lee Strobel, *The Case for Christ*, (Grand Rapids, Michigan: Zondervan, 1998), 25.
14. Craig, *Reasonable Faith*, 184.
15. Ibid.
16. Ibid.
17. Darrell L. Bock, *Breaking the Da Vinci Code* (Nashville: Nelson Books, 2004), 31-45. Also see my previous article, "Redeeming The Da Vinci Code," at probe.org/redeeming-the-da-vinci-code/.

The Council of Nicea

Mormons, Jehovah's Witnesses and Muslims point to the influence of the Emperor Constantine on the Council of Nicea in AD 325 and argue that the secular government of Rome imposed the doctrine of the Trinity on the Christian church. In reality, church leaders were too resilient for such a simple conclusion, and Constantine's role more complex than is often presented.

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

The doctrine of the Trinity is central to the uniqueness of Christianity. It holds that the Bible teaches that “God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God.”^{1} So central is this belief that it is woven into the words Jesus gave the church in His Great Commission, telling believers to “. . . go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . .” (Matthew 28:19).

It is not surprising, then, that the doctrine of the Trinity is one of the most denigrated and attacked beliefs by those outside the Christian faith. Both Mormons and Jehovah's Witnesses reject this central tenet and expend considerable energy teaching against it. Much of the instruction of the Jehovah's Witness movement tries to convince others that Jesus Christ is a created being, not having existed in eternity past with the Father, and not fully God. Mormons have no problem with Jesus being God; in fact, they make godhood available to all who follow the teachings of the Church of Latter-day Saints. One Mormon scholar argues that there are *three* separate Gods—Father, Son, and Holy Spirit—who are one in

purpose and in some way still one God.^{2} Another writes, “The concept that the Father, Son, and Holy Ghost are one God is totally incomprehensible.”^{3}

Among the world religions, Islam specifically teaches against the Trinity. Chapter four of the Koran argues, “Say not ‘Trinity’: desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son” (4:171). Although Muhammad seems to have wrongly believed that Christians taught that the Trinity consisted of God the Father, Mary the Mother, and Jesus the Son, they reject as sinful anything being made equivalent with Allah, especially Jesus.

A common criticism by those who reject the doctrine of the Trinity is that the doctrine was not part of the early church, nor a conscious teaching of Jesus Himself, but was imposed on the church by the Emperor Constantine in the early fourth century at the Council of Nicea. Mormons argue that components of Constantine’s pagan thought and Greek philosophy were forced on the bishops who assembled in Nicea (located in present day Turkey). Jehovah’s Witnesses believe that the Emperor weighed in against their view, which was the position argued by Arius at the council, and, again, forced the church to follow.

In the remaining portions of this article, we will discuss the impact the three key individuals—Arius, Constantine, and Athanasius—had on the Council of Nicea. We will also respond to the charge that the doctrine of the Trinity was the result of political pressure rather than of thoughtful deliberation on Scripture by a group of committed Christian leaders.

Arius

Let’s look first at the instigator of the conflict that resulted in the council, a man named Arius.

Arius was a popular preacher and presbyter from Libya who was given pastoral duties at Baucalis, in Alexandria, Egypt. The controversy began as a disagreement between Arius and his bishop, Alexander, in 318 A.D. Their differences centered on how to express the Christian understanding of God using current philosophical language. This issue had become important because of various heretical views of Jesus that had crept into the church in the late second and early third centuries. The use of philosophical language to describe theological realities has been common throughout the church age in an attempt to precisely describe what had been revealed in Scripture.

Alexander argued that Scripture presented God the Father and Jesus as having an equally eternal nature. Arius felt that Alexander's comments supported a heretical view of God called Sabellianism which taught that the Son was merely a different mode of the Father rather than a different person. Jehovah's Witnesses argue today that the position held by Arius was superior to that of Alexander's.

Although some historians believe that the true nature of the original argument has been clouded by time and bias, the dispute became so divisive that it caught the attention of Emperor Constantine. Constantine brought the leaders of the church together for the first ecumenical council in an attempt to end the controversy.

It should be said that both sides of this debate held to a high view of Jesus and both used the Bible as their authority on the issue. Some have even argued that the controversy would never have caused such dissension were it not inflamed by political infighting within the church and different understandings of terms used in the debate.

Arius was charged with holding the view that Jesus was not just subordinate to the Father in function, but that He was of an inferior substance in a metaphysical sense as well. This

went too far for Athanasius and others who were fearful that any language that degraded the full deity of Christ might place in question His role as savior and Lord.

Some believe that the position of Arius was less radical than is often perceived today. Stuart Hall writes, "Arius felt that the only way to secure the deity of Christ was to set him on the step immediately below the Father, who remained beyond all comprehension."[\[4\]](#) He adds that whatever the differences were between the two sides, "Both parties understood the face of God as graciously revealed in Jesus Christ."[\[5\]](#)

Emperor Constantine

Many who oppose the doctrine of the Trinity insist that the emperor, Constantine, imposed it on the early church in 325 A.D. Because of his important role in assembling church leaders at Nicea, it might be helpful to take a closer look at Constantine and his relationship with the church.

Constantine rose to supreme power in the Roman Empire in 306 A.D. through alliance-making and assassination when necessary. It was under Constantine's Edict of Milan in 313 A.D. that persecution of the church ended and confiscated church properties were returned.

However, the nature of Constantine's relationship to the Christian faith is a complex one. He believed that God should be appeased with correct worship, and he encouraged the idea among Christians that he "served their God."[\[6\]](#) It seems that Constantine's involvement with the church centered on his hope that it could become a source of unity for the troubled empire. He was not so much interested in the finer details of doctrine as in ending the strife that was caused by religious disagreements. He wrote in a letter, "My design then was, first, to bring the diverse judgments found by all nations respecting the Deity to a condition, as it were, of settled

uniformity; and, second to restore a healthy tone to the system of the world . . .”^[7] This resulted in him supporting various sides of theological issues depending on which side might help peace to prevail. Constantine was eventually baptized shortly before his death, but his commitment to the Christian faith is a matter of debate.

Constantine participated in and enhanced a recently established tradition of Roman emperors meddling in church affairs. In the early church, persecution was the general policy. In 272, Aurelian removed Paul of Samosata from his church in Antioch because of a theological controversy. Before the conflict over Arius, Constantine had called a small church synod to resolve the conflict caused by the Donatists who argued for the removal of priests who gave up sacred writings during times of persecution. The Donatists were rebuked by the church synod. Constantine spent five years trying to suppress their movement by force, but eventually gave up in frustration.

Then, the Arian controversy over the nature of Jesus was brought to his attention. It would be a complex debate because both sides held Jesus in high regard and both sides appealed to Scripture to defend their position. To settle the issue, Constantine called the council at Nicea in 325 A.D. with church leaders mainly from the East participating. Consistent with his desire for unity, in years to come Constantine would vacillate from supporting one theological side to the other if he thought it might end the debate.

What is clear is that Constantine’s active role in attempting to resolve church disputes would be the beginning of a new relationship between the empire and the church.

Athanasius

The Council of Nicea convened on May 20, 325 A.D. The 230

church leaders were there to consider a question vital to the church: Was Jesus Christ equal to God the Father or was he something else? Athanasius, only in his twenties, came to the council to fight for the idea that, "If Christ were not truly God, then he could not bestow life upon the repentant and free them from sin and death." {8} He led those who opposed the teachings of Arius who argued that Jesus was not of the same substance as the Father.

The Nicene Creed, in its entirety, affirmed belief ". . . in one God, the Father almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead. And in the Holy Ghost." {9}

The council acknowledged that Christ was God of very God. Although the Father and Son differed in role, they, and the Holy Spirit are truly God. More specifically, Christ is of one substance with the Father. The Greek word *homoousios* was used to describe this sameness. The term was controversial because it is not used in the Bible. Some preferred a different word that conveyed *similarity* rather than *sameness*. But Athanasius and the near unanimous majority of bishops felt that this might eventually result in a lowering of Christ's oneness with the Father. They also argued that Christ was begotten, not made. He is not a created thing in the same class as the rest of the cosmos. They concluded by positing that Christ became human for mankind and its salvation. The council was unanimous in its condemnation of Arius and his teachings. It also removed two Libyan bishops who refused to accept the creed formulated by the Council.

The growing entanglement of the Roman emperors with the church

during the fourth century was often less than beneficial. But rather than Athanasius and his supporters seeking the backing of imperial power, it was the Arians who actually were in favor of the Emperor having the last word.

Summary

Did Constantine impose the doctrine of the Trinity on the church? Let's respond to a few of the arguments used in support of that belief.

First, the doctrine of the Trinity was a widely held belief prior to the Council of Nicea. Since baptism is a universal act of obedience for new believers, it is significant that Jesus uses Trinitarian language in Matthew 28:19 when He gives the Great Commission to make disciples and baptize in the name of the Father, Son, and Holy Spirit. The *Didache*, an early manual of church life, also included the Trinitarian language for baptism. It was written in either the late first or early second century after Christ. We find Trinitarian language again being used by Hippolytus around 200 A.D. in a formula used to question those about to be baptized. New believers were to be asked to affirm belief in God the Father, Christ Jesus the Son of God, and the Holy Spirit.

Second, the Roman government didn't consistently support Trinitarian theology or its ardent apologist, Athanasius. Constantine flip-flopped in his support for Athanasius because he was more concerned about keeping the peace than in theology itself. He exiled Athanasius in 335 and was about to reinstate Arius just prior to his death. During the forty-five years that Athanasius was Bishop of Alexandria in Egypt, he was banished into exile five times by various Roman Emperors.

In fact, later emperors forced an Arian view on the church in a much more direct way than Constantine supported the Trinitarian view. Emperors Constantius II and Julian banished

Athanasius and imposed Arianism on the empire. The emperor Constantius is reported to have said, "Let whatsoever I will, be that esteemed a canon," equating his words with the authority of the church councils.^{10} Arians in general "tended to favor direct imperial control of the church."^{11}

Finally, the bishops who attended the Council of Nicea were far too independent and toughened by persecution and martyrdom to give in so easily to a doctrine they didn't agree with. As we have already mentioned, many of these bishops were banished by emperors supporting the Arian view and yet held on to their convictions. Also, the Council at Constantinople in 381 reaffirmed the Trinitarian position after Constantine died. If the church had temporarily succumbed to Constantine's influence, it could have rejected the doctrine at this later council.

Possessing the freedom to call an ecumenical council after the Edict of Milan in 313, significant numbers of bishops and church leaders met to consider the different views about the person of Christ and the nature of God. The result was the doctrine of the Trinity that Christians have held and taught for over sixteen centuries.

Notes

1. Grudem, Wayne, *Bible Doctrine* (Zondervan, 1999), p. 104.
2. Blomberg, Craig L., & Robinson, Stephen E., *How Wide the Divide*, (InterVarsity Press, 1997), p. 128.
3. Bruce McConkie in *Mormonism 101* by Bill McKeever & Eric Johnson (Baker Books, 2000), p. 52.
4. Hall, Stuart G., *Doctrine and Practice in the Early Church*, (Eerdmans, 1991), p. 135.
5. Ibid.
6. Hall, Stuart G., *Doctrine and Practice in the Early Church*, p. 118.
7. Noll, Mark, *Turning Points: Decisive Moments in the History*

of

Christianity, (InterVarsity Press, 1997), p. 51.

8. *Ibid.*, 55.

9. *Ibid.*, 57.

10. *Ibid.*

11. *Ibid.*, 60.

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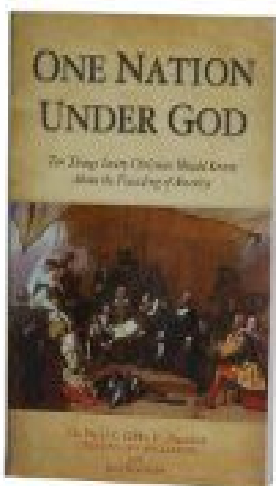
One Nation Under God

The Christian influence in American history has been lost. Kerby Anderson provides an overview of nearly 160 years of our nation's founding history by discussing Ten Things Every Christian Should Know About the Founding of America.



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

Founders of America: Part One



G.K. Chesterton once said that “America is the only nation in the world that is founded on a creed. That creed is set forth with dogmatic and even theological lucidity in the Declaration of Independence.”^{1} We are going to document the origins of this country by looking at a book

entitled *One Nation Under God: Ten Things Every Christian Should Know About the Founding of America.*^{2}

The first thing every Christian should know is that “Christopher Columbus was motivated by his Christian faith to sail to the New World.” One example of this can be found in his writings after he discovered this new land. He wrote, “Therefore let the king and queen, the princes and their most fortunate kingdoms, and all other countries of Christendom give thanks to our Lord and Saviour Jesus Christ, who has bestowed upon us so great a victory and gift. Let religious processions be solemnized; let sacred festivals be given; let the churches be covered with festive garlands. Let Christ rejoice on earth, as he rejoices in heaven, when he foresees coming to salvation so many souls of people hitherto lost.”^{3}

The second thing every Christian should know is “The Pilgrims clearly stated that they came to the New World to glorify God and to advance the Christian faith.” It could easily be said that America began with the words, “In the name of God. Amen.” Those were the first words of our nation’s first self-governing document—the Mayflower Compact.

The Pilgrims were Bible-believers who refused to conform to the heretical state Church of England and eventually came to America. Their leader, William Bradford, said “A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping stones unto others for the performing of so great a work.”^{4}

Many scholars believe that the initial agreement for self-government, found in the Mayflower Compact, became the cornerstone of the U.S. Constitution. This agreement for self-government, signed on November 11, 1620, created a new government in which they agreed to “covenant and combine”

themselves together into a "Body Politick."

British historian Paul Johnson said, "It is an amazing document What was remarkable about this particular contract was that it was not between a servant and a master, or a people and a king, but between a group of like-minded individuals and each other, with God as a witness and symbolic co-signatory."[\[5\]](#)

Founders of America: Part Two

The third thing every Christian should know is "The Puritans created Bible-based commonwealths in order to practice a representative government that was modeled on their church covenants." Both the Pilgrims and the Puritans disagreed with many things about the Church of England in their day. But the Pilgrims felt that reforming the church was a hopeless endeavor. They were led to separate themselves from the official church and were often labeled "Separatists." The Puritans, on the other hand, wanted to reform the Church of England from within. They argued from within for purity of the church. Hence, the name *Puritans*.

At that time, there had been no written constitution in England. The British common law was a mostly oral tradition, articulated as necessary in various written court decisions. The Puritans determined to anchor their liberties on the written page, a tradition taken from the Bible. They created the Body of Liberties which were established on the belief that Christ's rule is not only given for the church, but also for the state. It contained principles found in the Bible, specifically ninety-eight separate protections of individual rights, including due process of law, trial by a jury of peers, and prohibitions against cruel and unusual punishment.

The fourth thing every Christian should know is that "This nation was founded as a sanctuary for religious dissidents."

Roger Williams questioned many of the Puritan laws in Massachusetts, especially the right of magistrates to punish Sabbath-breakers. After he left Massachusetts and founded Rhode Island, he became the first to formulate the concept of “separation of church and state” in America.

Williams said, “The civil magistrate may not intermeddle even to stop a church from apostasy and heresy.”[\[6\]](#) In the 1643 charter for Rhode Island and in all its subsequent charters, Roger Williams established the idea that the state should not enforce religious opinion.

Another dissident was the Quaker William Penn. He was the main author of the founding governmental document for the land that came to be known as Pennsylvania. This document was called *The Concessions*, and dealt with not only government matters but was also concerned with social, philosophical, scientific, and political matters. By 1680, *The Concessions* had 150 signers, and in the Quaker spirit, this group effort provided for far-reaching liberties never before seen in Anglo-Saxon law.

Paul Johnson said that at the time of America’s founding, Philadelphia was “the cultural capital of America.” He also points out: “It can be argued, indeed, that Quaker Pennsylvania was the key state in American history. It was the last great flowering of Puritan political innovation, around its great city of brotherly love.”[\[7\]](#)

Education and Religion in America

The fifth thing every Christian should know is that “The education of the settlers and founders of America was uniquely Christian and Bible-based.” Education was very important to the founders of this country. One of the laws in Puritan New England was the Old Deluder Act. It was called that because it was intended to defeat Satan, the Old Deluder, who had used illiteracy in the Old World to keep people from reading the

Word of God. The New England Primer was used to teach colonial children to read and included the Lord's Prayer, the Apostle's Creed, and the text of many hymns and prayers.

We can also see the importance of education in the rules of many of the first colleges. The Laws and Statutes of Harvard College in 1643 said: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is *to know God and Jesus Christ which is eternal life* (John 17:3)."[8](#)

Yale College listed two requirements in its 1745 charter: "All scholars shall live religious, godly, and blameless lives according to the rules of God's Word, diligently reading the Holy Scriptures, the fountain of light and truth; and constantly attend upon all the duties of religion, both in public and secret."[9](#)

Reverend John Witherspoon was the only active minister who signed the Declaration of Independence. Constitutional scholar John Eidsmoe says, "John Witherspoon is best described as the man who shaped the men who shaped America. Although he did not attend the Constitutional Convention, his influence was multiplied many times over by those who spoke as well as by what was said."[10](#)

New Jersey elected John Witherspoon to the Continental Congress that drafted the Declaration of Independence. When Congress called for a national day of fasting and prayer on May 17, 1776, John Witherspoon was called upon to preach the sermon. His topic was "The Dominion of Providence over the Affairs of Men."

The sixth thing every Christian should know is that "A religious revival was the key factor in uniting the separate pre- Revolutionary War colonies."

Paul Johnson, author of *A History of the American People*, reports that the Great Awakening may have touched as many as

three out of four American colonists.[{11}](#) He also points out that this Great Awakening “sounded the death-knell of British colonialism.”[{12}](#)

As John Adams was to put it afterwards, “The Revolution was effected before the War commenced. The Revolution was in the mind and hearts of the people: and change in their religious sentiments of their duties and obligations.”

Paul Johnson believes that “The Revolution could not have taken place without this religious background. The essential difference between the American Revolution and the French Revolution is that the American Revolution, in its origins, was a religious event, whereas the French Revolution was an anti-religious event.”[{13}](#)

Clergy and Biblical Christianity

The seventh thing every Christian should know is that “Many of the clergy in the American colonies, members of the Black Regiment, preached liberty.” Much of this took place in so-called “Election Sermons” of Massachusetts, Connecticut, New Hampshire, and Vermont. Often the ministers spoke on the subject of civil government in a serious and instructive manner. The sermon was then printed so that every representative had a copy for himself, and so that every minister of the town could have a copy.

John Adams observed, “The Philadelphia ministers thunder and lighten every Sabbath’ against George III’s despotism.”[{14}](#) And in speaking of his native Virginia, Thomas Jefferson observed that “pulpit oratory ran like a shock of electricity through the whole colony.”[{15}](#)

Some of the most influential preachers include John Witherspoon, Jonathan Mayhew, Samuel West, and Reverend John Peter Muhlenberg. Reverend Mayhew, for example, preached a message entitled “Concerning Unlimited Submission to the

Higher Powers, to the Council and House of Representatives in Colonial New England.” He said, “It is hoped that but few will think the subject of it an improper one to be discoursed on in the pulpit, under a notion that this is preaching politics, instead of Christ. However, to remove all prejudices of this sort, I beg it may be remembered that all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness.’ Why, then, should not those parts of Scripture which related to civil government be examined and explained from the desk, as well as others?”[{16}](#)

The eighth thing every Christian should know is that “Biblical Christianity was the driving force behind the key leaders of the American Revolution.”

In 1772, Samuel Adams created a “Committee of Correspondence” in Boston, in order to keep in touch with his fellow Americans up and down the coast. Historian George Bancroft called Sam Adams, “the last of the Puritans.”[{17}](#) His biographer, John C. Miller, says that Samuel Adams cannot be understood without considering the lasting impact Whitefield’s preaching at Harvard during the Great Awakening had on him.[{18}](#) Adams had been telling his countrymen for years that America had to take her stand against tyranny. He regarded individual freedom as “the law of the Creator” and a Christian right documented in the New Testament.[{19}](#) As the Declaration was being signed, Sam Adams said, “We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come.”

The Founding Documents

The ninth thing every Christian should know is that “Christianity played a significant role in the development of our nation’s birth certificate, the Declaration of Independence.” For example, the Presbyterian Elders of North Carolina drafted the Mecklenburg Declaration in May 1775 under

the direction of Elder Ephraim Brevard (a graduate of Princeton). One scholar says "In correcting his first draft of the Declaration it can be seen, in at least a few places, that Jefferson has erased the original words and inserted those which are first found in the Mecklenburg Declaration. No one can doubt that Jefferson had Brevard's resolutions before him when he was writing his immortal Declaration."[{20}](#)

The relationship between the Declaration of Independence and the Constitution is crucial. The Declaration is the "why" of American government, while the Constitution is the "how."

Another influence on the Declaration was George Mason's "Virginia Declaration of Rights." Notice how similar it sounds to the Declaration: "That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

Paul Johnson says, "There is no question that the Declaration of Independence was, to those who signed it, a religious as well as secular act, and that the Revolutionary War had the approbation of divine providence. They had won it with God's blessing and afterwards, they drew up their framework of government with God's blessing, just as in the seventeenth century the colonists had drawn up their Compacts and Charters and Orders and Instruments, with God peering over their shoulders."[{21}](#)

The tenth thing every Christian should know is that "The Biblical understanding of the sinfulness of man was the guiding principle behind the United States Constitution." John Eidsmoe says, "Although Witherspoon derived the concept of separation of powers from other sources, such as Montesquieu, checks and balances seem to have been his own unique

contribution to the foundation of U.S. Government.”[\[22\]](#) He adds, “One thing is certain: the Christian religion, particularly Rev. Witherspoon’s Calvinism, which emphasized the fallen nature of man, influenced Madison’s view of law and government.”[\[23\]](#)

Notes

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2. David C. Gibbs and Jerry Newcombe, *One Nation Under God: Ten Things Every Christian Should Know About the Founding of America* (Seminole, FL: Christian Law Association, 2003).
3. Christopher Columbus, Journal, 1492, quoted in Federer, United States Folder, *Library of Classics*.
4. William Bradford, *Of Plymouth Plantation, 1620-1647*, edited and updated by Samuel Eliot Morison (New York: Alfred A. Knopf, 2001), 25.
5. Paul Johnson, *A History of the American People* (New York: HarperCollins Publishers, 1997), 29-30.
6. George Bancroft, *History of the United States of America, From the Discovery of the Continent* (New York: D. Appleton and Company, 1890), Vol. I, 250.
7. Johnson, 66.
8. Rules for Harvard University, 1643, from “New England’s First Fruits,” *The Annals of America*, Vol. 1, 176.
9. Regulations at Yale College, 1745, from “New England’s First Fruits,” *The Annals of America*, Vol. 1, 464.
10. John Eidsmoe, *Christianity and the Constitution* (Grand Rapids, MI: Baker Books, 1987), 81.
11. Johnson, 115.
12. Ibid., 307.
13. Ibid., 116-117.
14. Derek Davis, “Jesus vs. the Watchmaker,” *Christian History*, May 1996, 35.
15. Thomas Jefferson, *Autobiography*, January 6, 1821.
16. Jonathan Mayhew, to the Council and House of

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 19. Robert Flood, *Men Who Shaped America* (Chicago: Moody Press, 1976), 35-36.
 20. N. S. McFetridge, *Calvinism in History* (Philadelphia: Presbyterian Board of Publication, 1882), 85-88.
 21. Johnson, 204-205.
 22. Eidsmoe, 89.
 23. Ibid., 101.

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Fahrenheit 9/11

Michael Moore's *Fahrenheit 9/11*

Fahrenheit 9/11, Michael Moore's new documentary, has been raising much concern since its mid-summer release from a number of groups. These groups represent a large demographic, and no one appears to be lukewarm to the film; people either love it or hate it. Rated "R" for scenes from the Iraq war, and a split second clip showing the execution of a prisoner by the government of Saudi Arabia, *Fahrenheit* is an exercise in cut-and-paste film making that poses as a traditional documentary, but is really a thinly veiled and vehement anti-Bush propaganda piece.

The film won the Palme de'Or at this year's Cannes Film Festival, the first documentary film to ever capture the prize. A quick survey of some of the films in the past that have received the award, (among them Orson Welles' *Othello*,

Antonioni's *Blow-Up*, Scorsese's *Taxi Driver* to name just a few) raises the question of what makes this particular work worthy of one of the most coveted honors in cinema. I have been professionally involved in film criticism for almost ten years, and this is one of the worst documentaries I have ever seen. Moore's film is undeserving of a place among these heavyweights, but we appear to be in a time when anything that bashes America, its perceived imperialism, or the Bush administration, is not only good, but is something to be revered.

The film begins with the 2000 presidential election and the efforts to decide if Bush or Gore won. Moore claims in his film that several investigations uncovered the fact that Gore actually won. However, he fails to give us the sources of those "investigations." He does not acknowledge that newspapers as credible as the *Washington Post* and *The New York Times* declared that Bush won the electoral vote, even if he did not win the popular vote (it should be kept in mind that the final count on the popular vote may never actually be known). The film plays to all of those who believe that Bush "stole" the election, and ignores the fact that the Supreme Court awarded Bush the election after law suits from both parties were settled.

Moore then directs the viewer's attention to the House of Saud. In this segment, Moore concentrates his energies on the connection between the Bush administration and the Royal Saudi family. He equates being involved with the Royal Family as being involved with terrorists. Moore groups all of the people from a certain ethnic group into one neat category, and maintains that association with that group is wrong. This is just an introduction to Moore's casual handling of facts that will follow in the rest of the film.

President Bush on September 11

The continuing enthusiasm for Moore's "documentary" needs to be examined in the light of the misinformation, poor research, and disregard for the facts that constitute the main body of the film. Dave Kopel has written an excellent review of the film titled "Fifty-nine Deceits in *Fahrenheit 9/11*" that can be found at www.davekopel.com. It is a forty-page exposition with detailed information concerning the specific factual errors found throughout Moore's film, and is the basis of much of the information summarized in the four or five points we will consider.

In one of the early scenes in the film, President Bush is shown reading from the book *My Pet Goat* to an assembly of elementary school children after he had already received the news that the September 11 attacks were occurring (actually it was a chapter from *Reading Mastery 2* that Bush was reading to the children). Moore's voice-over, a technique that is uniformly suspicious with film makers as an indication of a poor film that needs rescuing or explaining to its audience, suggests that Bush sits quietly in a state of bewilderment wondering what he should do. The insinuation is that Bush is an incompetent and unprepared leader who has been dumfounded by the surprise attack. Moore goes on to say that Bush clearly did the wrong thing, and that he should have been prompted into action immediately.

Moore does not suggest what the president should have done; he merely derides his hesitation after hearing the news. Moore also leaves out the fact that the principle of the school, Gwendolyn Tose-Rigell, gave Bush high praise for his calm handling of the situation saying, "I do not think anyone could have handled the situation better." This praise came from someone who understands that children are easily alarmed and in this instance needed a calming voice from someone in charge.

Moore belittles the president for being dumbstruck by the attack. The insinuation is that a better leader would have

taken control of the situation and rushed into action to address the emergency. One could easily view the same clip and come to the conclusion that here was a man who was extremely disturbed by what he knew, and realized that all of the forces of American intelligence from the FBI, the CIA, and certainly the Pentagon were being called into immediate action, and that there was little that could be accomplished by rushing out of the room. What this segment of the film does is merely make fun of the president's facial expressions, and, in effect, for not stirring the young children, their parents, and the nation into a state of panic.

The Saudi Connection

Let's turn next to the relationship between President Bush and Prince Bandar of Saudi Arabia. Moore attempts to make a case that the Bush family is in a cozy and financially beneficial relationship with prince Bandar, and that this relationship could not help but interfere with United States' interest, especially during a crisis on the scale of the 9/11 attacks.

This claim or insinuation fails to point out that Prince Bandar has participated in a bipartisan relationship with both parties in Washington for decades. Elsa Walsh, in an article in *The New Yorker* magazine from March 24, 2003, gives a detailed account of former president Bill Clinton frequently turning to Prince Bandar for advice on Middle East agendas. She goes on to show how Bandar has become an "indispensable operator" for both parties.

Moore is either unaware or willfully omitting the relationship concerning Clinton's former Ambassador to Saudi Arabia, Wyche Fowler, whose present job is chairman of The Middle East Institute. This institute is heavily supported by the Saudis, who have secretly donated over \$1 million to the Clinton Library. The point in citing the Clinton administration's

involvement with the Bandar family is not to absolve the Bush family of any wrongdoing, if in fact there is anything wrong. The issue is that if one administration is wrong in cooperating with the Prince, then both administrations are wrong. What is far more likely is that Prince Bandar is a necessary ally and advisor to the United States regardless of which party is in power. Moore is hypocritical to ignore such connections, and this is a prime example of what one finds throughout the film.

By mentioning Prince Bandar repeatedly in association with oil money, Moore takes the viewers so far down a path of conjecture that many will draw the conclusion that the Bush administration's foreign policy does not have the United States' interest as a top priority. However, there may be some good that can come out of this if the viewer comes away with a concern about our nation's dependence on foreign oil. At present it is very difficult for candidates at almost any level to get elected if they run on a platform that appears to threaten American's supply of cheap oil and petroleum products. Therefore, Moore is correct in making the connection that American foreign policy may be overly dependent on Saudi interests. However, it is misleading at best to suggest that Saudi influence only occurs when Republicans are in office, and ignores the fact that both parties are influenced by Bandar and Saudi Arabia.

A Cavalier President?

Moore charges President Bush for being on vacation forty-two percent of the time during his first eight months as president. The calculation used to arrive at the number forty-two would be interesting in and of itself, but the fact that Moore ignores the concept of the "working vacation," or the fact that most presidencies could not fare well if they were subjected to such a calculation, is again very

misleading.

In his article "Just the facts of *Fahrenheit 9/11*",^{1} Tom McNamee exposes what may have been the source for Moore's forty-two percent figure. McNamee points out that of the fifty-four days Moore cites when Bush was at his ranch in Crawford, Texas, weekends were also included; a fact that Moore fails to point out. Another interesting source is Mike Allen's article in the *Washington Post*.^{2} Allen notes that Camp David stays have traditionally been used for meetings with foreign dignitaries, ambassadors, and other heads of state, and are routinely reported on cable and network newscasts as work. This alone should be enough to raise a cautionary flag for viewers of the film. Moore is playing fast and loose with the facts, never giving Bush the benefit of the doubt or pointing out that many of Bush's so-called sins are standard behavior for any administration regardless of the party in power.

Moore continues the slanted montage of images with shots showing Bush relaxing at Camp David, working on his Crawford ranch, and driving golf balls while lightheartedly responding to questions from reporters. The implication Moore wants the viewer to draw is that the leader of the free world is more concerned about his golf game than fighting terrorism and doing his job. The following Tuesday this clip was clarified by Brit Hume and Brian Wilson on the Fox News Channel. They reported that Bush was answering a question concerning an attack carried out by Israel in response to a Palestinian suicide bomber.

Moore evidently does not see the hypocrisy of failing to mention president Clinton hitting golf balls on the White House lawn moments after learning that Israel's Prime Minister Yitzhak Rabin had been shot, and not knowing whether he would live or die.

Again, this is another example of how Moore is throwing

together film clips, adding a voice over, and leading the audience astray. If this film were part of a graduate or doctoral research project of any form the candidate would be failed outright for false and misleading research and for failure to check his sources. Additionally, any reputable news organization making such a case would probably be sued for libel and slander.

***Fahrenheit 9/11* and the Current Crisis**

In this writer's opinion, it would be overly generous to just dismiss the film as composed of half-truths and misinformation. The film is not only a poor documentary undeserving of the prestigious Cannes Film Festival's highest honor, the Palm d'Or, but a potentially dangerous movie that may not be advantageous to our troops in Iraq.

Fahrenheit 9/11 is at best a propaganda piece that potentially played into the hands of al Qaeda, Saddam loyalists, and the coalition enemy operatives and terrorists who continue to back Saddam Hussein and are presently killing American soldiers and targeting United States interests around the world. In his own words found at MichaelMoore.com, April 14, 2004, he said: "The Iraqis who have risen up against the occupation are not insurgents' or terrorists' or The Enemy.' They are the REVOLUTION, the Minutemen, and their numbers will grow – and they will win." [\[3\]](#)

It is irresponsible to call Iraqis "freedom fighters" who have opposed themselves to a free democratic nation that is sacrificing its sons and daughters so that others might live without the threat of a totalitarian dictator who kills his own people. Moore maintains that he is deeply concerned about American troops, but also lauds the efforts of the enemy insurgents who are killing those troops. One cannot have it both ways and remain rationally consistent.

Several efforts are presently underway to begin distribution of *Fahrenheit 9/11* through Middle East distributors. Hezbollah, a known terrorist organization, is assisting *Front Row* distributors in the promotion of Moore's film. Additionally, Nancy Tartaglione in *Screen Daily.com* (June 9th, 2004) and Salon.com both reported that *Fahrenheit* will be the first commercially released documentary in the Middle East, opening in both Lebanon and Syria soon (Syria is presently on the United States list of terrorist states). It could easily be argued that Moore is indirectly getting rich from the approval and support of known terrorist groups and enemies of the United States.

Our country is a stronger and better place because of the freedom of speech we enjoy, and Moore in some ways represents a long tradition of vocal and organized opposition to the wars and policies of our government. He does have a right to be heard, and one should not avoid the film just because he or she has a preconceived notion of its message. *Fahrenheit 9/11* may prove to be a very important piece of propaganda, both in this election year and in the future. It could also be very important that there are people out there who have seen the film and can offer reasoned critiques to those who might otherwise be lead astray by this controversial and misleading documentary.

Notes

1. Tom McNamee, "Just the facts on 'Fahrenheit 9/11' *Chicago Sun-Times*, June 28, 2004.
2. Mike Allen, "White House On the Range. Bush Retreats to Ranch for 'Working Vacation'," *Washington Post*, August 7, 2001.
3. <http://www.michaelmoore.com/words/message/index.php?messageDate=2004-04-14>

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.

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 again 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 Douglass 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.
3. Samuel Stillman, *The Duty of Magistrates* (1779) in Frank Moore, ed., *Patriot Preachers of the American Revolution* (New York: Charles T. Evans, 1892), 285.
4. "An Address to the Public from the Pennsylvania Society for Promoting the Abolition Slavery" in J.A. Leo Lemay, ed., *Benjamin Franklin, Writings* (New York: Library of America, 1987), 1154.
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.
8. Hamilton, in Kurland and Lerner, eds., *The Founders' Constitution*, I:527.
9. Benjamin Quarles, *The Negro and the American Revolution* (Chapel Hill: University of North Carolina Press, 1961).
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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Six Months in Paris that Changed the World

Decisions have consequences. Our own lives and world history confirm that. The 1919 post-World War 1 Paris Peace Conference made decisions that echo in today's headlines. Fascinating stories about Iraq, Israel, Palestine and China prompt us to consider the impact of our own daily choices.



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

Carving Up the World

Think about the really important decisions you have made in your life: choices concerning your education, vocation, spouse, or friends; your spiritual beliefs and commitments. Are you happy with the outcomes? Have you made any bad choices in life that still haunt you?

Choices have consequences and how we make decisions can be critical. In this article, we'll look back more than eighty years ago at a fascinating gathering of world leaders who made significant decisions that touch our lives today.

In 1919, leaders from around the globe gathered in Paris to decide how to divide up the earth after the end of World War 1. Presidents and prime ministers debated, argued, dined, and attended the theater together as they created new nations and carved up old ones. Margaret MacMillan, an Oxford Ph.D. and University of Toronto history professor, tells their captivating story in her critically acclaimed bestseller, *Paris 1919: Six Months that Changed the World*.^{1} *The Sunday Times* of London says, "Most of the problems treated in this book are still with us today indeed, some of the most horrific things that have been taking place in Europe and the Middle East in the past decade stem directly from decisions made in Paris in 1919."^{2}

The cast of characters in this drama was diverse. The Big Three were leaders of the principal Allied nations: U.S. president Woodrow Wilson and the prime ministers of France and England, Georges Clemenceau and David Lloyd George. Joining them was a vast array of "statesmen, diplomats, bankers, soldiers, professors, economists and lawyers . . . from all corners of the world." Media reporters, businesspersons and spokespersons for a multitude of causes showed up.^{3}

Lawrence of Arabia was there, the mysterious English scholar and soldier wrapped in Arab robes and promoting the Arab cause.[{4}](#) Franklin Delano Roosevelt and Winston Churchill, not yet leaders of their governments, played supporting roles. A young Asian man who worked in the kitchen at the Paris Ritz asked the peacemakers to grant independence from France for his tiny nation. Ho Chi Minh – and Vietnam – got no reply.[{5}](#)

This article highlights three of the many decisions from the 1919 Paris Peace Conference that still influence headlines today. They concern Iraq, Israel, and China. Fasten your seatbelt for a ride into the past and then “Back to the Future.” First, consider the birth of Iraq.

Creating Iraq

During the first six months of 1919, U.S. president Woodrow Wilson along with French and British prime ministers Clemenceau and Lloyd George considered exhausting appeals for land and power from people around the globe. At times, they found themselves crawling across a large map spread out on the floor to investigate and determine boundaries.[{6}](#) The challenges were immense. Clemenceau told a colleague, “It is much easier to make war than peace.”[{7}](#)

Eminent British historian Arnold Toynbee, who advised the British delegation in Paris, told of delivering some papers to his prime minister one day. To Toynbee’s delight, Lloyd George forgot Toynbee was present and began to think out loud. “Mesopotamia,” mused Lloyd George, “. . . yes . . . oil . . . irrigation . . . we must have Mesopotamia.”[{8}](#)

“Mesopotamia” referred to three Middle Eastern provinces that had been part of the collapsed Ottoman empire: Mosul in the north, Basra in the south, and Baghdad in the middle. (Is this beginning to sound familiar?) Oil was a major concern. For a while back then, no one was sure if Mesopotamia had much oil. Clues emerged when the ground around Baghdad seeped pools of

black sludge.[{9}](#)

Mesopotamia's British governor argued that the British, largely for strategic security reasons, should control Mosul, Basra, and Baghdad as a single administrative unit. But the three provinces had little in common. MacMillan notes, "In 1919 there was no Iraqi people; history, religion, geography pulled the people apart, not together."[{10}](#) Kurds and Persians chafed under Arabs. Shia Muslims resented Sunni Muslims.[{11}](#) (Now is this sounding familiar?)

Eventually geopolitical realities prompted a deal. In 1920, the Brits claimed a mandate for Mesopotamia and the French one for Syria. Rebellion broke out in Mesopotamia. Rebels cut train lines, attacked towns and murdered British officers. In 1921, England agreed to a king for Mesopotamia. Iraq was born. In 1932, it became independent.[{12}](#) Today . . . well, read your morning paper. Decisions have consequences.

Creating A Jewish Homeland

Another major decision made at the Paris Peace Conference affected the Jewish world and, eventually, the entire Middle East.

In February 1919, a British chemist appeared before the peacemakers to argue that Jews of the world needed a safe place to live. Jews were trying to leave Russia and Austria by the millions. Where could they go? Chaim Weizmann and his Zionist colleagues thought they had the perfect answer: Palestine.[{13}](#)

Zionism had a powerful ally in British foreign secretary, Arthur Balfour. Balfour was a wealthy politician with a strange habit of staying in bed all morning. "If you wanted nothing done," reflected Winston Churchill, Balfour "was undoubtedly the best man for the task."[{14}](#) Son of a deeply religious mother, he was fascinated with the Jews and

Weizmann's vision.[{15}](#)

Prime Minister Lloyd George was another fan. Raised with the Bible, he claimed to have learned more Jewish history than English history. During the war, Weizmann, the Jewish chemist, provided without charge his process for making acetone, which the British desperately needed for making explosives. In return, Lloyd George offered Weizmann support for Zionism. Lloyd George later hailed that offer as the origin of the declaration supporting a Jewish homeland. The French posed an alternate theory: Lloyd George's mistress was married to a well-known Jewish businessman.[{16}](#)

In October 1917, the British issued the famous Balfour Declaration, pledging to help establish a Jewish homeland in Palestine. In 1919, Weizmann and other Zionist leaders made their pitch to the Paris peacemakers. But there was a problem. The Brits had made conflicting promises. During the war, they had supported a Jewish homeland in Palestine. They had also encouraged the Arabs to revolt against Ottoman rule, promising them independence over land that included Palestine.[{17}](#)

President Wilson, the son of a Presbyterian minister, was sympathetic to Zionism. "To think," he told a prominent American rabbi, "that I the son of the manse should be able to help restore the Holy Land to its people."[{18}](#) But the peacemakers postponed a decision. In 1920, at a separate conference, the British got the Palestinian mandate (a form of trusteeship) to carry out the Balfour Declaration. Palestinian Arabs were already rioting against the Jews.[{19}](#) And today? Well, check your radio news.

Decisions have consequences. Next, how Paris 1919 influenced the great Asian dragon.

China Betrayed

U.S. president Woodrow Wilson once described a negotiating

technique he used on an associate. "When you have hooked him," explained Wilson, "first you draw in a little, then give liberty to the line, then draw him back, finally wear him out, break him down, and land him." {20}

A Chinese-Japanese conflict would challenge Wilson's negotiating skills. {21} The Chinese had joined the Allies and hoped for fair treatment in Paris. Many Chinese admired Western democracy and Wilson's idealistic vision.

Shantung was a strategic peninsula below Beijing. Confucius, the great philosopher, was born there. His ideas permeated Chinese society. Shantung had thirty million people, cheap labor, plentiful minerals and a natural harbor. Shantung silk is still fashionable today. In the late 1890s, Germany seized Shantung. In 1914, Japan took it from the Germans. {22}

In Paris, Japan wanted Shantung. Japan sported a collection of secret agreements that remind one of a *Survivor* TV series. China placed hope in Wilson's famous Fourteen Points, which rejected secret treaties and included self-determination. {23}

The Chinese ambassador to Washington called Shantung "a Holy Land for the Chinese" and said that under foreign control it would be a "dagger pointed at the heart of China." {24} Wilson seemed sympathetic at first, but the decision on Shantung had to wait until late April as the Allies finalized the German treaty. By then, an avalanche of decisions was overwhelming the peacemakers. When the Japanese forced their hand, Wilson, Clemenceau and Lloyd George conceded Shantung to Japan in exchange for Japan's concession on another significant treaty matter. {25}

Chinese blamed Wilson for betraying them. On May 4, thousands of demonstrators rallied in Tiananmen Square. The dean of humanities from Beijing University distributed leaflets. May 4 marked the rejection of the West by many Chinese intellectuals. New Russian communism looked attractive to

some. In 1921, radicals founded the Chinese Communist Party. That dean of humanities who had distributed leaflets became its first chairman, Mao Tse-tung. His party won power in 1949{26} and today . . . have you listened to the news recently?

Iraq, Israel, Palestine, China . . . Paris 1919 influenced them all. What does all this mean for us?

Decisions, Consequences, and You

As they departed Paris in 1919 after the signing of the Treaty of Versailles, Woodrow Wilson told his wife, "It is finished, and, as no one is satisfied, it makes me hope we have made a just peace; but it is all in the lap of the gods."{27}

As the journalists and delegations left Paris, the hotels that had become headquarters for the conventioners reopened for regular business. Prostitutes groused that business dipped.{28}

The big three peacemakers did not last much longer in power. Lloyd George was forced to resign as prime minister in 1922. Clemenceau ran for president in late 1919, but withdrew in anger when he discovered he would face opposition. Wilson faced great resistance in the U.S. Senate which never ratified the Treaty of Versailles. In October 1919, a massive stroke left him bedridden and debilitated. In December, he learned he had won the Nobel Peace Prize.{29}

Iraq, a nation patched together in Paris and its aftermath, still boils with religious, ethnic, and cultural dissent. Israelis and Palestinians still clash. China still distrusts the West. Certainly many decisions in intervening years have affected these hotspots, but seeds of conflict were sown in Paris.

What is a biblical perspective on Paris 1919? I don't claim to know which peacemakers may or may not have been following God

in their particular choices, but consider three lessons that are both simple and profound:

First: *God's sovereignty ultimately trumps human activity.* God "raises up nations, and he destroys them."[{30}](#) He also "causes all things to work together for good to those who love" Him.[{31}](#) History's end has not yet transpired. Once it has, we shall see His divine hand more clearly.

Second: *Decisions have consequences.* "You will always reap what you sow!" Paul exclaimed.[{32}](#) This applies to nations and individuals. We all face decisions about what foods to eat, careers to pursue and life partners to select, about whether to become friends with God and to follow Him. Our choices influence this life and the next. Our decisions can affect others and produce unforeseen consequences. So . . .

Third: *We should seek to make wise decisions.* Solomon, a very wise king, wrote, "Trust in the Lord with all your heart; do not depend on your own understanding. Seek his will in all you do, and he will direct your paths."[{33}](#)

Decisions have consequences. Are you facing any decisions that you need to place in God's hands?

Notes

1. Margaret MacMillan, *Paris 1919: Six Months that Changed the World* (New York: Random House, 2001). Most of the historical material in this article is drawn from MacMillan's research.
2. Ibid., back cover.
3. Ibid., xxvii.
4. Ibid., 388-395 ff.
5. Ibid., 59.
6. Ibid., 255, 275.
7. A. Ribot, *Journal d'Alexandre Ribot et correspondances indites, 1914-1922* (Paris, 1936), 255; in Ibid., xxx.
8. A. Toynbee, *Acquaintances* (London, 1967), 211-12; in MacMillan, op. cit., 381.

9. MacMillan, op. cit., 395-96.
10. Ibid., 397.
11. Ibid., 400.
12. Ibid., 400-409.
13. Ibid., 410.
14. Ibid., 413.
15. Ibid., 413-415.
16. Ibid., 415-16.
17. Ibid., 416-21.
18. Ibid., 422.
19. Ibid., 4; 98; 103; 420; 423-427.
20. Ibid., 194.
21. Ibid., 322-344.
22. Ibid., 325-27.
23. Ibid., 328-29; 336; 338; 322; 495-96.
24. Ibid., 334.
25. Ibid., 330-38.
26. Ibid., 338-341.
27. T. Schachtman, Edith and Woodrow (New York, 1981), 189; in MacMillan, op. cit., 487.
28. MacMillan, op. cit., 485.
29. Ibid., 487-92.
30. Job 12:23 NLT.
31. Romans 8:28 NASB.
32. Galatians 6:7 NLT.
33. Proverbs 3:5-6 NLT.

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JFK and Groupthink: Lessons

in Decision Making

JFK's Legacy and Groupthink

Have you ever been part of a group that was making an important decision and you felt uncomfortable with the direction things were headed? Maybe it was a business or academic committee, a social group, a church board, a government agency. Did you speak up? Or did you keep your concerns to yourself? And what was the outcome of the group's decision? Do you ever wish you had voiced your reservations more strongly?

Perhaps you can identify with John F. Kennedy.

Forty years after his tragic death, President Kennedy continues to fascinate the public. A new JFK biography^[1] hit the bestseller lists. Analysts dissect his political and oratorical skills, his character and legacy. His relatives – America's royalty in some eyes – are frequent newsmakers.

The youthful president has engendered both inspiration and disappointment. Major initiatives that he sponsored or influenced touch society today: the space program, the Peace Corp, and economic sanctions against Cuba, to name a few.

A fascinating facet of Kennedy's legacy involves the decision-making procedures he used among his closest advisors. Some brought great successes. Others were serious failures. This article looks at two specific examples: the 1961 Bay of Pigs invasion, an attempt to invade Cuba and overthrow Fidel Castro that became a fiasco, and the 1962 Cuban missile crisis that saw the world come perilously close to nuclear war.

Yale social psychologist Irving Janis studied these episodes carefully and concluded that too often decision makers are blinded by their own needs for self-esteem they get from being

an accepted member of a socially important insiders group. Fears of shattering the warm feelings of perceived unanimity – of rocking the boat – kept some of Kennedy’s advisors from objecting to the Bay of Pigs plan before it was too late. After that huge blunder, JFK revamped his decision-making process to encourage dissent and critical evaluation among his team. In the Cuban missile crisis, virtually the same policymakers produced superior results.[{2}](#)

“Groupthink” was the term Janis used for the phenomenon of flawed group dynamics that can let bad ideas go unchallenged and can sometimes yield disastrous outcomes. This article will consider how groupthink might have affected JFK and a major television enterprise, and how it can affect you.

The Bay of Pigs Invasion

“How could I have been so stupid?”[{3}](#) President John F. Kennedy asked that after the Bay of Pigs fiasco. He called it a “colossal mistake.”[{4}](#) It left him feeling depressed, guilty, bitter, and in tears.[{5}](#) One historian later called the Bay of Pigs, “one of those rare events in history – a perfect failure.”[{6}](#)

What happened? In 1961, CIA and military leaders wanted to use Cuban exiles to overthrow Fidel Castro. After lengthy consideration among his top advisors, Kennedy approved a covert invasion. Advance press reports alerted Castro to the threat. Over 1,400 invaders at the *Bahía de Cochinos* (Bay of Pigs) were vastly outnumbered. Lacking air support, necessary ammunition and an escape route, nearly 1,200 surrendered. Others died.

Declassified CIA documents help illuminate the invasion’s flaws. Top CIA leaders blamed Kennedy for not authorizing vital air strikes. Other CIA analysts fault the wishful thinking that the invasion would stimulate an uprising among Cuba’s populace and military. Planners assumed the invaders

could simply fade into the mountains for guerilla operations. Trouble was, eighty miles of swampland separated the bay from the mountains. The list goes on.[{7}](#)

Irving Janis felt that Kennedy's top advisors were unwilling to challenge bad ideas because it might disturb perceived or desired group concurrence. Presidential advisor Arthur Schlesinger, for instance, presented serious objections to the invasion in a memorandum to the president, but suppressed his doubts at the team meetings. Attorney General Robert Kennedy privately admonished Schlesinger to support the president's decision to invade. At one crucial meeting, JFK called on each member for his vote for or against the invasion. Each member, that is, except Schlesinger – whom he knew to have serious concerns. Many members assumed other members agreed with the invasion plan.[{8}](#)

Schlesinger later lamented, “In the months after the Bay of Pigs I bitterly reproached myself for having kept so silent during those crucial discussions in the cabinet room.” He continued, “I can only explain my failure to do more than raise a few timid questions by reporting that one's impulse to blow the whistle on this nonsense was simply undone by the circumstances of the discussion.”[{9}](#)

Have you ever kept silent when you felt you should speak up? President Kennedy later revised his group decision-making process to encourage dissent and debate. The change helped avert a nuclear catastrophe, as we will see.

The Cuban Missile Crisis

Ever face tough decisions? How would you feel if your wrong decision might mean nuclear war? Consider a time when the world teetered on the brink of disaster.[{10}](#)

Stung by the Bay of Pigs debacle, President Kennedy determined to ask hard questions during future crises.[{11}](#) A good

opportunity came eighteen months later.

In October 1962, aerial photographs showed Soviet missile sites in Cuba.[{12}](#) The missile program, if allowed to continue, could reach most of the United States with nuclear warheads.[{13}](#) Kennedy's first inclination was an air strike to take out the missiles.[{14}](#) His top advisors debated alternatives from bombing and invasion to blockade and negotiation.[{15}](#)

On October 22, Kennedy set forth an ultimatum in a televised address: A U.S. naval "quarantine" would block further offensive weapons from reaching Cuba. Russia must promptly dismantle and withdraw all offensive weapons. Use of the missiles would bring attacks against the Soviet Union.[{16}](#)

The U.S. Navy blockaded Cuba. Soviets readied their forces. The Pentagon directed the Strategic Air Command to begin a nuclear alert. On October 24, the world held its breath as six Soviet ships approached the blockade. Then, all six ships either stopped or reversed course.[{17}](#) Secretary of State Dean Rusk told a colleague, "We're eyeball to eyeball, and I think the other fellow just blinked."[{18}](#)

A maze of negotiations ensued. At the United Nations, U.S. ambassador Adlai Stevenson publicly pressed his Soviet counterpart to confirm or deny Soviet missiles' existence in Cuba. Saying he was prepared to wait for an answer "until hell freezes over," Stevenson then displayed reconnaissance photos to the Security Council.[{19}](#) Eventually, Soviet premier Nikita Khrushchev removed the missiles.[{20}](#)

Kennedy's decision-making process – though imperfect – had evolved significantly. He challenged military leaders who pressured him to bomb and invade. He heard the CIA's case for air strikes and Stevenson's counsel for negotiation. Advocates for different views developed their arguments in committees then met back together.[{21}](#) Robert Kennedy later wrote, "The

fact that we were able to talk, debate, argue, disagree, and then debate some more was essential in choosing our ultimate course.”[{22}](#) Many groupthink mistakes of the Bay of Pigs, in which bad ideas went unchallenged, had been avoided.[{23}](#)

Groupthink has serious ramifications for government, business, academia, neighborhood, family, and the ministry. One area it has affected is Christian television.

Groupthink and the Seductive Televangelist

Once upon a time, a prominent Christian televangelist, despondent about his rocky marriage, had sexual intercourse with a church secretary.

This televangelist and his wife regularly appeared on international TV, providing physical and spiritual care to hurting people. Television brought in millions of dollars. Their headquarters and conference center displayed a wholesome, positive atmosphere. Yet the operation was quite lavish and included an opulent five-star hotel, white limousine, corporate jet, and bloated salaries.

The distraught secretary contacted ministry headquarters, wanting justice. The ministry paid her hush money, laundered through their builder. Several insiders were aware of the sex scandal and cover up, but turned a blind eye. Many of these top leaders also enjoyed privilege, esteem, comfort, and wealth from the successful ministry.

Eventually, fearing media exposure, the televangelist confessed his sexual episode to the local newspaper and stepped down. The ensuing turmoil became an international soap opera complete with sexual intrigue, power struggles, and legal morass. The televangelist and his VP served prison terms. The builder's wife divorced him because of his involvement with the televangelist's wife, who divorced the

televangelist, married the builder and tried to start another TV ministry.

After prison, the televangelist wrote a book admitting wrong{24}, joined an inner city ministry, and remarried. The church secretary had plastic surgery and posed nude for *Playboy*. The local newspaper won a Pulitzer Prize.

You may recognize this as the story of PTL and Jim and Tammy Faye Bakker.{25} Reporter Charles Shepard's book about PTL, *Forgiven*{26}, stands as a timely warning to ministry leaders and boards of the temptations of fame and power.

The PTL scandal exhibited several possible symptoms of groupthink{27}, such as belief in the group's inherent morality, rationalizations, stereotyping adversaries, and pressures to conform. Desires for approval, pride, greed, and a false sense of well-being stemming from being an accepted member of a wealthy, influential inner circle apparently stifled dissent. Leaders seemed to overlook problems for "the good of the ministry." Richard Dortch, Bakker's second in command, later admitted, "We were wrong. I should have refused the kind of salary I took. . . . We were so caught up in God's work that we forgot about God. It took the tragedy, the kick in the teeth, to bring us to our senses." {28}

Groupthink can affect leaders of all stripes. What lessons might JFK and PTL have for you?

Groupthink and You

As we have seen, Kennedy's presidency provides some potent examples of this psychological theory about flawed group decision-making. When the group culture overvalues internal agreement, members can become unrealistic.{29}

Symptoms of groupthink include:

- *Illusions of invulnerability: "No one can defeat us."*
- *Belief in the group's inherent morality: "We can do no wrong."*
- *Rationalizing away serious problems: "Danger signs? What danger signs?"*
- *Stereotyping the opposition: "Those guys are too dumb or too weak to worry about."*
- *Illusions of unanimity: "Members who keep silent probably agree with the ones who speak out."*
- *Pressuring dissenters: "Look, are you a team player or not?"*

JFK's Bay of Pigs advisors accepted the CIA's flawed plan almost without criticism. Leaders underestimated Castro's military and political capability and overestimated their own. Jim Bakker and his PTL Christian ministry leaders rationalized away sexual and financial impropriety, to their peril.

Of course, not every group succumbs to groupthink. Nor does groupthink explain every bad group decision (decision makers could be inept, greedy or just plain evil, for example).

What about you? What can you do to avoid the groupthink trap? May I offer some suggestions, from a biblical perspective?

First: *Determine to stand for what is right, regardless of the cost.* Jesus of Nazareth, one who stood by his convictions of right, admonished followers to "let your good deeds shine out for all to see, so that everyone will praise your heavenly Father." [{30}](#)

Second: *Determine to speak up when the situation warrants it.* One of Jesus' close friends said of certain people too fearful to speak up amidst opposition that "they loved the approval of...[humans] rather than the approval of God." [{31}](#) How sad.

Third: *Seek to structure groups to avoid blind conformity and encourage healthy debate.* JFK once said, "When at some future

date the high court of history sits in judgment on each of us, it will ask: Were we truly men of courage – with the courage to stand up to one’s enemies – and the courage to stand up, when necessary, to one’s associates?”[\[32\]](#) Paul, a first-century follower of Jesus, encouraged group members to “admonish one another.”[\[33\]](#)

We all have a chance to leave a legacy. John Kennedy left his, which was mixed. PTL left a legacy, also mixed. What legacy will you leave?

Notes

1. Robert Dallek, *An Unfinished Life: John F. Kennedy, 1917-1963* (Boston: Little, Brown and Company, 2003).

2. Irving L. Janis, “Groupthink,” *Psychology Today* 5:6, November 1971, 43-44, 46, 74-76. See also Irving L. Janis, *Victims of Groupthink* (Boston: Houghton Mifflin Company, 1972).

3. Dallek, op. cit., p. 367.

4. Ibid., 375.

5. Ibid., 366.

6. Ibid., 363.

7. For a summary of the invasion and various assessments of its many flaws, see Ibid., 356-372; and Michael Warner, “Lessons Unlearned: The CIA’s Internal Probe of the Bay of Pigs Affair,” *Studies in Intelligence: A collection of articles on the theoretical, doctrinal, operational and historical aspects of intelligence*, 42:2, Winter 1998-1999, www.cia.gov/csi/studies/winter98-99/art08.html.

8. Janis 1971, op. cit., especially 46, 74.

9. Ibid., 74.

10. Most of the historical material for this section is taken from Dallek, op. cit., 535-574. Another useful summary of the Cuban missile crisis by a former *New York Times* reporter who covered it from Washington, D.C. – and became a participant, of sorts – is Max Frankel, “Learning from the Missile Crisis,” *Smithsonian Magazine*, October 2002, www.smithsonianmag.si.edu/smithsonian/issues02/oct02/missile_crisis_full_1.html. For a collection of declassified documents from the crisis, see Laurence Chang and Peter Kornbluh, eds., *The Cuban Missile Crisis, 1962: A National Security Archive Documents Reader*, 2nd edition (New York: The New Press, 1998); the Introduction is reproduced at www.gwu.edu/~nsarchiv/nsa/cuba_mis_cri/declass.htm.

11. Dallek, op. cit., 368, 372.

12. Ibid., 544.

13. Ibid., 559.

14. Ibid., 547.

15. Ibid., 547-58.

16. Ibid., 558-59.

17. Ibid., 561-562.

18. Ibid., 562.

19. Ibid., 564-565.

20. Ibid., 562-572.

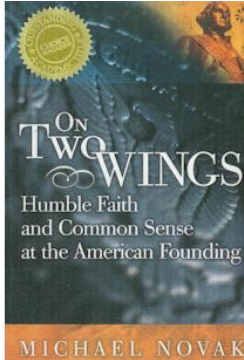
21. Ibid., 550-56.

22. Robert Kennedy, *Thirteen Days: A Memoir of the Cuban Missile Crisis* (New York: W. W. Norton, 1969), 111; in Chang and Kornbluh, op. cit., Introduction, www.gwu.edu/~nsarchiv/nsa/cuba_mis_cri/declass.htm.

23. Janis 1971, op. cit., 76.
24. Jim Bakker, *I Was Wrong: The Untold Story of the Shocking Journey from PTL Power to Prison and Beyond* (Nashville: Thomas Nelson, 1996).
25. See, for instance, Keith A. Roberts, *Religion in Sociological Perspective*, 3rd ed. (Belmont, California: Wadsworth Publishing Company, 1995), 376-78. The PTL saga has reached textbook-case status.
26. Charles E. Shepard, *Forgiven: The Rise and Fall of Jim Bakker and the PTL Ministry* (New York: Atlantic Monthly Press, 1991).
27. Janis 1971, op. cit., 44, 46, 74-75.
28. "Interview: 'I Made Mistakes'," *Christianity Today*, March 18, 1988, 46-47.
29. Janis 1971, op. cit.
30. Matthew 5:16 NLT.
31. John 12:43 NASB.
32. Dallek, op. cit., 535.
33. Colossians 3:16 NIV.

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.
7. Novak, 12.
8. William Federer, ed. *America's God and Country* (Coppell: TX: FAME, 1994), 137.

9. Novak, 17.

10. Ibid., 17-18.

11. Ibid., 19.

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Thanksgiving Roots

We live in an uncertain moment in history when everyone is looking for “Roots.” November, especially, is a time to reflect upon family and traditions. Curiously, we Christians tend to be strangers to what is best in our own tradition. I refer to the Puritans, the historic source of our Thanksgiving heritage and much of what is still good about America.

We can still feel today the impact and the echoes of this robust community upon our own lives—in family, in work, in education, in economics, in worship, and in national destiny. But let them speak for themselves:

On the God-Centered Life: “I was now grown familiar with the Lord Jesus Christ; he would oft tell me he loved me. I did not doubt to believe him; if I went abroad, he went with me, when I returned he came home with me. I talked with him upon my way, he lay down with me, and usually I did awake with him: and so sweet was his love to me, as I desired nothing but him in heaven or earth.” —John Winthrop.

On the Sacred and the Secular: “Not only my spiritual life, but even my civil life in this world, all the life I live, is by the faith of the Son of God: he exempts no life from the

agency of faith.” –John Cotton.

On God and the Commonplace: “Have you forgot. . .the milkhouse, the stable, the barn and the like, where God did visit your soul?” –John Bunyan.

On Spiritual Vitality: “Therefore the temper of the true professor is. . . to advance his religion. . .In the cause of Christ, in the course of religion, he must be fiery and fervent.” –Richard Sibbes.

On the Centrality of the Bible: “The word of God must be our rule and square whereby we are to frame and fashion all our actions; and according to the direction received thence, we must do the things we do, or leave them undone.” –William Perkins.

On the Family: “The great care of my godly parents was to bring me up in the nurture and the admonition of the Lord: whence I was kept from many visible outbreakings of sin which else I had been guilty of: and whence it was that I had many good impressions of the Spirit of God upon me, even from my infancy.” –Cotton Mather.

The Puritans viewed themselves as pilgrims on a journey to God and heaven. That journey led through this world and was not an escape from it. The Puritans saw themselves as participants in a great spiritual battle between good and evil, God and Satan. As warfaring and wayfaring Christians, they were assured of victory because they were on God’s side.

Dartmouth, Harvard, Yale, Princeton and many other colonial universities were originally founded for the express purpose of propagating these principles. Perhaps these universities would still be for us objects of thanksgiving rather than uneasiness if the substance of Christian thought which characterized their historic beginnings was still primary in their philosophies and curricula.

But there are still glimmers here and there. And herein is our great task and challenge for the new century: to rekindle the fires and recapture the spirit of the Puritan lifestyle which was fed by the spiritual springs of new life in Christ. These are roots worth searching for this Thanksgiving. May the Lord find each of us diligently seeking to find and emulate them.

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