# 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 Foundering Era quoted from the Bible 34 percent of the time. Even more interesting was that about three-fourths of all references to the Bible came from reprinted sermons from that era.{3}

Professor M.E. Bradford shows in his book, *A Worthy Company*, that fifty of the fifty-five men who signed the Constitution were church members who endorsed the Christian faith.{4}

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

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

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

> *As there is a degree of depravity in mankind which requires a certain degree of circumspection and distrust, so there are other qualities in human nature, which justify a certain portion of esteem and confidence. Republican government presupposes the existence of these qualities in a higher degree than any other form.*[{6}]

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

## Constitution and Majority Tyranny

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

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

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

Madison's solution to majority tyranny was the term *extended republic*. His term for the solution to governmental tyranny

was *compound republic*. He believed that an extended republic with a greater number of citizens would prevent factions from easily taking control of government. He also believed that elections would serve to filter upward men of greater virtue.

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

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

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

## Constitution and Governmental Tyranny

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

the Constitution.

Federalism comes from *foedus*, Latin for covenant. “The tribes of Israel shared a covenant that made them a nation. American federalism originated at least in part in the dissenting Protestants’ familiarity with the Bible.”{7}

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

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

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

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

Biblical ideas were crucial in both the Declaration and the Constitution. Nearly 80 percent of the political pamphlets

published during the 1770s were reprinted sermons. As one political science professor put it: "When reading comprehensively in the political literature of the war years, one cannot but be struck by the extent to which biblical sources used by ministers and traditional Whigs undergirded the justification for the break with Britain, the rationale for continuing the war, and the basic principles of Americans' writing their own constitutions."{8}

**Notes**

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

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# Slavery in America – How Did the Founders and Early

# Christians Regard It?

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

## Introduction

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

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

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

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

founding of liberty in this country.

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

First, let's put slavery in America in historical perspective. Historians estimate that approximately 11 million Africans were transported to the New World. Of these 4 million went to Brazil, 2.5 million to Spanish colonies, 2 million to the British West Indies, and 500,000 to the United States.

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

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

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

## The Founders' View of Slavery

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

Slavery was often condemned from the pulpits of America as

revolutionary preachers frequently spoke out against it. One patriot preacher said, “The Deity hath bestowed upon them and us the same natural rights as men.”{3}

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

Benjamin Rush’s desire to abolish slavery was based on biblical principles. He stated: “Domestic slavery is repugnant to the principles of Christianity.” He went on to say, “It is rebellion 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 Douglas believed that our form of government “was never, in its essence, anything but an anti-slavery government.” He argued, “Abolish slavery tomorrow, and not a sentence or a syllable of the Constitution need be altered.”

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

## The Bible and Slavery

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

The Bible teaches that slavery, as well as other forms of

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

The Old Testament law code made it a capital crime to kidnap a person and sell him into slavery (Ex. 21:16). It also commanded Israel to welcome a slave who escaped from his master and not be returned (Deut. 23:15-16).

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

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

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

It is also true that many of the leaders of the abolition movement were Christians who worked to abolish slavery from America. Lyman Beecher, Harriet Beecher Stowe, William Lloyd Garrison, and Charles Finney are just a few of the 19th century leaders of the abolition movement. Finney, for

example, not only preached salvation but called for the elimination of slavery. He said, “I had made up my mind on the question of slavery, and was exceedingly anxious to arouse public attention to the subject. In my prayers and preaching, I so often alluded to slavery, and denounced it.”{13}

Slavery is a sad and tragic chapter in American history, and we must confront it honestly. But the way the subject of slavery is taught in America’s classrooms today often leaves out many important facts. I encourage you to study more about this nation’s history. Our founders have much to teach us about history, government, and morality.

**Notes**

1. *Rights of the Colonies* in Bernard Bailyn, ed. *Pamphlets of the American Revolution* (Cambridge: Harvard University Press, 1965), 439.
2. Alexander Hamilton writing to John Jay, March 14, 1779 in Philip B. Kurland and Ralph Lerner, eds. *The Founders’ Constitution* (Chicago: University of Chicago Press, 1987), I:527.
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 conventioneers 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.
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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.
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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.

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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, Californ*ia: 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.

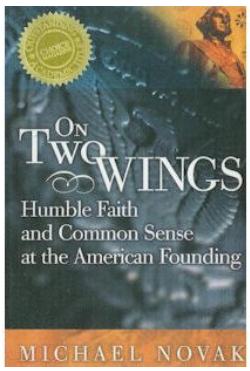
32. Dallek, op. cit., 535.

33. Colossians 3:16 NIV.

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# On Two Wings

## Introduction




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

So it is significant that his recent book, *On Two Wings*, documents the Judeo-Christian foundations of this country and disputes the teaching that the American Founders were secular Enlightenment rationalists. Instead, he persuasively argues that they were the creators of a unique American blend of biblical faith, practical reason, and human liberty.

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

Novak believes that “most of us grow up these days remarkably ignorant of the hundred men most responsible for leading this country into a War for Independence and writing our nation’s Constitution.”{2}

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

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

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

## Philosophical Assumptions of the Founders of this Country

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

the wilderness, led by a cloud by day and pillar of fire by night.

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

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

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

The founders believed that they could learn from history and put together piece by piece what they called "an improved science of politics." History, they believed, was a record of progress (or decline) measured against God's standards and learned from personal and historical experience.

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

Novak concludes that without this philosophical foundation, "the founding generation of Americans would have had little heart for the War of Independence. They would have had no ground for believing that their seemingly unlawful rebellion actually fulfilled the will of God – and suited the laws of nature and nature's God. Consider the jeopardy in which their rebellion placed them: When they signed the Declaration, they

were committing treason in the King's eyes. If their frail efforts failed, their flagrant betrayal of the solemn oaths of loyalty they had sworn to their King doomed them to a public hanging. Before future generations, their children would be disgraced. To still their trembling, they pled their case before a greater and wholly undeceivable Judge, appealing to the Supreme Judge of the world for the Rectitude of our Intentions."{7}

## Seven Events in the Founding of this Country

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

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

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

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

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

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

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

The fifty-six signers of the Declaration were mostly Christian and represented mostly Christian people. The four names that these signers gave to God were: Lawgiver (as in "Laws of Nature and Nature's God"), Creator ("endowed by their Creator with certain inalienable rights"), Judge ("appealing to the

Supreme Judge of the World for the Rectitude of our Intentions"), and Providence ("with a firm Reliance on the Protection of divine Providence").

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

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

The fifth event occurred when George Washington became commander of the amateurs who became the Continental Army. He knew he had to prepare them for the adversity to come. "To stand with swollen chests in a straight line, beneath snapping flags, to the music of fife and drums is one thing; to hold your place when the British musketballs roar toward you like a wall of blazing lead, and all around you the flesh of screaming friends and brothers is shredded, is another."{11}

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

The sixth event occurred toward the end of the fighting season

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

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

By the time the fog lifted, the entire Army escaped. Many gave thanks to God. And Washington and many others considered it one of those "signal interventions" by Divine Providence that saved the army and allowed the revolution to continue.

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

Following the wartime precedent of the Congress, Washington issued his first Thanksgiving Day Proclamation shortly after becoming president in 1789. He reminded the nation of God's protection and provision in the Battle of Long Island all the way to their victory at Yorktown. Years later Abraham Lincoln, after annual presidential proclamations of Thanksgiving waned,

reinstituted 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. Maya the Lord find each of us diligently seeking to find and emulate them.

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# Where Was God on Sept. 11? The Problem of Evil

*Dr. Ray Bohlin explores the problem of evil in light of the terrorist attacks on the U.S. on Sept. 11, 2001.*

## Why Didn't God Prevent the Terrible Attacks?

The events of September 11th are indelibly etched in our hearts and minds. The horrible memories of personal tragedy and suffering will never really go away. As well they shouldn't. As Christians we were all gratified to see so many of our national, state, and local leaders openly participate in prayer services and calling upon people of faith to pray for victims' families and injured survivors.

What was lost underneath the appearance of a religious revival was the clear cry of many that wondered if our prayers were justified. After all, if we pray to God in the aftermath and expect God to answer, where was He as countless individuals cried out to Him from the planes, the World Trade Center and the Pentagon? The skeptical voices were drowned out because of the fervent religious outcry seeking comfort and relief. But

make no mistake; the question was there all the time. Where was God on September 11th? Surely He could have diverted those planes from their appointed destinations. Why couldn't the hijackers have been intercepted at the airports or their plots discovered long before their designed execution?

Why so many innocent people? Why should so many suffer so much? It all seems so senseless. How could a loving God allow it?

It is important to realize also that the suffering of those initial weeks is only the tip of the iceberg. There will be military deaths and casualties. The war on terrorism will be a long one with mounting personal and economic costs. The clean up will also continue to take its ever-mounting toll in dollars, lives, and emotional breakdowns.

Former pastor Gordon MacDonald spent time with the Salvation Army in caring for people and removing debris and bodies from the rubble of the World Trade Center. He relates this encounter from his journal of September 21 in *Christianity Today:*{1}

> "Later in the night, I wandered over to the first-line medical tent, which is staffed by military personnel who are schooled in battlefield casualties. The head of the team, a physician, and I got into a conversation.
>
> "He was scared for the men in the pit, he said, because he knew what was coming 'downstream.' He predicted an unusual spike in the suicide rate and a serious outbreak of manic depression. . . . Many of the men will be unable to live with these losses at the WTC. It's going to take an unspeakable toll on them."

So why would God allow so much suffering? This is an ancient question. The problem of reconciling an all-powerful, all-loving God with evil is the number one reason that people reject God. I will try to clarify the question, provide some

understanding, and make some comparisons of other explanations.

## Psalm 73 and Asaph's Answer

The Bible answers the question of where God was on September 11 in many passages, but I would like to begin with the answer from Asaph in Psalm 73. My discussion will flow from the excellent discussion of the problem of evil found in Dr Robert Pyne's 1999 book, *Humanity and Sin: The Creation, Fall and Redemption of Humanity.*{2}

In Psalm 73, Asaph begins by declaring that God is good. Without that assumption, nothing more need be said. He goes on in verses 2-12 to lament the excess and success of the wicked. In verses six and seven he says, "Therefore pride is their necklace; they clothe themselves with violence. From their callous hearts comes iniquity; the evil conceits of their minds know no limits." (Psalm 73:6-7). From this point Asaph lets his feelings be known by crying out that this isn't fair when he says in verse 13, "Surely in vain have I kept my heart pure; in vain have I washed my hands in innocence."

The wicked seem to snub their noses at God with no apparent judgment, while Asaph strives to follow the Lord to no benefit. We have all experienced this in one form or another. Some things in this world simply aren't fair. In the last ten verses of the psalm, Asaph recognizes that the wicked will indeed realize their punishment in the future. God's judgment will come. He also realizes that God is always with him and that is sufficient.

18th century philosopher David Hume stated the classical problem of evil by saying that if God were indeed all powerful He would do something about evil, and that if He were all-loving He would want to do something about evil. Since evil exists, God must either not be able or not want to do anything about it. This makes God either malevolent or impotent or

both. But Hume chooses to leave out the option, as Asaph resolves, that God is patient. Hume, like many before him and after him, grows weary with a God who is patient towards evil.

We long for immediate justice. But before we pray too earnestly for immediate justice, we'd better reflect on what that would be like. What would instant justice look like? Immediate justice would have to be applied across the board. That means that every sin would be proportionately and immediately punished. We soon realize that immediate justice is fine if applied to everybody else. Dr. Pyne quotes D. A. Carson as saying, "The world would become a searing pain; the world would become hell. Do you really want nothing but totally effective, instantaneous justice? Then go to hell."{3} I think we're all quite comfortable with a God that does not apply immediate justice.

## Evil and the Sovereignty of God

Next, I want to focus on God's sovereignty. We understand that God knew what He was doing in creating people with the ability to choose to love Him or hate Him. In order for our love for Him to be real, our choice needed to be real and that means creating creatures that could turn from Him as well as love Him. In order to have creatures with moral freedom, God risked evil choices.

Some would go so far as to say that God couldn't intervene in our evil choices. But in Psalm 155:3, Psalm 135:6, and in Nebuchadnezzar's words of praise in Daniel 4:34-37 we're told it is God who does whatever He pleases. However, God does perform acts of deliverance and sometimes He chooses not to. We are still left with the question "Why?" In the book of Job, Job basically proclaims his innocence and essentially asks why? God doesn't really give Job an answer, but simply reminds him who is in charge. (Job 38:2-4) "Who is this that darkens counsel by words without knowledge?" the Lord asks Job.

The parameters are clearly set. God in His power is always capable of intervening in human affairs, but sometimes He doesn't and we aren't always given a reason why. There is tension here that we must learn to accept, because the alternative is to blaspheme by assigning to God evil or malevolent actions. As Asaph declared, God is good!

This brings us to the hidden purposes of God. For although we can't always see God's purpose, we believe He has one in everything that occurs, even seemingly senseless acts of cruelty and evil. Here is where Jesus' sufferings serve as a model. The writer of Hebrews tells us that Jesus endured the cross for the joy set before Him. (Hebrews 12:1-3) So then, we should bear our cross for the eternal joy set before us. (Hebrews 12:11, 2 Corinthians 4:16-18) But knowing this doesn't always make us feel better.

When Jesus was dying on the cross all His disciples but John deserted Him. From their perspective, all that they had learned and prepared for over the last three years was over, finished. How could Jesus let them crucify Him? It didn't make any sense at all. Yet as we well know now, the most important work in history was being accomplished and the disciples thought God was absent. How shortsighted our perspective can be.

## The Danger of a Nice Explanation

But with this truth comes the danger of a nice explanation. Even though we know and trust that there is a purpose to God's discipline and His patience towards ultimate judgment, that doesn't mean we should somehow regard evil as an expression of God's goodness. In addition, we can be tempted to think that if God has a purpose to evil and suffering, then my own sin can be assigned not to me but to someone else, namely God Himself because He had a purpose in it.

Dr. Robert Pyne puts it this way.

> We may not be able to fully resolve the problem of evil, and we may not be able to explain the origin of sin, but we can see the boundaries that must be maintained when addressing these issues. We share in Adam's guilt, but we cannot blame Him for our sin. God is sovereign, and He exercises His providential control over all things, but we cannot blame Him either. God permits injustice to continue, but He neither causes it nor delights in it.{4}

Another danger lies in becoming too comfortable with evil. When we trust in God's ultimate purpose and patience with evil we shouldn't think that we have somehow solved the problem and therefore grow comfortable in its presence. We should never be at peace with sin, suffering, and evil.

The prophet Habakkuk sparred with God in the first few verses of chapter 1 of the book bearing his name by recounting all the evil in Israel. The Lord responds in verses 6-11 that indeed the Babylonians are coming and sin will be judged. Habakkuk further complains about God's choice of the godless Babylonians, to which God reminds him that they too will receive judgment. Yet the coming judgment still left Habakkuk with fear and dread. "I heard and my inward parts trembled: at the sound my lips quivered. Decay enters my bones, and in my place I tremble. . . . Yet, I will exult in the Lord." (Habakkuk 3:16-19.) Habakkuk believes that God knows what He is doing. That does not bring a smile to his face. But he can face the day.

"We are not supposed to live at peace with evil and sin, but we are supposed to live at peace with God. We continue to trust in His goodness, His sovereignty, His mercy, and we continue to confess our own responsibility for sin."{5}

## He Was There!

Though we have come to a better understanding of the problem of evil, we are still left with our original question. Where

was God on September 11th?

While the Christian answer may not seem a perfect answer, it is the only one which offers truth, hope, and comfort. Naturalism or deism offers no real answers. Things just happen. There is no good and no evil. Make the best of it! Pantheism says the physical world is irrelevant or an illusion. It doesn't really matter. Good and evil are the same.

To answer the question we need to understand that God does, in fact, notice when every sparrow falls and grieve over every evil and every suffering. Jesus is with us in all of our suffering, feeling all of our pain. That's what compassion means, to suffer with another. So the suffering that Christ endured on the cross is literally unimaginable.

> "The answer is, how could you not love this being who went the extra mile, who practiced more than He preached, who entered into our world, who suffered our pains, who offers Himself to us in the midst of our sorrows?"{6}

We must remember that Jesus' entire time on earth was a time of sacrifice and suffering, not just His trial and crucifixion. Jesus was tempted in the manner of all men and He bore upon Himself all our sin and suffering. So the answer is quite simple. He was there!

He was on the 110th floor as one called home. He was at the other end of the line as his wife realized her husband was not coming home. He was on the planes, at the Pentagon, in the stairwells answering those who called out to Him and calling to those who didn't.

He saw every face, knew every name, even though some did not know Him. Some met Him for the first time, some ignored Him for the last time. He is there now.

Let me share with you one more story from Gordon MacDonald's

experience with the Salvation Army during the initial clean up at the World Trade Center.

> "There is a man whose job it is to record the trucks as they leave the pit with their load of rubble. He is from Jamaica, and he has one of the most radiant smiles I've ever seen. He brings a kind of spiritual sunshine to the entire intersection. "I watch him—with his red, white, and blue hard hat—talking to each truck driver as they wait their turn to go in and get a load. He brightens men up. In the midst of those smells, the dust, the clashing sounds, he brings a civilizing influence to the moment.
>
> "Occasionally I go out to where he stands and bring him some water. At other times, he comes over and chats with us. We always laugh when we engage. "I said to him last night, 'You're a follower of the Lord, aren't you?' He gave me an enthusiastic 'Yes! Jesus is with me all the time!' "Somehow this guy represents to me the quintessential picture of the ideal follower of Christ: out in the middle of the chaos, doing his job, pressing a bit of joy into a wild situation." {7}

**Notes**

1. "Blood Sweat and Prayers," *Christianity Today,* Nov. 12,2001, p. 76.
2. Robert Pyne, *Humanity and Sin: The Creation, Fall and Redemption of Humanity,* pp. 193-209.
3. Pyne, p. 197.
4. Pyne, p. 204.
5. Pyne, p. 206.
6. Peter Kreeft, quoted in *The Case for Faith* by Lee Strobel, 2000, p. 45-46.
7. "Blood Sweat and Prayers," *Christianity Today*, p. 76.

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# The Enlightenment and Belief in God

*The skepticism and relativism seen in our society today didn't just pop up out of nowhere. They received new life during the era of the Enlightenment. Rick Wade provides an overview of this important period.*

 *This article is also available in Spanish.*

We are often tempted to think of our own day as truly unique, as presenting challenges that others have not known. Among other challenges, Christians in the West today have to deal with a foundational philosophical matter: namely, the question of the possibility of knowing truth. The mindset in our society today is either one of skepticism or of relativism. Skepticism says there is truth but we can't know it; relativism says there *is* no fixed truth. These mindsets affect all claims to truth, of course, but they are especially significant for Christians as we seek to proclaim the Gospel to others and hold onto it ourselves in these days of uncertainty.

Is the challenge of the loss of truth new? Not at all. There have been periods of skepticism throughout the history of the West. In this article we'll take a look at the era known as the Enlightenment, that period in the history of the West extending from the late 17th through the 18th centuries. What we'll see is that the very issues we're dealing with today were problems three centuries ago. Of particular concern to us will be the knowledge of God.{1}

Before looking at the Enlightenment itself, let's take a brief look at the mindset preceding this extraordinary era.

Prior to the Enlightenment, believing in God in the West was like believing in the sunrise; the answer to all the big questions of life *was* God (whether a given individual was inclined to *obey* God was another matter). The Bible was the source of knowledge about Him, especially the Old Testament, for there one could learn, among other things, the history of humankind and the divine purposes. Even political questions were to be solved by the Old Testament.

Everything was understood to work according to God's plan. The events of history were not chance occurrences, but events that served to carry out God's will. The universe was fairly young, having been created by God about 4000 years before Christ, and it was kept in operation through God's immediate involvement. The earth was at the physical center of the universe; since man was the highest level of creation, clearly God's purposes were centered on him.

For some people this picture of the world made for a comfortable home: nice and neat and orderly. However, the world was a mysterious and sometimes frightening place. This, along with the generally held belief in "that Last Judgment where many would be called but few chosen,"{2}

produced in some a pessimistic outlook. "'Certainly there is no happiness within this circle of flesh,' said Sir Thomas Browne, 'nor is it in the optics of these eyes to behold felicity.'"{3}

Although the various major landmasses of the earth were known, other civilizations were not. Europeans knew little about other cultures. It was easy to believe that theirs was the highest civilization.

With the rise of science and the discovery of other civilizations came a new way of thinking about "God, man, and the world." Let's look at these briefly.

# A Shift in Thinking

*Science*

In the Renaissance era, the world started getting bigger for Europeans. Knowledge increased rapidly, and from it followed major changes in life. The various strands of change merged in the Enlightenment, culminating in a new way of looking at the world.

A major shift took place in the world of science with the development of the ideas of such people as Francis Bacon (1561-1627). Bacon, an English philosopher and statesman, abandoned the classical deductive way of understanding nature handed down from Aristotle, championing instead an experimental, inductive approach. He rejected the authority of tradition, and provided "a method of experiment and induction that seemed to offer an infallible means of distinguishing truth and error."{4}

Although science was later to become the source of confidence for people in the West, in the early days scientific discoveries were unsettling. For example, the invention of the telescope resulted in the overturning of Aristotle's theory of the universe in which the earth, and hence man himself, was the center. Aristotle taught that the universe was a series of concentric spheres, one outside the other. "Copernicus and his successors shattered this world," says historian James Turner.{5}Now man was understood to live on a tiny planet flung out into a space that had no center. It was a time of great confusion. In the words of poet John Donne, "'Tis all in pieces, all cohaerence [sic] gone.'"{6}The discovery that we aren't at the center of the universe made people wonder if we are truly significant at all.

More disturbing than this, however, were geological discoveries.{7} It appeared that the earth was older than the current understanding of the Old Testament, which seemed to

some to say the world was created about 4,000 years before Christ. The Bible had long been the authority on such matters. Could it be wrong? To question the Bible was to question Christianity itself. Because Christianity provided Europeans' their basic worldview, such questions were extremely troubling. *Exploration*

Voyages of discovery had a profound impact on Europeans' view of their place in the world and of their Christian beliefs. Discoveries of other civilizations made Europeans wonder if their Christian civilization was truly any better than any others. China was a particular problem. It apparently predated European civilization, and possibly even the Flood! Like the Europeans, the Chinese saw *themselves* as the center of the world. And China wasn't Christian!

Other more primitive societies presented their own difficulties. For example, reports of how gentle and loving American Indians were made people wonder about the doctrine of "original sin." They wondered, too, if it could be that God would destroy such people as these in a Flood.

Furthermore, if other civilizations were able to function without Christian beliefs, maybe Christianity itself wasn't so significant, at least on the cultural level. Maybe it was just one religion among many.{8} Norman Hampson concludes that "The intellectual challenge of non-European societies [were] a much more direct and fundamental challenge to traditional Christian beliefs than any which seemed likely to come from the scientists."{9}

Thus, the discoveries of science and of voyages first disrupted Europeans' orderly world, and then made people doubt the significance of their religion itself.

## The New Cast of Mind

*Shift in Knowledge* Let's look more closely at changes in thinking that developed during the Enlightenment.

In the early 17th century, French philosopher René Descartes (1596-1650) formulated a very rationalistic philosophy. His primary goal was to produce a logically certain argument for the existence of God. To do so, he employed what has come to be known as the *method of doubt*. Descartes believed we were to doubt any idea that wasn't "clear and distinct." The only idea he could hold in such a manner was that he himself existed. Hence the phrase, "I think, therefore I am." From there Descartes developed his philosophy in a logical, rational manner. He even approached nature from a deductive, rationalistic perspective. Beginning with general principles and known facts of nature, Descartes would deduce what the rest of nature should be like.

Although Descartes' way of looking at the world was overthrown by the experimental approach, his philosophy in general had a profound impact. He is considered by some to be the first modernist philosopher, for he looked for certainty in knowledge within the individual, not from an outside authority. Reason became more important than revelation.

Sir Isaac Newton (1642-1727) was an immensely significant figure in the developing world of science. His discovery of the law of gravity showed that nature could be understood by man. Man would no longer be at the mercy of an unknown world. Newton's work was so significant for understanding nature that Alexander Pope was prompted to write, "Nature and Nature's laws lay hid in night, God said 'Let Newton be!' and all was light."{10}

John Locke (1632-1704) was another major thinker in the Enlightenment era. Historian Norman Hampson says, "the new currents of thought all seemed to flow together in [him]".{11}

Locke believed that knowledge by experience is superior to that which is accepted by belief and trust – "the floating of other men's opinions in our brains," as he called it.{12} He rejected the theory of innate ideas taught by Descartes, believing instead that our minds begin as blank slates to which is added knowledge by experience. Locke carried this approach into the realm of human nature and morality. He believed that "moral values arose from sensations of pleasure and pain, the mind calling 'good' what experience showed to be productive of pleasure."{13} Although Locke was a Christian, he set the stage for a naturalistic understanding of morality.

*New Optimism*

This new way of looking at the world, of listening first to experience rather than to tradition and the church, was a major characteristic of the Enlightenment. James Turner calls this a "new cast of mind." No longer were people to be dependent upon the Church to tell them about their world. Now they could learn about it in other ways.

In time the unsettling first wrought by scientific discovery was replaced by an "unprecedented optimism" based on the confidence in man's ability to "shape his material and social environment."{14} There was "a gradual and complex shift in the intellectual climate," Norman Hampson says. "As science seemed to establish itself on an impregnable basis of experimentally verified fact, doubt and confusion eventually gave way to self-confidence, the belief that the unknown was merely the undiscovered, and the general assumption—unprecedented in the Christian era—that man was to a great extent the master of his own destiny."{15}

## Secularization and the Church

The findings of science had profound effects on people's thinking about God and their religion during the Enlightenment. However, science wasn't alone in this. Other

forces were at work pushing Europe into a new secularism.

*The Beginnings of Secularization*

As temporal rulers consolidated their power in Europe, the political power of the Church waned. Fragmented feudal kingdoms began to merge together into nation-states and assumed more power over the people. The Reformation sped up the secularization of politics as governments distanced themselves from the warring churches to maintain peace.

Capitalism and technology furthered the separation as they weakened the hold the Church had on the populace. Before the printing press was invented, for instance, the Church heavily influenced the flow of information in society. But now "the printing press effectively ended church regulation of learning."{16} Other secular institutions arose taking up more of people's lives in areas not governed by the Church. Trade, for example and all it involved– travel, the establishment of businesses, banks and stock exchanges- -added more institutions that were outside the control of the Church. As James Turner says, "The church's words, though still formidable, competed with a widening range of alluring voices that . . . did not have the church's vested commitment to defend Christianity."{17}

Secularization didn't *necessarily* undermine Christianity, however. People might actually have developed a firmer faith as a result of being able to read about and discuss the faith. It could be that "with worldly ambitions curtailed and legal powers short, the churches exercised deeper spiritual influence."{18} Nonetheless, in society the voice of the Church grew weaker.

*The Church*

The new experimental cast of mind had profound effects on religion and the Church. Religion now came under the same scrutiny as other areas of thought. Doctrine drew greater

attention since it suited the new concern with rational and orderly thought. Mystery was downplayed, and tradition lost significance. The new intellectual mood called for individuals to think matters through for themselves, and as a result, people began to divide over doctrinal differences. If "clear and distinct" ideas were what should be believed, as Descartes taught, then the individual person took on an authority previously held by tradition or the Church.

The Protestant Reformation played a major role in the fracturing of the Church and its loss of power. According to Norman Hampson, rival claims to leadership in the Church contributed most to the decline of its intellectual authority in society. If church leaders couldn't agree on what was true, who could? Although cutting edge thinkers were satisfied that traditional attitudes and assumptions should no longer prevail, they were not able to come up with clear alternatives. "The picture," says Hampson, "was one of a confused *mêlée*."{19}

Church leaders began "revising belief to fit the new intellectual style. . . . The very meanings of 'religion' and 'belief' began subtly to change . . . during the Middle Ages religion involved not so much assent to doctrines . . . as participation in devotion, particularly communal ritual. Religion was more a collective than an individual affair and collectively it came closer to a system of practice than a parcel of tenets, while individually it meant more a person's devoutness than his adherence to a creed."{20} In the Enlightenment, however, doctrines became more important than practice for some, and the result of doctrinal debates was the breakup of the Protestant Church into multiple denominations.

The Bible itself was subjected to the new way of thinking. First, since all texts of antiquity were now open to question, the Bible too became subject to rational scrutiny. Which parts were to be accepted as historically accurate and which rejected? Second, since scriptural teachings were no longer to

be accepted simply on the basis of authority, specific matters were brought up for debate – for example, the matter of the reality of hell.

Frenchman Richard Simon (1638-1712) subjected the Old Testament to such scrutiny. His book, *Critical History of the Old Testament,* was the first to examine the Bible as a literary product. He treated "the Old Testament as a document with a history, put together over time by a variety of authors with a variety of motives and interests, rather than a divinely-revealed unity."{21} Although his work was condemned across many Christian denominations, the die was cast, and others continued the same kind of analysis.

Political separation from the Church, new means of learning, the loss of tradition, dissension in the churches, doubts about Scripture—these things and more served to turn attention more to the secular than to the sacred.

## Belief in God

*Nature and God*

All of this – the findings of science and exploration and the new experimental way of thinking, along with doubts about the validity and significance of Church teaching – took its toll on belief in God.

One concern was the relationship of God to nature. Newton believed God had to be actively involved in nature because the laws he discovered didn't seem to work uniformly throughout the universe. God had to keep things working properly.{22} For those like Newton, the findings of science were exhilarating; they saw them as God's means of ordering His world. "Even those few minds who had entirely given the universe over to orderly natural law," says Turner, "still needed to assume God's existence. For natural laws themselves presupposed a divine Lawgiver."{23}

Nonetheless, a distance developed between God and nature since nature was now understood in terms of natural laws that were comprehensible to men. René Descartes had believed that nature was to be understood in terms of ultimate realities. Thus, he kept science, theology, and metaphysics together. The new experimentalism of Bacon and Newton, however, separated them. "The modern conception of the natural world, understood as clearly distinguished from and even opposed to an impalpable spiritual world, was being invented," says Turner.{24} God was withdrawn more and more "as nature came to be understood . . . as governed by God through secondary causes."{25} He didn't disappear; He just adopted a new mode of operation. A mechanistic strain in science suggested a more impersonal Deity. God began to be thought of as a "divine Engineer."{26} Thus, scientists stopped concerning themselves with metaphysical answers. They looked to nature to explain itself.{27}

Now that God didn't seem to be necessary to the operation of the world, some began to doubt His reality altogether. Prior to the Enlightenment, atheism was a "bizarre aberration" for well over a thousand years in the West. One writer said that, "As late as the sixteenth century, disbelief in God was literally a cultural impossibility."{28} One couldn't explain the world without God. Growing vegetation, intellectual coherence, the orbits of the planets, the existence of life itself, morality—these and other issues all found their roots in God. With science now able to explain how the world worked, however, doubts about God began to rise. Belief in His existence now rested more on the idea of Providence, the beneficial acts of God on our behalf. It was believed that the earth was made for man's happiness, that there was a morally meaningful order to things, and there had to be a God to explain this.

However, with time there developed a more pessimistic view of nature, which lessened the force of Providence. Nature

produced poisonous plants and dangerous animals as well as good things. In the words of the poet William Blake:

> Tiger! Tiger! Burning bright
> In the forests of the night,
> What immortal hand or eye
> Dare frame thy fearful symmetry?{29}

While there was obviously no wholesale abandonment of belief in God, the foundations for belief seemed to be eroding. And when God's existence became debatable, says Turner, "the center fell out of Western intellectual life. If divine purpose did not undergird the cosmos, then whole structures of meaning collapsed and new ones had to be built up, brick by precarious brick."{30}

*Natural Religion—Deism*

Norman Hampson notes that, with the splintering of the Church in the Reformation, and with the pressure of looking at everything in terms of the new cast of mind, churches began making concessions in their teachings. "When the churches were prepared for so many concessions, and seemed encumbered rather than sustained by such dogma as they retained, there was a tendency for the educated to drift by easy stages from Christianity to natural religion."{31} Natural religion, or Deism, was religion divorced from the supposed "superstition" of revealed religion such as Christianity. Human reason unaided by revelation, it was thought, could lead thinking men to the truth of God. Deism was a very basic, not highly elaborated theistic belief. God was "a kind of highest common denominator of the revealed religions." In fact, some thought all the major religions worship the same God!{32} Natural religion was the religion of all mankind. It was centered on man, and it bound all men to a common moral law. Living right counted more than right doctrine. As Pope said,

> For Modes of Faith let graceless zealots fight;

He can't be wrong whose life is in the right.{33}

## Apologetics

The need to prove the truth of Christianity would scarcely have crossed the mind of a medieval preacher.{34} "The known unbelievers of Europe and America before the French Revolution," says Turner, "numbered fewer than a dozen or two."{35} Now the possibility of an intellectually grounded atheism was very real. Fear of unbelief prodded Christian apologists into action.

There were four possible responses to problems created for belief by the many new ideas: to be ignorant of them, to firmly reject new ideas, to accept the new thinking but keep religion autonomous, and to recast Christian beliefs in terms of the new ideas. The latter was the route Deists and others took. "Reason and observation gave always the most certain knowledge of any reality that lay outside our minds," says Turner. "Belief for its own good must therefore be fitted to the new cast of mind."{36}

Some, like the Quakers, believed that belief in God eluded rationality. "On the contrary, the rationalizers insisted, belief in God was entirely reasonable and plausible," says Turner. "And they trimmed it accordingly where its reasonableness seemed shaky. They played down creeds in general and mysterious doctrines in particular. Truth could not be obscure. They repudiated the metaphysical flights of scholasticism, both Catholic and Protestant, in favor of common-sense arguments grounded in palpable reality. Truth must be plain to see. . . . The use of science soon became a phenomenally popular apologetic tool."{37}

Morality assumed greater importance as a test of the truth of the faith. As secularization pushed religion more to the private sphere, "emphasis fell increasingly on inner religiousness rather than externalities of ritual. Cultivation

of a clean conscience, then, seems to have become a more common test of inward sanctity, a measure of how close one stood to God."{38} Religion grew more preoccupied with everyday behavior.

This was important in apologetics, because it allowed an escape from concerns about divisive doctrinal concerns and the uncertainties of new philosophy. It had universal appeal. Human nature and conscience worked like natural law: they revealed the moral law in us as natural laws showed God's rational wisdom in nature. Turner comments:

> Ethics and physics confuted the atheist and confirmed the reasonableness of Christianity. The rational man demonstrated God and everything essential to religion . . . through the marks that Deity had left in this world, ready for reason and observation to discover. Only the fool stumbled into the pit of atheism or the mumbo-jumbo of mystery. . . . Good morals and a small clutch of plain, rational beliefs kept the Christian safe from unbelief and guided him to eternal reward.{39}

This attitude shaped the thinking of subsequent generations of apologists. Perhaps they did stave off atheism for a while. Turner tells us, "These believers . . . had come to terms with modernity and had refitted belief to sail in its waters. With much of the incomprehensibility and mysterious taken out of it, belief in God was now based more solidly in morality and rationality; that is, in tangible human experience and demonstrable human knowledge. Confusion and uncertainty, apologists might rationally hope, would now give way to a new confidence in reasonable and moral religion."{40}

*Conclusion*

In the Enlightenment, people were shaken by a new way of thinking that challenged the simple acceptance of tradition and religious authority, but their confidence was restored

through science and technology. Today, people are shaken by the loss of *this* confidence. We are seeing now that putting our confidence in our own ability to understand our world and fix it provides a shaky foundation. The need today is for both a reminder that truth *can* be known—ultimately through God's revelation in Christ- -and modesty in our knowledge, which recognizes that we do not now, and never will, know everything.

**Notes**

1. For an overview of the shift in thought from the premodern to the postmodern, see Todd Kappelman, "The Breakdown of Religious Knowledge," Probe Ministries, 1998, available on Probe's Web site at www.probe.org/the-breakdown-of-religious-knowledge/.
2. Norman Hampson, *The Enlightenment* (New York; Penguin, 1968), 21.
3. Quoted in Hampson, 21.
4. Hampson, 36.
5. James Turner, *Without God, Without Creed: The Origins of Unbelief in America* (Baltimore: The Johns Hopkins University Press, 1985), 14.
6. John Donne in Turner, 15.
7. Hampson, 25.
8. Cf. James M. Byrne, *Religion and the Enlightenment: From Descartes to Kant* (Louisville: Westminster John Knox, 1997), 15-16.
9. Hampson, 27.
10. Pope, quoted in Hampson, 38.
11. Hampson, 38.
12. Locke, quoted in Hampson, 40.
13. Ibid., 39.
14. Ibid., 23.
15. Ibid., 35.
16. Turner, 11.
17. Ibid., 13.

18. Ibid., 12.
19. Hampson, 31.
20. Turner, 23.
21. Byrne, 11.
22. Hampson, 77.
23. Turner, 27.
24. Ibid., 38.
25. Ibid., 37.
26. Ibid., 36.
27. Hampson, 76.
28. Turner, 2.
29. William Blake, quoted in Hampson, 94.
30. Turner, xii.
31. Hampson, 103.
32. Ibid., 104.
33. Alexander Pope, quoted in Hampson, 105.
34. Turner, 8.
35. Ibid., 44.
36. Ibid., 29.
37. Ibid., 29-30.
38. Ibid., 31.
39. Ibid., 32,33.
40. Ibid., 34.

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# When Nations Die

*One of the more popular Probe radio programs has been "Decline of a Nation." Kerby Anderson returns to this important theme by summarizing the significant work by Jim Nelson Black in his book When Nations Die. When we look at three thousand years of history, we observe that civilizations rise but eventually*

*fall and die. The history of the world is the history of nations that are conquered by other nations or collapse into anarchy.*

 *This article is also available in Spanish.*

Jim Nelson Black sees ominous parallels to our own country. He says,

> As I have looked back across the ruins and landmarks of antiquity, I have been stunned by the parallels between those societies and our own. For most of us the destruction of Carthage, the rise of the Greek city-states, and the Fall of Rome are mere ghosts of the past, history lessons long forgotten. And such things as the capture of Constantinople, the dissolution of the Holy Roman Empire, the collapse of the kingdoms of France and Spain, and the slow withering decline of the British Empire are much less clear and less memorable. Most of us do not remember much from our history lessons about the French Enlightenment or, for that matter, the issues that led to the American Revolution. But this is the legitimate background of our own place in history, it is vital that we reconsider the nature of life in those earlier times. For within those eras and movements are the seeds of the troubles we face today.{1}

There are many reasons for the decline and fall of a nation, but an important (and often overlooked) reason is its abandonment of religion. Russell Kirk has said that the roots of "culture" come from the "cult." In other words, culture (cult-ure) is based upon some form of religious or spiritual worldview. Egypt was a religious society founded on the worship of nature gods and goddesses. Greece and Rome had their pantheon of pagan deities. And the list of nations in India, China, and other parts of the globe all demonstrate the principle that civilization arises from religion.

And the opposite is also true. When the traditional beliefs of

a nation erode, the nation dies. Religion provides the set of standards that govern a nation. Historian Will Durant said, “There is no significant example in history, before our time, of a society successfully maintaining moral life without the aid of religion.”{2}

Unfortunately, this nation has embarked on a journey to maintain a society without a religious code. The Ten Commandments are pulled from the walls, and religious values are stripped from the public square.

Christian principles are no longer taught in the public schools and often ridiculed in the arenas of education and media. One has to wonder what the fate of this country will be in the future.

## Social Decay

In his book *When Nations Die*, Jim Nelson Black lists three aspects of decay: social decay, cultural decay, and moral decay. Three important trends demonstrate social decay. They are “the crisis of lawlessness,” the “loss of economic discipline,” and “rising bureaucracy.”

History provides ample illustrations of the disastrous consequences of the collapse of law and order. “In ancient Greece, the first symptoms of disorder were a general loss of respect for tradition and the degradation of the young. Among the early symptoms was the decline of art and entertainment. The philosophers and pundits distorted the medium of communication. Rhetoric became combative and intolerant; intellectuals began to deride and attack all the traditional institutions of Hellenic society.”{3}

New thinkers in the society argued for “fundamental change” and called for giving the youth a “voice in society.” Without traditional guidelines, the young men grew wild and undisciplined destroying the old order. Slowly Greece devolved

into a disreputable and lawless nation. The Romans conquered Greece in 146 B.C. By placing everything under military authority, they were able to restore order and bring back the rule of law.

In a study of the French Revolution, José Ortega y Gasset noted that "Order is not pressure which is imposed on society from without, but an equilibrium which is set up from within."{4} The Roman Empire (as well as other great civilizations) understood that discipline and custom were essential to stability.

A similar story can be found in ancient Egypt during the fourth century B.C. Lawlessness and violence crippled the economy, and the nation was in chaos. When Alexander the Great invaded the country in 333 B.C., his first task was to restore order and institute martial law (which he did in a ruthless manner). With the death of Alexander, Egypt returned to its old ways until the Roman Empire brought peace to the region through conquest and martial law.

Carthage was once called "the eternal rival of Rome" but its preeminence and impact waned as it "sank into debauchery and dissipation as a result of great wealth and luxury." Law and order were destroyed from within. Moreover, the rich young men of Carthage no longer wanted to serve in the military so they hired mercenaries to do their fighting. But when the army came into fierce conflict with Rome and other adversaries, the mercenaries ran and left the nation defenseless. Carthage fell to Rome in 146 B.C., and the first act of the Roman legions was to restore law and order.

In these and many other examples, social decay led to the decline and fall of a great civilization. If we are to prevent a repeat of history, then we must learn from these lessons of history.

## Cultural Decay

Four important trends demonstrate cultural decay. They are the "decline of education," the "weakening of cultural foundations," the "loss of respect for tradition," and the "increase in materialism."

In his study *The Civilization of Rome*, Donald Dudley says that no single cause, by itself, would have brought the empire to its knees. Instead, the fall came through "a number of weaknesses in Roman society; their effects may be variously estimated, but in combination they must have been largely responsible for the collapse."{5}

The cultural decay of a nation leads inexorably to social and cultural decline. And the patterns are similar from one civilization to another. Samuel Eisenstadt wondered if the similarities were apparent or if they were historical and legitimate. After studying the work of a half dozen historians, he concluded that the similarities were actual. He concluded that "despite the great difference in cultural backgroundmost of these empires have shown similar characteristics, and that these characteristics provide the key to an understanding of the processes of their decline."{6}

The Roman poet Livy wrote that greed and self-indulgence led Romans to dangerous excesses. He said, "For it is true that when men had fewer possessions, they were also modest in their desires. Lately riches have brought avarice and abundant pleasures, and the desire to carry luxury and lust to the point of ruin and universal perdition."{7}

In describing the decadence of the Roman Republic, historian Polybius wrote that this preoccupation with luxury led to carnal indulgences. "For some young men indulged in affairs with boys, others in affairs with courtesans." They paid a talent (roughly a thousand dollars) for a boy bought for sexual pleasure and three hundred drachmas for a jar of

caviar. “Marcus Cato was outraged by this and, in a speech to the people, complained that one might be quite convinced of the decline of the republic, when pretty boys cost more than fields and jars of caviar cost more than plowman.”{8}

As we look at our society today, we too find ourselves in a world where values have been inverted and where citizens pursue hedonistic pleasures without counting the cost. Our nation would be wise to learn the lessons of the past.

## Moral Decay

Three important trends demonstrate moral decay. They are the “rise in immorality,” the “decay of religious belief,” and the “devaluing of human life.”

The classic study of Roman civilization, *The Decline and Fall of the Roman Empire*, written by English historian Edward Gibbon was published in that famous year of 1776. He “observed that the leaders of the empire gave into the vices of strangers, morals collapsed, laws became oppressive, and the abuse of power made the nation vulnerable to the barbarian hordes.”{9}

British historian Catherine Edwards demonstrated that our current examples of immorality are not a modern phenomenon. In her study of the “politics of immorality” in ancient Rome, she says that contraception, abortion, and exposure were common ways to prevent childbirth in Rome. Husbands refused to recognize any child they did not believe to be their own. “Until accepted by its father, a Roman baby did not, legally speaking, exist.”{10}

Life became cheap in the latter days of the Roman Empire. Burdensome regulation and taxes made manufacturing and trade unprofitable. Families were locked into hereditary trades and vocations allowing little if any vocational choice. Eventually, children were seen as a needless burden and

abortion and infanticide became commonplace. In some cases, children were sold into slavery.

Manners and social life fell into debauchery. Under Justinian, entertainment grew bawdier and more bizarre. Orgies and love feasts were common. Homosexuality and bestiality were openly practiced. Under Nero, Christians were blamed for the great fire in Rome and horribly persecuted.

Similar patterns can be found in other civilizations. In Greece, the music of the young people became wild and coarse. Popular entertainment was brutal and vulgar. Promiscuity, homosexuality, and drunkenness became a daily part of life. And all moral and social restraints were lost leading to greater decadence.

In Carthage, worship turned from Baal to the earth goddess Tanit. "Sacrifices to the goddess of fertility were supposed to ensure productivity, long life, and even greater profits."{11} Ornately carved funeral monuments depicting infant sacrifice can be seen today along with thousands of tiny stone coffins to infants sacrificed to the pagan goddess.

The parallels to our own nation are striking. No, we don't sacrifice infants to a pagan goddess, but we have aborted nearly 40 million babies on the altar of convenience. And various sexual practices are openly accepted as part of an alternative lifestyle. It's no wonder that many believe our country is a nation in decline.

## Are We A Nation in Decline?

Throughout this article we have been describing the patterns of decline in a nation. Do these patterns apply to our own nation? Many people looking at the patterns of social, cultural, and moral decay in other countries and civilizations have concluded that we are headed down the same path.

Russell Kirk put it this way:

> *It appears to me that our culture labors in an advanced state of decadence; that what many people mistake for the triumph of our civilization actually consists of powers that are disintegrating our culture; that the vaunted 'democratic freedom' of liberal society in reality is servitude to appetites and illusions which attack religious belief; which destroy community through excessive centralization and urbanization; which efface life-giving tradition and custom.{12}*

When we understand the factors that led to the decline of great civilizations, we can easily see that this country can succumb to similar temptations and decadence. What happened in Greece, Rome, Egypt, Carthage, and many other civilizations can happen to us.

Professor Allan Bloom in his book *The Closing of the American Mind*, said, "This is the American moment in world history, the one for which we shall forever be judged. Just as in politics the responsibility for the fate of freedom in the world has devolved upon our regime, so the fate of the philosophy in the world has devolved upon our universities, and the two are related as they have never been before."{13}

We as a nation and a people must rise to the occasion or suffer a fate similar to that which has befallen civilizations in the past. The task is not easy since the patterns of decay found in other nations strike ours as well. Nations were subverted by false and foreign ideologies. We too find hostile ideas in the public arenas of media, politics, and education. Sexual promiscuity led to the downfall of these nations. So too we find similar patterns of sexual promiscuity and debauchery.

As nations fell into decline, life became cheap. Infants were strangled, exposed to the elements, or sold into slavery. Others were sacrificed to pagan goddesses in order to ensure

productivity or a long life. Today life has become cheap. At one end of the spectrum, unborn babies are aborted. At the other end, physician-assisted suicide is becoming acceptable for the aged.

In his study of history, Arnold Toynbee describes the predictable pattern of "challenge and response." We as a nation are challenged in fundamental ways, and our response will either pull us back from the brink or push us over it. Will we follow the path to renewal and reformation or will we follow the path to destruction? The choice is ours.

**Notes**

1. Jim Nelson Black, *When Nations Die* (Wheaton, IL: Tyndale, 1994), 3.

2. Ibid., 9.

3. Ibid., 35-36.

4. Jos Ortega y Gasset, *Mirabeau: An Essay on the Nature of Statesmanship* (Manila: Historical Conservation Society, 1975).

5. Donald Dudley, *The Civilization of Rome* (New York: Meridian, 1993), 238.

6. Samuel Noah Eisenstadt, *The Decline of Empires* (Englewood Cliffs, NJ: Prentice-Hall, 1967), 2-3.

7. Livy, preface to bk. I, *The History of Rome from Its Foundation,* trans. Aubrey de Selincourt (Baltimore: Penguin, 1967).

8. Polybius, *The Histories,* trans. W.R. Paton (Cambridge: Harvard University Press, 1930).

9. Black, *When Nations Die,* 187.

10. Catherine Edwards, *The Politics of Immorality in Ancient*

*Rome* (London: Cambridge University Press, 1993), 50.

11. Black, *When Nations Die*, 165.

12. Russell Kirk, "Can Our Civilization Survive?" address to Heritage Foundation, 24 July 1992.

13. Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987), 382.

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# The Crusades

*The Crusades were more complex than the simple and unfair invasion of Muslim lands by Christians often portrayed in history books. There is cruelty and conquering on both sides.*

 *This article is also available in Spanish.*

At the Council of Clermont in 1095 Pope Urban II called upon Christians in Europe to respond to an urgent plea for help from Byzantine Christians in the East. Muslims were threatening to conquer this remnant of the Roman Empire for Allah. The threat was real; most of the Middle East, including the Holy Land where Christ had walked, had already been vanquished. Thus began the era of the Crusades, taken from the Latin word *crux* or cross. Committed to saving Christianity, the Crusaders left family and jobs to take up the cause. Depending on how one counts (either by the number of actual crusading armies or by the duration of the conflict), there were six Crusades between 1095 and 1270. But the crusading spirit would continue on for centuries, until Islam was no longer a menace to Europe.

There is a genuine difficulty for us to view the Crusades through anything but the eyes of a 21st century American. The notion of defending Christianity or the birthplace of Christ via military action is difficult to imagine or to support from Scripture, but perhaps a bit easier since the events of September 11th.

So when Christians today think about the Crusades, it may be with remorse or embarrassment. Church leaders, including the Pope, have recently made the news by apologizing to Muslims, and everyone else, for the events surrounding the Crusades. In the minds of many, the Crusades were an ill-advised fiasco that didn't accomplish the goals of permanently reclaiming Jerusalem and the Holy Lands.

Are history books correct when they portray the Crusades as an invasion of Muslim territories by marauding Europeans whose primary motive was to plunder new lands? What is often left out of the text is that most of the Islamic Empire had been Christian and had been militarily conquered by the followers of the Prophet Muhammad in the 7th and 8th centuries.

Islam had suddenly risen out of nowhere to become a threat to all of Christian Europe, and although it had shown some restraint in its treatment of conquered Christians, it had exhibited remarkable cruelty as well. At minimum, Islam enforced economic and religious discrimination against those it controlled, making Jews and Christians second-class citizens. In some cases, Muslim leaders went further. An event that may have sparked the initial Crusade in 1095 was the destruction of the Holy Sepulchre by the Fatimid caliph al-Hakim.{1} In fact, many Christians at the time considered al-Hakim to be the Antichrist.

We want black and white answers to troubling questions, but the Crusades present us with a complex collection of events, motivations, and results that make simple answers difficult to find. In this article we'll consider the origins and impact of

this centuries-long struggle between the followers of Muhammad and the followers of Christ.

## The Causes

Historian Paul Johnson writes that the terrorist attacks of September 11th can be seen as an extension of the centuries-long struggle between the Islamic East and the Christian West. Johnson writes,

> *The Crusades, far from being an outrageous prototype of Western imperialism, as is taught in most of our schools, were a mere episode in a struggle that has lasted 1,400 years, and were one of the few occasions when Christians took the offensive to regain the "occupied territories" of the Holy Land.{2}*

Islam had exploded on the map by conquering territories that had been primarily Christian. The cities of Antioch, Alexandria, and Carthage had been the centers of Christian thought and theological inquiry for centuries before being taken by Muslim armies in their jihad to spread Islam worldwide. Starting in 1095 and continuing for over four hundred years, the crusading spirit that pervaded much of Europe can be seen as an act of cultural self-preservation, much as Americans now see the war against the Taliban in Afghanistan.

One motivation for the Crusade in 1095 was the request for help made by the Byzantine Emperor Alexius I. Much of the Byzantine Empire had been conquered by the Seljuk Turks and Constantinople, the greatest Christian city in the world, was also being threatened. Pope Urban knew that the sacrifices involved with the call to fight the Turks needed more than just coming to the rescue of Eastern Christendom. To motivate his followers he added a new goal to free Jerusalem and the birthplace of Christ.

At the personal level, the Pope added the possibility of remission of sins. Since the idea of a pilgrim's vow was widespread in medieval Europe, crusaders, noblemen and peasant alike, vowed to reach the Holy Sepulcher in return for the church's pardon for sins they had committed. The church also promised to protect properties left behind by noblemen during travels east.

The Pope might launch a Crusade, but he had little control over it once it began. The Crusaders promised God, not the Pope to complete the task. Once on its way, the Crusading army was held together by "feudal obligations, family ties, friendship, or fear."{3}

Unlike Islam, Christianity had not yet developed the notion of a holy war. In the fifth century Augustine described what constituted a *just war* but excluded the practice of battle for the purpose of religious conversion or to destroy heretical religious ideas. Leaders of nations might decide to go to war for just reasons, but war was not to be a tool of the church.{4} Unfortunately, using Augustine's *just war* language, Popes and Crusaders saw themselves as warriors for Christ rather than as a people seeking justice in the face of an encroaching enemy threat.

## The Events

The history books our children read typically emphasize the atrocities committed by Crusaders and the tolerance of the Muslims. It is true that the Crusaders slaughtered Jews and Muslims in the sacking of Jerusalem and later laid siege to the Christian city of Constantinople. Records indicate that Crusaders were even fighting among themselves as they fought Muslims. But a closer examination of the Crusades shows the real story is more complex than the public's perception or what is found in history books. The fact is that both Muslims and Christians committed considerable carnage and internal warfare and political struggles often divided both sides.

Muslims could be, and frequently were, barbaric in their treatment of Christians and Jews. One example is how the Turks dealt with German and French prisoners captured early in the First Crusade prior to the sacking of Jerusalem. Those who renounced Christ and converted to Islam were sent to the East; the rest were slaughtered. Even Saladin, the re-conqueror of Jerusalem was not always merciful. After defeating a large Latin army on July 3, 1187, he ordered the mass execution of all Hospitallers and Templars left alive, and he personally beheaded the nobleman Reynald of Chatillon. Saladin's secretary noted that:

> *He ordered that they should be beheaded, choosing to have them dead rather than in prison. With him was a whole band of scholars and Sufis . . . [and] each begged to be allowed to kill one of them, and drew his sword and rolled back his sleeve. Saladin, his face joyful, was sitting on his dais; the unbelievers showed black despair.{5}*

In fact, Saladin had planned to massacre all of the Christians in Jerusalem after taking it back from the Crusaders, but when the commander of the Jerusalem garrison threatened to destroy the city and kill all of the Muslims inside the walls, Saladin allowed them to buy their freedom or be sold into slavery instead.{6}

The treachery shown by the Crusaders against other Christians is a reflection of the times. At the height of the crusading spirit in Europe, Frederick Barbarossa assembled a large force of Germans for what is now known as the third Crusade. To ease his way, he negotiated treaties for safe passage through Europe and Anatolia, even getting permission from Muslim Turks to pass unhampered. On the other hand, the Christian Emperor of Byzantium, Isaac II, secretly agreed with Saladin to harass Frederick's crusaders through his territory. When it was deemed helpful, both Muslim and Christian made pacts with anyone who might further their own cause. At one point the

sultan of Egypt offered to help the Crusaders in their struggle with the Muslim Turks, and the Turks failed to come to the rescue of the Shi'ite Fatimid Muslims who controlled Palestine.

Human treachery and sinfulness was evident on both sides of the conflict.

## The Results

On May 29, 1453 the city of Constantinople fell to the Ottoman sultan Mehmed II. With it the 2,206-year-old Roman Empire came to an end and the greatest Christian church in the world, the Hagia Sophia, was turned into a mosque. Some argue that this disaster was a direct result of the Crusaders' misguided efforts, and that anything positive they might have accomplished was fleeting.

Looking back at the Crusades, we are inclined to think of them as a burst of short-lived, failed efforts by misguided Europeans. Actually, the crusading spirit lasted for hundreds of years and the Latin kingdom that was established in 1098, during the first Crusade, endured for almost 200 years. Jerusalem remained in European hands for eighty-eight years, a period greater than the survival of many modern nations.

Given the fact that the Latin kingdom and Jerusalem eventually fell back into Muslim hands, did the Crusaders accomplish anything significant? It can be argued that the movement of large European armies into Muslim held territories slowed down the advance of Islam westward. The presence of a Latin kingdom in Palestine acted as a buffer zone between the Byzantine Empire and Muslim powers and also motivated Muslim leaders to focus their attention on defense rather than offense at least for a period of time.

Psychologically, the Crusades resulted in a culture of chivalry based on both legendary and factual exploits of

European rulers. The crusading kings Richard the Lionheart and Louis IX were admired even by their enemies as men of integrity and valor. Both saw themselves as acting on God's behalf in their quest to free Jerusalem from Muslim oppression. For centuries, European rulers looked to the Crusader kings as models of how to integrate Christianity and the obligations of knighthood.

Unfortunately, valor and the ability to conduct warfare took precedent over all other qualities, perhaps because it was a holdover from Frankish pagan roots and the worship of Odin the warrior god. These Germanic people may have converted to Christianity, but they still had a place in their hearts for the gallant warrior's paradise, Valhalla.{7} As one scholar writes:

> *But the descendants of those worshippers of Odin still had the love of a warrior god in their blood, a god of warriors whose ultimate symbol was war.{8}*

The Crusades temporarily protected some Christians from having to live under Muslim rule as second-class citizens. Called the *dhimmi*, this legal code enforced the superiority of Muslims and humiliated all who refused to give up other religious beliefs.

It is also argued that the crusading spirit is what eventually sent the Europeans off to the New World. The voyage of Columbus just happens to coincide with the removal of Muslim rule from Spain. The exploration of the New World eventually encouraged an economic explosion that the Muslim world could not match.

## Summary

Muslims still point to the Crusades as an example of injustice perpetrated by the West on Islam. An interesting question might be, "Had the situation been reversed, would Muslims have

felt justified in going to war against Christians?" In other words, would the rules in the Qur'an and the Hadith (the holy books of Islam) warrant a conflict similar to what the Crusaders conducted?

You have probably heard the term *jihad*, or struggle, discussed in the news. The word denotes different kinds of striving within the Muslim faith. At one level, it speaks of personal striving for righteousness. However, there are numerous uses of the term within Islam where it explicitly refers to warfare.

First, the Qur'an permits fighting to defend individual Muslims and the religion of Islam from attack.{9} In fact, all able bodied Muslims are commanded to assist in defending the community of believers. Muslims are also given permission to remove treacherous people from power, even if they have previously agreed to a treaty with them.{10}

Muslims are encouraged to use armed struggle for the general purpose of spreading the message of Islam.{11} The Qur'an specifically says, "Fighting is a grave offense, but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque. . . ."{12} Warfare is also justified for the purpose of purging a people from the bondage of idolatry or the association of anything with God. This gives the Muslim a theological reason to go to war against Christians, since the Qur'an teaches that the doctrine of the Trinity is a form of idolatry. Had the situation been reversed, the religion of Islam provides multiple rationalizations for the actions of the Crusaders.

But is there a Christian justification for the Crusades? The only example of a Christian fighting in the New Testament is the apostle Peter when he drew his sword to protect Jesus from the Roman soldiers. Jesus told him to put the sword away. Then He said, "Do you think I cannot call on my Father, and He will at once put at my disposal more than twelve legions of

angels?” The kingdom that Jesus had established would not be built on the blood of the unbeliever, but on the shed blood of the Lamb of God.

The Crusader’s actions should be defended using Augustine’s “just war” language rather than a holy war vocabulary. Although they did not always live up to the dictates of “just war” ideals, such as the immunity of noncombatants, the Crusades were a last resort defensive war that sought peace for its people who had been under constant assault for many years.

If one of the functions of a God-ordained government is to restrain evil and promote justice, then it follows that rulers of nations where Christians dwell may need to conduct a *just war* in order to protect their people from invasion.

**Notes**

1. John Esposito, ed. *The Oxford History of Islam,* (Oxford University Press, 1999), 335.
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4. Ibid., 2.
5. Ibid., 78.
6. Ibid., 80.
7. Zoe Oldenbourg, *The Crusades,* (New York: Pantheon Books, 1966), 33.
8. Ibid, 32.
9. Qur’an 2:190, 193.
10. Ibid, 8:58.
11. Ibid, 2:217 (also see www.irshad.org/islam/iiie/iiie_18.htm published by The Institute of Islamic Information & Education, P.O. Box 41129, Chicago, IL 60641-0129).

12. Qur’an 2:217.

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