

America's Christian Heritage

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Syllabus

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LESSON ONE

God's Plan for the Nations: Freedom and Liberty

Introduction

“As we learn to operate nations on Biblical principles, we will be bringing liberty to the nations of the world and hence fulfilling part of God's plan for the nations.” (B & M, p. 1).

“This nation was founded by God with a special calling. The people who first came here knew that they were being led here by the Lord Jesus Christ, to found a nation where men, women, and children were to live in obedience to Him...This was truly to be *one nation under God*.” (Marshall & Manuel, p. 16).

Columbus

“It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies. All who heard of my project rejected it with laughter, ridiculing me. There is no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous inspiration from the Holy Scriptures...I am a most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely. I have found the sweetest consolation since I made it my whole purpose to enjoy His marvelous presence. For the execution of the journey to the Indies. I did not make use of intelligence, mathematics or maps. It is simply the fulfillment of what Isaiah had prophesied...(Marshall & Manuel, p. 17).

“The reason, I believe, that we Americans are in such trouble today is that we have forgotten this. We've rejected it. In fact, we've become quite cynical about it. We, as a people, have thrown away our Christian heritage.” (Marshall & Manuel, p. 16).

He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world.”—Benjamin Franklin (Beliles & McDowell, p. 1)

- 1) God has put a specific “call” on this country and the people who were to inhabit it.
 - a) The Puritans were trained to view history Christologically and typologically.
 - b) They saw the shadow of Christ extending over the Old Testament as well as the New.
- 2) A new Jerusalem, a model of the Kingdom of Christ upon earth—we Americans were intended to be living proof to the rest of the world that it was possible to live a life together which reflected the Two Great Commandments and put God and others ahead of self.

Freedom and Liberty

- 1) God created the earth and made man responsible to rule over it (Gen 1:28)

- a) Man lost the ability to govern himself and to govern society.
- b) Tyranny and oppression reigned through sinful men.
- 2) Jesus' first public message focused on liberty (Luke 4:18).
- 3) Great Commission (Mat 28:19)
 - a) Matthew Henry: Principal intention of this commission is to "...do your utmost to make the nations Christian nations."
 - b) This is God's plan for the nation.
- 4) The apostle Paul.
 - a) "Do you not know that the Christians will one day judge and govern the world?" (1 Cor 6:2, Amplified Bible).
 - b) "Do you not know that we shall judge angels? How much more the matters of this life? (1 Cor 6:3).
- 5) Liberation Theology.
 - a) Identifies the root of public evil as the socio-economic environment.
 - b) Claims that liberation comes through violent revolution, followed by people's dependency on a government they can trust.
 - c) Jesus said the root of evil is in the heart of man; external liberty is possible only when it flows from the internal to the external.
- 6) The external affairs of a nation are reflections of the condition of the hearts of the people.
- 7) You cannot understand history without understanding Divine Providence.
 - a) Providence is the light of history and the soul of the world. God is in history and all history has a unity because God is in it." (p. 5).
 - b) Providential history is true history.
 - c) Rev. S.W. Foljambe, in 1876, defined history as "the autobiography of Him 'who worketh all things after the counsel of His will'(Eph 1:11) and who is graciously timing all events after the counsel of His Christ, and the Kingdom of God on earth. It is His-Story." (p. 5).
 - i) Acts 17:24-26.
 - ii) 1 Tim 6:15-16.
 - iii) Prov 16:9-10
 - iv) Ps 22:28
 - v) Dan 2:21
 - vi) Dan 4:17, 26

Our Nation's Founders and Providential View of History

- 1) Webster's 1828 Dictionary defines "Providence" as "the care and superintendence which God exercises over His creatures. By 'Divine Providence' is understood 'God Himself'"
- 2) How America's Founders recognized God's hand in history.
 - a) William Bradford, Governor of the Pilgrims. "But these things did not dismay them...for their desires were set on the ways of God, and to enjoy His ordinances; but they rested on His Providence and knew whom they had believed."
 - b) Declaration of Independence. "And for the support of this Declaration, with firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our Sacred Honor."

- c) Benjamin Franklin addressing the Constitutional Convention. “How has it happened, Sir, that we have not hitherto once thought of humbly appealing to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible to danger, we had daily prayers in this room for Divine protection. Our prayers, Sir, were heard and they were graciously answered...I have lived, Sir, a long time and the longer I live, the more convincing proofs I see of this truth-God governs in the affairs of men.—And is a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings that ‘except the Lord build the house, they labor in vain that build it.’...I firmly believe this...” (p. 7).
- d) “The people of these United States, from their earliest history to the present time, have been led by the hand of a Kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God...The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ.”
- e) George Washington’s Thanksgiving Proclamation, 1789. “It is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor.”

Providential Geography

- 1) God’s plan for the nations has been unfolding in a specific geographic direction.
 - a) Called the Chain of Liberty: “The sequence of events in the lives of men and nations that are links or stepping stones in history which result in bringing forth internal and external liberty.
 - b) It seems as if God’s direction is westward.
 - i) Sun rises in the east, sets in the West.
 - ii) Paul forbidden to go into Asia, but went into Europe.
 - c) The continents.
 - i) Civilization began in Asia.
 - ii) Christianity moved westward into Europe.
 - iii) Proceeded to North America.
 - iv) That which originated in Asia and developed in Europe has had its greatest fulfillment in America.
 - v) America is the only nation in the world that is made up of people from every nation in the world.
 - d) Each continent has a well-defined individuality, which fits it for an especial function.
 - i) The fullness of nature’ life is typified by Africa with its superabundant wealth and power of animal life.
 - ii) South America, with its exuberance of vegetation.
 - iii) Australia with its antiquated forms of plants and animals.

The Origins of Liberty

- 1) The Dominion Mandate to Adam did not include the responsibility for ruling over other men.

- a) After the flood, God re-established the Dominion mandate but now delegates to man the responsibility for governing other men in order to protect human life.
- b) The purpose of government is to protect the life, liberty, and property of all individuals, by punishing evildoers and encouraging the righteous.
- 2) Family, church and civil government are procreation, propagation and protection respectively.
- 3) The origin of nations began with the centralization of power seen in the rise of the first cities such as Nineveh and then Babel.
- 4) In order to prevent centralized, one-world government, God made diverse languages which are an effective deterrent to this day.
- 5) In Israel, all of their civil laws were based upon God's higher fixed law, and not majorities.
 - a) This makes it a republic, not a democracy.
 - b) Pagan monarchy was effective in keeping order but at the high price of oppression, taxation and the loss of much liberty (example: when Israel desired a king).
 - c) Israel conformed to a pagan form of civil government where dominion was turned into domination.
- 6) Greek and Roman contributions to democratic ideas were therefore more theoretical than actual, but were helpful to later generations who learned from their mistakes.
- 7) Frothingham's Christian idea of man and government. "Christianity then appeared with its central doctrine, that man was created in the Divine image, and destined for immortality; pronouncing that, in the eye of God, all men are equal. This asserted for the individual an independent value. It occasioned the great inference, that man is superior to the State, which ought to be fashioned for his use;...that the state ought to exist for man; that justice, protection, and the common good, ought to be the aim of government." (p. 24).
- 8) The Declaration of Independence: "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted by Men, deriving their just powers from the Consent of the Governed." (pp. 24-25).
- 9) God's pathway to liberty is from the internal to the external.
 - a) God's desire is for an external expression of His Kingdom on earth.
 - b) It must first begin in the heart of man, and then it will naturally express itself externally in all aspects of society.
 - c) Christian reforms within a nation do not begin with external or violent means (Communist reforms), but they begin within.
 - d) The self-governing Christian is governed by the internal law written on his heart interpreted by the Holy Spirit.

Jesus Provided Principles and Guidelines on Civil Government (p. 29)

- 1) The Lord is sovereign in human history and government.
 - a) Jesus told Pilate that he had no authority unless it had been given from above (John 19:11).
 - b) Paul: "...there is no authority except from God, and those which exist are established by God." (Rom 13:1)

- 2) The individual has inherent value because he is made in the image of God (Mat 22:17-21).
 - a) Humanists say an individual is regarded as valuable only if he could contribute something to the state or he belonged to a certain social class or race.
- 3) Government exists to serve the common good of every individual. “Whoever wished to become great (a governor; a ruler) among you shall be your servant...” (Mt. 20:25-26).
 - a) The purpose of civil government is to serve people.
 - b) Contrasts with pagan idea of rulers dominating the people.
- 4) Civil government and the Church have separate jurisdictions.
 - a) Jesus: “Render to Caesar (the state) the things that are Caesar’s, and to God the things that are God’s.” (Mat 22:17-21).
 - i) Jesus taught that taxation is an appropriate function of civil government (Mat 17:24-27).
 - ii) People should try to settle disputes before going to court (Luke 12:58).
 - b) When a government ruler acts in a tyrannical manner, he must be resisted (Acts 5:29).
- 5) Protestation.
 - a) Jesus.
 - i) Jesus protested when He remained silent before Pilate and refused to cooperate (Mt. 27:14).
 - ii) He publicly censured Herod for his death threats (Luke 13:31-32).
 - iii) “Even the dust of your city which clings to our feet, we wipe off in protest against you” (Luke 10:11).
 - b) Paul and Barnabus when driven out of Antioch by the city officials. “They shook off the dust of their feet in protest against them” (Acts 13:51).
 - c) Protestants originally received this title due to their protesting action by authorities (civil and ecclesiastical) that God declared was wrong.
 - d) Paul appealed to Caesar in Acts 24-26 because their civil rights had been violated.
 - e) Paul’s life was changed due to his exerting his rights as a citizen of Rome.

LESSON TWO

The Development of Liberty in Western Europe: Christian Reformers

Introduction

- 1) Paganism was being overthrown throughout Europe as Christianity rapidly spread.
 - a) By 500 A.D. about 25% of the world had become Christian.
 - b) Over 40% had been evangelized.
 - c) Christians began to form their own courts.
 - d) When Constantine made Christianity the official established religion of the empire, the Christian judges were also given legal status and were required to wear the official dark robe or gown worn by all civil magistrates.
- 2) Constantine.
 - a) Converted about 312 A.D. he desired to make his empire Christian.
 - b) He superficially united the Church and State and set up a national church declaring all citizens in his empire must be Christians.
 - c) His attempt at accomplishing that which was good, hindered the work of God for centuries to follow in an era which became known as the “Dark Ages,” which followed the fall of the Roman Empire in 410 A.D.

Patrick and Alfred in Britain

- 1) Christianity was introduced in Britain in the first century, possibly by Joseph of Arimathea.
- 2) Celts were converted and established decentralized churches.
- 3) Patrick was a pastor in Celtic England who went to evangelize Ireland.
 - a) In 432, he wrote the Book of the Law of Moses which was used by political leaders throughout Ireland.
 - b) A political arrangement was formed that emphasized the rule of law and local self government.
- 4) Anglo-Saxons first came to Britain around 428 A.D.
 - a) Two brothers, Hengist and Horsa, were invited to bring their relatives and help the king of Kent fight off his enemies.
 - b) They stayed in Britain, and eventually took the island over and named it Anglo-land, or Engel-land (today England).
- 5) Initially the Anglo-Saxons turned on the Celts, killing many of them including 1200 Celtic pastors in prayer.
 - a) The Saxons were converted to Celtic Christianity.
 - b) Catholicism did not come to Britain until 597.
 - c) The church in Britain, due to the Celtic influence, still emphasized the Bible above Papal authority.

- 6) The first king who was revered enough to unite all of England into one nation was known as Alfred the Great, who ruled from 871 to 899.
 - a) Battled the Vikings for years.
 - i) England was overrun with pagan enemies of the faith who sacked churches and monasteries, wiping out the tattered remains of a Christian past.
 - ii) Alfred eventually prevailed, and as a peace settlement, required a Danish leader (Guthrum) and his men to become Christians.
 - b) Alfred persuaded Guthrum to remain in England to help him rule the land under the lordship of Jesus Christ.
 - i) As the first Viking leader to become a Christian, Guthrum foreshadowed the conversion of all the Norse peoples and their incorporation into the civilizations of Christendom.
 - ii) With the coming of peace, Alfred instituted Christian reforms in many areas including establishing a government that served the people.
 - (1) The nation was organized into units of tens, fifties, hundreds and thousands and had an elected assembly.
 - (2) Alfred's uniform code of Laws was the origin of common law, trial by jury, and habeas corpus.
 - (3) Alfred's code was derived from Mosaic law and Jesus' golden rule.
 - c) In the 800s the clergy began to serve as judges in England and build common law on the Bible.
- 7) In 1066, William the Conqueror established a royal dynasty, which was a system which destroyed the rights of the people yet increased efficiency by centralization of common law under Henry II.
- 8) Ireland had become a Christian nation by genuine democratic process in 1016.

Magna Carta

- 1) The Norman system of government removed the rights of the people.
 - a) Kings abused the people, barons as well as commoners.
 - i) The English barons drew up a contract that addressed the abuses and guaranteed the barons certain rights and privileges as contained in Biblical law.
 - ii) King John needing the help of the barons to raise money, reluctantly signed the Magna Charta in 1215.
 - b) The Pope said it was illegal but the English Catholic Church, having Celtic origins, ignored the Pope and preserved the document and expounded it.
- 2) The Magna Charta embodied the principle that both sovereign and people are beneath the law and subject to it.
- 3) Later, both Englishmen and American colonists cited the Magna Charta as a source of their freedom.
- 4) Around 1200, a Catholic monk named Dominique in England instituted the first example of representative government on a national level in England in his Order of Monks.
 - a) This was in contrast to most of Catholicism.
 - b) Around 1300 Parliament was created reflecting the representative principle.

- c) In 1231, the Pope initiated the first phase of the Inquisition to identify and punish “heretics.”

John Wycliffe in England

- 1) The time period between 500-1500 A.D. was called the Dark Ages because mankind generally saw little or no advancement in civil liberty, scientific discoveries, technology, and almost every other area.
 - a) Primarily a result of God’s Word being “hidden” from the common people.
 - b) As the church backslid, the Word of God was further removed from the people.
- 2) The lack of truth of the Bible kept the common people ignorant during the Dark Ages.
 - a) Shortly after the bubonic plague, which start around 1348, John Wycliffe saw the need for the common people to have access to the Word of God.
 - i) “Scripture must become the common property of all” that there might be “a government of the people, by the people, and for the people.”
 - ii) He translated the whole Bible from Latin into English (completed around 1382, 150 years before the Reformation.
 - iii) He and his followers, called the “Lollards (derogatory term meaning “idle babblers”) passed out Bibles and tracts, preached on street corners, and anywhere else they had the opportunity.
 - iv) They became so influential that by the end of the century, at least half the population had ranged themselves on the side of the Lollards.
 - b) Church leaders tried to eradicate this heretical movement.
 - c) In 1425, hoping to remove all the traces of Wycliffe’s treachery, the church ordered his bones exhumed and burned along with some 200 books he had written.

The Printing Press

- 1) About 1455, John Guttenberg invented the printing press.
 - a) His first printing was of the Bible.
 - b) Previously, it took over a year for a copy of the Bible to be handwritten.
- 2) Within 10 years of the invention of the press the total number of books increased from 50,000 to 10 million.

Columbus

- 1) While Columbus discovered the New World, he and other explorers carried with them the seeds of religious tyranny—God had plans for America to be planted with seeds of liberty.
- 2) The Catholic Church pretty much dominated Central and South America, but God reserved North America for another people.

The Spanish Inquisition

- 1) In 1478, the Papacy began the Spanish Inquisition which wiped out virtually all Protestants in that nation by 1558.

- 2) Martin Luther was God's instrument to awaken the conscience of man.
- 3) Martin Luther's defense at the Diet of Worms in 1521. "I am, he pleaded, but a mere man, and not God; I shall therefore defend myself as Christ did, who said, 'If I have spoken evil, bear witness of the evil'...For this reason, by the mercy of God I conjure you, most serene Emperor, and you, most illustrious electors and princes, and all men of every degree, to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every error, and will be the first to lay hold of my books, and throw them into the fire...I cannot submit my faith either to the Pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by clear reasoning, unless I am persuaded by means of the passages I have quoted, and unless my conscience is thus bound by the Word of God, I cannot and will not retract; for it is unsafe and injurious to act against one's own conscience. Here I stand, I can do no other: may God help me! Amen." (pp. 47-48).

Other Reformers

- 1) John Calvin.
 - a) He was a French Protestant who was jailed briefly around 1534.
 - i) After release from jail, he worshipped at secret meeting places in homes and in the woods by using passwords.
 - ii) Later, he fled to Germany and then to Geneva.
 - b) Geneva had officially voted to be Protestant as a result of seeds planted by Ulrich Zwingli.
 - i) After choosing to disobey an order of the Council of Geneva, Calvin went to Strasbourg and pastored a French refugee congregation for 3 years.
 - ii) In 1541, Calvin was invited back to Geneva and wrote his *Ecclesiastical Ordinances*, which included policies for jails, education, and the physical health and safety of citizens, such as sanitation requirements.
 - c) No writing of the Reformation era was more feared by Roman Catholics than Calvin's Institutes.
 - d) Calvin worked hard to make Geneva a model of Biblical government.
 - i) Established the first Protestant university in history known as the Geneva Academy.
 - ii) Geneva became a center of reform for not only Huguenot but also Protestant refugees from all over Europe.
 - e) Puritan leaders of England, as well as John Knox of Scotland, studied under Calvin at Geneva.
 - f) The Pilgrims who came to America were spiritual offsprings of Calvin.
- 2) French Huguenots.
 - a) In 1530, the whole bible, known as the *Antwerp Bible*, was available in the French language.
 - b) Another translation was published in 1535; was revived in 1557 and became known as the Geneva Bible.
 - c) Despite severe oppression, the Huguenots grew until in 1553, five were publicly burned at the stake.

- i) This event fueled the movement so that four years later one third of all Frenchmen were Protestants (300,000).
- ii) Two years later, a national synod convened in Paris and wrote the *Confession of Faith of the Reformed Churches*. The Pope responded by making the reading of the Bible illegal.
- d) Three years later, the churches grew from 300 to 2000 throughout the land.
 - i) Because of severe violations of their religious freedom they formed a political alliance to protect it.
 - ii) This plunged the nation into civil war between Protestant and Catholic powers which did not end until the *Edict of Toleration of 1598*, which guaranteed religious and political freedom in certain partitioned areas of the country.
- e) In 1572, 30,000 Protestants were massacred while worshipping on St. Bartholomew's Day.
 - i) The Huguenots became convinced of the necessity of using force in self-defense.
 - ii) A document drawing from the reasoning found in Calvin's writings became a precedent for the American colonists at the time of their Revolution in 1776.
- f) An old Huguenot song said: "Spirit who made them live, awaken their children, so that they will know how to follow them." (p. 52).

Preparation for American Liberty

- 1) Puritans and Separatists in English
- 2) William Tyndale
 - a) God's chief instrument in bringing about the Reformation in England was William Tyndale.
 - b) His vision: "If God preserves my life, I will cause a boy that driveth a plow to know more of the Scriptures than the pope."
 - i) This was accomplished at great cost.
 - ii) He spent over twelve years in exile from his native country.
 - iii) He translated the Bible from the original languages with the idea of making it available for the common man.
 - iv) His New Testament was published in 1525.
 - c) In 1536, Tyndale was betrayed, arrested, and killed as a heretic.
 - i) On the day of his death, he calmly stated, "I call God to record that I have never altered, against the voice of my conscience, on syllable of his Word. Nor would I this day, if all the pleasures, honors, and riches of the earth might be given to me.
 - ii) Before he was strangled and burned at the stake he prayed for King Henry VIII who had persecuted and put to death many reformers and caused him to feel his country.
 - iii) His final words were, "Lord, open the king of England's eyes!"
 - d) During Tyndale's life many copies of his New Testament were circulated throughout England, but only under cover for the king had banned his work.
 - e) Shortly after Tyndale's death, Henry VIII, "authorized the sale and the reading of the Bible throughout the kingdom", for he wanted "to emancipate England from Romish domination.
 - i) He saw the Holy Scriptures as the most powerful engine to destroy the papal system.

- ii) Ironically, the king put his approval on the Matthew Bible, which was in reality Tyndale's work under another name.
- 3) Henry VIII
- a) When Henry VIII became king of England in 1509, Roman Catholicism was the established religion.
 - b) The church government exercised control in all areas of life.
 - c) Henry wanted permission from the Pope to divorce his wife Catherine of Aragon and marry Anne Boleyn.
 - d) The request was denied.
 - e) Henry and England split from the Catholic Church; in 1534, he set up the Church of England.
 - i) Henry was the Pope of the Church of England; not the Roman pope.
 - (1) This event was very important in the advancement of religious and civil liberty in England and throughout the world.
 - (2) God was using Henry, who was not a godly man, to fulfill His purposes.
 - (3) The death of William Tyndale was proof that the split from Rome had nothing to do with godly reform, but only selfish desires.
 - (4) God even used Henry for the distribution of Bibles that Tyndale had translated.
- 4) Edward V
- a) When Henry VIII died in 1547, he left the throne in the hands of his son, Edward VI.
 - b) He favored those who wanted further reform in the Church of England.
 - c) Under Edward, the Puritan movement was born.
- 5) "Bloody Mary"
- a) Edward died, and his half-sister (Henry's daughter) succeeded him to the throne after only 6 years.
 - i) She put to death hundreds of reformers including the "first Puritan," John Hooper.
 - ii) It was Hooper who first denied the right of the State to interfere with religion in 1553.
 - b) Mary never liked the idea that her father separated from the Roman church, and she sought to make amends with the Pope and to purge England of the Puritan movement.
 - c) She caused 286 Reformed Anglican leaders to be burned at the stake.
 - i) Thousands of Puritans fled England to places of refuge including Geneva.
 - ii) Because of Calvin, Geneva was one of the most free and advanced cities in the world.
 - iii) Internal liberty, resulting from Biblical truth, was affecting all aspects of society in Geneva—from religious and civil freedom to education for the general populace and the best sanitation system in all of Europe.
 - d) It was in Geneva where the Puritans learned much Biblical truth including ideas on civil liberty.
- 6) Elizabeth I
- a) Mary died in 1558 after reigning only 5 years.
 - b) This began the Elizabethan Era.
 - i) Elizabeth did not want England to return to Catholicism, but she wanted to promote the needed reforms in the Church of England.
 - ii) She promised religious toleration which caused many Puritans to return to England.
 - c) As the Puritans returned, they brought with them fuller ideas of civil and religious liberty, plus the Geneva Bible.

- i) The Geneva Bible would become the Bible of the masses.
- ii) The Geneva Bible was the first English Bible to be divided into chapter and verses, thus becoming a popular study Bible.
- d) Elizabeth passed her *Articles of Religion* which prohibited further reform.
 - i) Some Puritans gave up hope of ever seeing the needed church reform and separated themselves from the Church of England.
 - ii) This was the beginning of the Separatists, who became the Pilgrims who came to America.
- e) Spain declared war on England in 1558 to bring England again under the domination of Spain through the Spanish Armada.
 - i) The superior Spanish fleet went up through the English Channel.
 - (1) The smaller English ships had no chance in the natural.
 - (2) The people of England had been fasting and praying.
 - ii) A storm came up that blew the Spanish ships against the Holland shores, and many were destroyed.
 - (1) The smaller English ships weren't affected by the storm; they were able to pull up to the Spanish ships and set many afire.
 - (2) A few of the Spanish ships limped backed to Spain.
 - iii) God in His sovereignty spared England for a greater purpose.
- 7) James I.
 - a) At Elizabeth's death in 1603, James I came to the throne.
 - b) Intense persecution under James policies caused many Separatists to flee the country, mostly to Holland.
 - c) This was another providential move that helped to establish stepping stones to religious freedom in the New World.

LESSON THREE

The Separatists—Pilgrims

Introduction

- 1) The Separatist Movement began as people began to embrace the idea of “reformation without tarrying for any.”
 - a) Most were in a small town of Scrooby in the north of England.
 - b) At Scrooby, these Christians wrote a church covenant—the first of its kind affirming church self-government in 1606.
- 2) Three of the most prominent leaders.
 - a) William Brewster.
 - b) John Robinson.
 - c) William Bradford.

William Brewster

- 1) William Brewster was one of the only Pilgrims to have position in English society.
 - a) Served as a confidential secretary to a prominent member of Queen Elizabeth’s court.
 - b) Returned to Scrooby to become Postmaster.
- 2) Queen Elizabeth preferred government-approved homilies to sermons that reflected the individual interpretation of Scripture.
 - a) Brewster tried to reform the church from within by getting good Scriptural preachers, paying them out of his own pocket.
 - b) When the Church of England demanded more rigid conformity to its rituals and rejected the right of individuals to hear “unauthorized” preachers, Brewster decided to separate from the Church.
 - c) He covenanted with other Christians in his area to form a Scriptural congregation.
- 3) Brewster served as an elder in the congregation in England, Holland, and America—serving as the first pastor in America.

John Robinson

- 1) John Robinson served as the Pilgrims pastor both in England and Holland.
 - a) He was trained as a clergyman in the Church of England.
 - b) He was dismissed from his first pastoral assignment for failure to conform to the Church’s requirements regarding the wearing of priestly vestments.
 - c) He hesitated leaving the Church, but he joined the Separatist’s congregation that met in the home of William Brewster’s in Scrooby.
- 2) Marshall Foster: “Though often neglected by historians, John Robinson should be known as one of the great Christian philosophers who propounded religious toleration in an intolerant

age and representative government in an age of absolute monarchy. For twenty years, he taught these principles in depth to his persecuted and beloved Pilgrim church. More than any other man, John Robinson prepared a people to take dominion over the wilderness to the glory of God. Through his godly wisdom, he taught the Pilgrims individual Christian unity.” (Beliles, pp. 60-61).

William Bradford

- 1) One of the best known Pilgrim fathers was William Bradford.
 - a) Served as governor of Plymouth for 33 years.
 - b) He wrote the *History of Plymouth Plantation*, the first great literary work of America.
- 2) As a young teenager, Bradford reasoned that the Church of England was unbiblical, and he removed himself from it.
 - a) He attended the Church of England in Bobworth for some time because he was impressed by the Scriptural preaching of Rev. Richard Clyfton.
 - b) When Clyfton joined the Scrooby Congregation, he joined them against enormous pressure.

The Separatist's Persecution in England

- 1) The Church of England was presided over by the House of Bishops
 - a) Alarmed over the increase of two “fanatical movements,”
 - i) Separatists.
 - ii) Puritans.
 - b) Bishops considered the Separatists to be more dangerous.
 - i) The Separatists believed that the Church could only be under the headship of Jesus Christ—not the Queen.
 - ii) They separated from the Church and conducted their own worship with primitive preaching, teaching, singing, and free praying.
 - iii) This did away with 16 centuries of established liturgical tradition.
 - c) Bishops were fearful that if not brought into check, more groups would arise.
 - i) Queen Elizabeth thought that a few executions for heresy were sufficient to keep this movement in check.
 - ii) When King James I came to the throne, the Bishops had their way.
 - d) Separatists were hounded, bullied, forced to pay assessments to the Church of England; they were thrown into prison on trumped up charges.
 - e) They were forced to meet underground in private homes.
- 2) The Separatists choose to go to Holland.
 - a) There they were the poorest of the poor.
 - b) Bradford wrote: “...as the Lord’s free people, joined themselves by a covenant of the Lord into a church estate, in the fellowship of the Gospel, to walk in all His ways made known...unto them according to their best endeavors, whatsoever it should cost them, the Lord assisting them.” (Marshall & Emanuel, p. 109).
 - c) After a dozen years, the Separatists decided to remove (1619).

- d) Bradford: “They had cherished a ‘great hope and inward zeal’ of at least playing a part, if only as a stepping stone for others, in the carrying forth of the Light of Christ to remote parts of the world.” (Marshall & Emanuel, p. 109).
- 3) It became increasingly clear that God wanted them to go to America.
- a) Pastor John Robinson was praying for a deeper revelation of why they were going.
 - i) Did God have a special purpose for them?
 - ii) They perceived that God was calling them to a new Jerusalem, to build His temple anew—with themselves as its stones.
 - b) John Robinson: “Now as the people of God in old time were called out of Babylon civil, the place of their bodily bondage, and were to come to Jerusalem, and there to build the Lord’s temple, or tabernacle...so are the people of God now to go out of Babylon spiritual to Jerusalem...and to build themselves as lively stones into a spiritual house, or temple, for the Lord to dwell in...” (M & M, p. 110).
 - c) After being turned down by the Virginia Company, the Leydenites (Separatists) signed an agreement with Thomas Weston who had “assured them that he felt the same way about the things of God that they did, and that he would see them through, no matter what.
 - d) This later proved to be a quick decision that they would pay dearly for.
 - i) Robert Cushman was a representative of the Leydenites who went to London to represent them.
 - ii) Weston applied pressure to Cushman, and got him to agree to certain changes in their contract.
 - e) Only 1/3 of the Leydenites were able to go.
 - i) Their pastor, John Robinson wanted to go to America, but felt compelled to remain behind to be a leader of the larger segment of the congregation.
 - ii) William Brewster, who was an elder, was appointed their teacher and acting pastor until Robinson could come over.
- 4) They leave Holland for America.
- a) There were 41 Leydenites, along with about twice that number of others who went.
 - i) Some of the strangers shared the Leydenites feelings regarding the Church of England, but others were enticed by Weston’s claims about the profits to be had in the wilderness.
 - ii) The result of the new compromise by Cushman, the Pilgrims were in essence offering to extend their indentureship almost indefinitely.
 - b) They set sail for the New World on August 5, 1620.
 - c) There were a total of 102 who left on the *Mayflower*.
 - d) This was a most trying journey.
 - i) There were seven weeks of the hell of an ill-lighted, rolling, pitching, stinking inferno (p.117).
 - ii) The Pilgrims were forced to endure another ordeal—harassment from the sailors.
- 5) On November 9, they landed near Cape Cod.
- a) They were more than a hundred miles north of their destination.
 - b) If they settled here, they would no longer be under the jurisdiction of the Virginia Company.

- c) They drafted a compact, very much along the lines of their first covenant back in Scrooby, which embodied the same principles of equality and government by the consent of the governed which would become the cornerstones of American Democracy.
 - d) While the Pilgrims had no idea how significant this document was to be, it marked the first time in recorded history that free and equal men had voluntarily covenanted together to create their own new civil government.
- 6) Upon landing ashore, they knelt in thanksgiving to God for bringing them safely over.

The Mayflower Compact

“In ye name of God, Amen. We whose names are underwriten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland king, defender of the faith, &c, having undertaken, for ye glorie of God, and advancement of ye Christian faith, and honour of our king & countrie, a voyage to plat ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine ourselves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by laws, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience.”
(Beliles, p. 71-72)

The First Winter

- 1) The Pilgrims were very grateful people.
 - a) They bore all cheerfully.
 - b) They never complained about the conditions, food, or weather.
 - c) They thanked God for the merest blessings.
- 2) The first winter was very harsh.
 - a) A total of 47 of the original Pilgrims had died over the winter.
 - b) Thirteen of eighteen wives died.
 - c) At one point there were only five men well enough to care for the sick.
 - d) Through it all their hearts remained soft towards God.
- 3) Samoset appears at their door in the middle of March.
 - a) He spoke perfect English.
 - i) He had been visiting in these parts for the past eight months.
 - ii) He had set out to explore the coast for the Council for New England.
 - iii) Samoset’s sole motivation was a love of travel, and he had learned his English from various fishing captains.
 - b) He tells of the history of the Indians of that area.
 - i) This had been the territory of the Patuxets, a large, hostile tribe who had barbariously murdered every white man who had landed on their shores.
 - (1) Four years prior to the Pilgrims’ arrival, a mysterious plague had killed every man, woman, and child.
 - (2) Surrounding tribes shunned this area, believing that there was some supernatural spirit that had killed the whole tribe.

- (3) Over 20 acres of cleared land belong to no one.
- ii) Their nearest neighbors were the Wampanoags about fifty miles to the southwest.
 - (1) Their chief was Massasoit, who ruled over other small tribes.
 - (2) Samoset had spent most the past 8 months with Massasoit.
- 4) Samoset returned about a week later with a Patuxet—Squanto.
 - a) Bradford called Squanto a special instrument of God for their good, beyond their expectation.
 - b) Squanto was captured by a captain along with four others in 1605 and were taken to England and sold as slaves.
 - c) On Captain John Smith's 1614 voyage, Squanto was returned to the Patuxets.
 - d) Again, he was captured and sold as a slave.
 - e) He returned back to New Plymouth 6 months before the arrival of the Pilgrims to find everyone of his tribe dead.
 - f) Squanto thereafter merely existed without any real reason for living.
 - g) A light seemed to come back to Squanto when he accompanied Samoset as his interpreter to the Pilgrims.
- 5) A treaty was made with Massasoit for mutual aid and assistance which would last for forty years.
 - a) The Pilgrims took great pains not to abuse his acceptance of them.
 - b) The record of their relations with him and his people is a strong testimony to the love of Christ that was in them.
- 6) Squanto stayed with the Pilgrims.
 - a) He taught them how to plant corn the Indian way.
 - b) Squanto helped in many similar ways.
 - i) Taught them to stalk deer, plant pumpkins among the corn, refine maple syrup from maple trees, discern which herbs were good to eat and good for medicine, and find the best berries.
 - ii) He introduced the Pilgrims to the pelt of the beaver, which was plentiful and in great demand in Europe.
 - iii) He guided them in trading.
 - iv) This trading became their economic deliverance in the same way corn had been their physical deliverance.
- 7) Fearing for the Pilgrims' future, Capt Jones offered to take the Pilgrims back to England.
 - a) Not one of the Pilgrims responded to Jones' offer.
 - b) Gone now was the Pilgrims' last link with England.
- 8) In 1621, the fall's harvest provided more than enough corn to see them through their second winter.
 - a) Gov. Bradford declared a day of public Thanksgiving to be held in October.
 - b) Massasoit was invited, and the First Thanksgiving was celebrated.
- 9) Robert Cushman pressured the Pilgrims to sign Weston's revised conditions.
 - a) He called on the Pilgrims to repent; they would show their repentance by accepting the contractual conditions which they so detested.
 - b) He threatened to cut off all channels for desperately needed supplies.
 - c) They signed the agreement entering into a bondage to the Adventurers that saw them struggle for more than twenty years to get out from under.

- d) The Pilgrims were mercilessly taken advantage of.
 - i) They borrowed money at interest rates of 30 and 50 percent.
 - ii) They began to be loaded with claims so bogus that other Adventurers urged them not to pay.
 - iii) The colonists showed their integrity to pay every claim assessed to them, no matter how fraudulent.
 - iv) In 1645, they were able to buy themselves clear of the Adventurers.
 - v) It took twenty thousand pounds to retire a debt of eighteen hundred.
- 10) Robert Weston returns.
 - a) Weston had gone independent to start his own fishing business.
 - b) He was stripped of everything he owned.
 - c) He showed up at the Pilgrims' camp, begging them for mercy.
 - i) He asked them for a loan of a load of beaver skins to get him back on his feet.
 - ii) He promised to repay them, but all he ever repaid was scorn and vicious slander; not one penny in recompense.
- 11) A miraculous harvest of corn in 1623.
 - a) Terrible drought.
 - b) Pilgrims prayed, and it rained for 14 days.

LESSON FOUR

The Puritans

Introduction

- 1) The Puritans were those zealous Christians who believed in purifying the Church of England.
- 2) Persecution began to mount, and it was brought to its pinnacle in 1628, when William Laud was made Bishop of London—the most important bishopric in the country.
 - a) He became the Church of England’s “enforcer.”
 - b) This began a migration that lasted some sixteen years.
 - i) More than twenty thousand Puritans embarked for New England.
 - ii) Forty-five thousand Englishmen headed to Virginia and the West Indies.
- 3) The Puritans were a growing number of people who had entered into a deep covenant relationship with God.
 - a) Accepting Jesus was the most important decision of their lives.
 - b) The Puritans were never complacent about their salvation.
- 4) Peter Marshall stated “they actually believed what few people have, before or since: that the Kingdom of God really could be built on earth in their lifetimes...They knew that they were sinners. But like the Pilgrims, they were dedicated to actually living together in obedience to God’s laws, under the Lordship of Jesus Christ.” (p. 145).
- 5) Thomas Hooker was the most articulate of the ministers.
 - a) He identified the Puritans’ primary adversary as not Satan, but Self.
 - b) He said that Self was “the great snare” and “the false Christ.”
 - c) The Puritan need not be overly concerned with the Devil; if he directed his energies toward Christ and against Self, Satan would have little enough access to him.
- 6) One of the most dedicated Puritans in England was John Winthrop.
 - a) He was Cambridge-educated.
 - i) The owner of a sizable estate in Suffolk.
 - ii) Was an attorney in the Court of Wards, and a Justice of the Peace.
 - b) He had a towering commitment to Christ, reminiscent of the French and Spanish missionaries before him.
- 7) The Puritans wanted to get as close to a Scriptural order of worship as possible.
 - a) Did not want to tear away from the Church of England.
 - b) Bishop resented the Puritans because they saw no need for any purifications in the Church.
 - i) The bishops saw the Puritans as being intrusive, presumptuous, divisive, and holier-than-thou.
 - ii) The more the Puritans pushed, the more the bishops resisted until there was open enmity.
 - c) The Puritans as a new convert probably came across as self-righteous, impatient, and spiritually superior.
- 8) The Puritans attracted people from all walks of life.

- a) Oxford and Cambridge-trained clergy.
 - b) Some of the most brilliant scholars and theologians of the age.
- 9) The core difference between the Puritans and the Separatists.
- a) The Puritans were being led to the place where they would be willing to give up what the Pilgrims had already given up.
 - b) Puritans had more materialism than Pilgrims.
 - i) More money, servants, friends in high places, more education, and more business experience.
 - ii) They had of everything except compassion.
 - (1) Compassion is produced through the living out of the daily sufferings and sacrifices of a life freely given to the Lord.
 - (2) For the Pilgrims, it was the result of undergoing a persecution so severe that they had to leave their native land or lose their lives.
 - (3) It was experiencing the peace and joy that comes from knowing that one could do absolutely nothing, save for the grace of God and the Lord Jesus dwelling within.
- 10) But God was bringing the Puritans into compassion and humility as persecution began to mount.
- a) They accepted it with grace.
 - b) It served to rapidly deepen and mature the movement, bonding them together.
- 11) King James was somewhat tolerant, but when Charles came to the throne, things changed with the appointment of William the Laud who had a list of clergymen who were Orthodox and those who were Puritan.
- a) The king had dissolved Parliament and decided to run the country by himself.
 - b) Had the Puritans' Glorious Revolution come ten years earlier, there might not have been a Puritan exodus in sufficient numbers to seed America with spiritual liberty.
- 12) The New England Company that chartered Plymouth became the Massachusetts Bay Company.
- a) They had gotten a signed charter from the king less than a week before he completely took over the country.
 - b) The Bay Company's partners were jubilant.
 - i) There was nothing binding them to England; nothing to prevent them from moving to New England themselves taking their charter with them.
 - ii) They could then become a self-governing commonwealth.
- 13) The Puritans declared that "we do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruptions in it, but we go to practice the positive part of church reformation and propagate the Gospel in America." (p. 155).

John Winthrop

- 1) John Winthrop, after much consideration, finally decided to be the Puritan leader to America.
 - a) He drew up a list of pros and cons which helped thousands of Puritans to clarify their own decisions.
 - b) He included two major conclusions:
 - i) "It would be a service to the Church of great consequences to carry the Gospel into those parts of the world.

- ii) All other Churches of Europe are brought to desolation...and who knows but that God hath provided this place to be a refuge for many whom He means to save out of the general calamity. And seeing the Church hath no place left to fly into but the wilderness, what better work can there be, than to go and provide tabernacles and food for her against that time when she comes thither.” (pp. 155-156).
 - c) One of his objections to going to America was, “The ill success of other plantations may tell us what will become of this. Answer: “None of the former sustained any great damage but Virginia, which happened through their own sloth...There were great and fundamental errors in the former which are like to be avoided in this, for their main end was carnal and not religious; they used unfit instruments, a multitude of rude and misgoverned persons, the very scum of the land; and they did not establish a right form of government.” (p. 156).
- 2) Historian Perry Miller: “Winthrop and his colleagues believed...that their errand was not a mere scouting expedition: it was an essential maneuver in the drama of Christendom. The Bay Company was not a battered remnant of suffering Separatists thrown up on a rocky shore; it was an organized task force of Christians, executing a flank attack on the corruptions of Christendom. These Puritans did not flee to America; they went in order to work out that complete reformation which was not yet accomplished in England and Europe.” (p. 157).
 - 3) Winthrop was unanimously elected Governor and had the task of arranging the emigration of over 1000 Puritans.
 - a) A farewell sermon was preached by a young Puritan minister, John Cotton, who would become a powerful force in the New World.
 - b) He preached on 2 Samuel 7:10: “Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” (p. 157).
 - c) John Cotton concluded: “What He hath planted, He will maintain. Every plantation His right hand hath not planted shall be rooted up, but His own plantation shall prosper and flourish. When He promiseth peace and safety, what enemies shall be able to make the promise of God of none effect? Neglect not walls and bulwarks and fortifications for your own defense, but ever let the name of the Lord be your strong tower, and the word of His promise, the rock of your refuge. His word that made heaven and earth will not fail, till heaven and earth be no more.” (p. 157).
 - 4) The Puritans came to Salem, which was already a settlement.
 - a) He found the inhabitants listless, slow of movement, apathetic. The life had gone out of their faces, their expressions.
 - i) Out of sixty-six men who came over with Endecott and two hundred who came with Higginson and Skelton, scarcely eighty-five remained.
 - ii) More than eighty had died, while the rest had quit and gone back to England.
 - b) John Winthrop wrote a compact which would rank in importance with the compact which the Pilgrims had drawn up aboard the *Mayflower*.

A Model of Christian Charity

This love among Christians is a real thing, not imaginary...as absolutely necessary to the well being of the Body of Christ, as the sinews and other ligaments of a natural body are to the well being of that body...We are a company, professing ourselves fellow members of Christ, and thus we ought to account ourselves knit together by this bond of love...

Thus stands the cause between God and us: we are entered into covenant with Him for this work. We have taken our a Commission; the Lord hath given us leave to draw our own articles...If the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this Covenant and sealed our Commission, and will expect a strict performance of the Articles contained in it. But if we shall neglect the observance of these Articles...the Lord will surely break out in wrath against us.

Now the only way to avoid this shipwreck and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man...We must hold a familiar commerce together in all meekness, gentleness, patience, and liberality. We must delight in each other, make one another's condition our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our Commission and Community in this work, as members of the same body. SO shall we keep the unity fo the Spirit in the bond of peace...

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations shall say, 'The Lord make it like that of New England.' For we must consider that we shall be as a City upon a Hill..." (pp. 161-162).

The Puritans' Study of the Plymouth Government and Church

- 1) The Plymouth church under the leadership of Elder Brewster, was organizationally separate from the civil authority under Governor Bradford. Yet it obviously exercised decisive moral influence ovr it. Separatist church leadership was provided by the by a pastor, a teacher, and a ruling elder, but these were chosen by the membership of the church (not imposed by a presbytery or hierarchy of Bishops). The right to choose freely their own spiritual leadership was zealously guarded as one of the basic tenets of their Christian faith. What was more, the Separatist church was open to all who cared to worship there. But to become a member of the church (and thus to be eligible to vote in both civil and religious elections), one had to convince the eldership of the church of one's personal, saving relationship with Jesus Christ, and of the orthodoxy of one's faith. (pp. 162-162).
- 2) Why was it not working in Salem?
 - a) The Separatists at Plymouth (First Comers) already had been a church for years before they came, and Salem had just gathered there.
 - b) For it to work at Salem, there had to be leadership, which Winthrop provided.

The Puritan Way

- 1) Stereotypes of Puritans.
 - a) They were bluenosed killjoys in tall black hats, a somber group of sin-obsessed, witch-hunting bigots, “whose main occupation was to prevent each other from having any fun and whose sole virtue lay in their furniture.”
 - b) Such bias was not found among 19th century historians; they gave the Puritans credit for setting the direction of this nation.
 - c) Today’s stereotype is no doubt the result of the “spirit of rebellion” against all authority and structure.
- 2) Today, for something to be “puritanical” is a derogatory label.
 - a) Work ethic.
 - b) Chastity before marriage.
 - c) Modesty in decorum and apparel.
 - d) Shops closed in observance of the Lord’s Day.
 - e) Legislation against immorality.
- 3) Legendary images of self-righteousness and intolerance largely based on such works as:
 - a) Nathaniel Hawthorne’s famous novel, *The Scarlet Letter*.
 - b) Arthur Miller’s play about the Salem witch-hunters (*The Crucible*).
 - c) Other modern novelists and dramatists that have presented the Puritans as morbidly preoccupied with sin and guilt.
- 4) Once you realize how corrupt your own nature was at its core, you would be much more inclined to readily forgive the sinfulness of others.

Cotton Mather

- 1) Perhaps the most famous Puritan was Cotton Mather.
 - a) He is painted as a witch-hunting, sadistic monster.
 - i) His warm humanness made him one of the most popular preachers of his age.
 - ii) He fearlessly proclaimed God’s Word, and he truly hungered after God’s righteousness and holiness.
 - iii) He had a pastor’s heart, for which his parishioners loved him.
 - b) He was the son of Increase Mather, the most prominent clergyman in New England (many years the president of Harvard College)
- 2) Cotton Mather was the grandson of John Cotton and Richard Mather, two of the strongest ministers in the first generation of American Puritans.
- 3) He instituted what was to become an American pastoral tradition: regular calls on his aged and ailing parishioners, as well as prisoners.

Other Puritan Practices

- 1) They believed that their covenant relationship with God included their children.
 - a) They believed that their children did not belong to them; they belonged to God.
 - b) They considered that their children had been entrusted to their care by God.

- c) They were to protect them, raise them, and teach them, training them up in the way that God would have them go.
- 2) John Winthrop pointed out that just as the community was a large family, so the family was a small community.
 - a) They believed that community was to be an orderly one with the parents in undisputed authority.
 - b) Authority, whether spiritual or temporal, invariably began in the home.
 - c) Well-ordered families naturally produce a good order in society.
 - d) Cotton Mather: “Such as families are, such at last the Church and Commonwealth must be.” (p. 182).
- 3) Winthrop understood clearly that to belong to Christ was to belong to one another.
- 4) John Winthrop’s love of his neighbors is exemplary in any age, and his commitment ranks second to none in the annals of this nation’s history.
 - a) His justice was impartial, his wisdom excellently tempered...his courage made him dare to do right...” (p. 185)
 - b) Another historian, of the early nineteenth century, ranks him second only to Washington in terms of stature among the founding fathers.” (p. 185).

Conclusion

- 1) “For Christians truly committed to Jesus Christ in a covenant life which demands all, humor and laughter become two of God’s most precious gifts. The struggle against sin and self is often difficult. When one is angry, or dead tired, or on the verge of self-pity in reaction to a hard word of truth, the grace and mercy of God’s holy humor provide a balm of healing ointment to the soul.” (Marshall and Manuel, p. 188).
- 2) What finally became of the Puritans?
 - a) They had seemed to be prospering in every way—the hard times were behind them, there was plenty of good land and plenty to eat, spacious houses, and they were living in peace with the Indians. Spiritually, for the most part, they were deeply committed, obedient, and fulfilling the terms of the covenant. And God was blessing them beyond all measure...Then, like a fire slowly dying down, the spiritual light began to dim, until, by the beginning of the 1700s, what had been a blazing light of the Gospel of Christ had become only a faint flow from smoldering embers.”
 - i) One generation after the arrival of the first comers, Puritans were generally forgetting where God had brought them from.
 - ii) Faith was not something that could be passed on from generation to generation, or imparted by baptism or the partaking of Holy Communion. In order for faith to come to flower, it must be planted in the soil of gratitude. (p. 213).
 - b) It is also human nature that one generation which has gone through a time of great tribulation will do all in its power to preserve and protect its offspring from the same deprivations.
 - c) After God’s great provisions, there is also the tendency to become self-reliant, believing that prosperity comes from one’s own accomplishments.
 - d) Cotton Mather: “Religion beget prosperity, and the daughter devoured the mother.” (p. 216).

- 3) Another symptom of the general spiritual malaise was the fact that the younger generation was not getting converted.
 - a) The sons were not coming into the same saving relationship with Jesus Christ as the fathers had.
 - b) The Puritans stopped their ears and refused to listen to their ministers, and they ceased to correct and admonish one another and their children, choosing instead, greed, privacy, independence, and idolatry.
 - c) A half-way covenant for half-way committed Christians.

LESSON FIVE

The Christian Foundations of the Colonies

Introduction

- 1) With the dispersion of Bibles, two things occurred:
 - a) The church began to return to Biblical Christianity.
 - b) Society began to be reformed and enjoy civil liberty.
- 2) Restoration of Biblical Church Government.
 - a) The New Testament church government was characterized by three essentials in the original.
 - i) Covenant commitment.
 - ii) In short, love.
 - iii) Each believer must do his share and participate in church activities.
 - b) Plurality of elders.
 - i) The government of the church is the responsibility of the elders.
 - ii) These elders were appointed by God through apostles.
 - c) “Senior” elders, apostles and prophets.
 - i) Strong, decisive leadership is necessary at times in the plurality of elders.
 - ii) Jerusalem had James as the “senior” elder.
 - iii) The church was built upon the foundation of the apostles and prophets with Jesus Christ the chief cornerstone.
 - d) As time passed, and the church backslid, the leadership of the church became more centralized in the hands of “bishops.”
 - i) After many centuries, the dispersion of the Bible produced a revival in Europe and a rejection of the papal centralization of power.
 - ii) Catholic Reformers, the Protestants, sprang up throughout Europe.
 - iii) The Church of England was formed by King Henry VIII, but it was a centralized church government.
- 3) Three distinct church governments evolved.
 - a) Episcopalians (1534)-emphasizing strong apostolic leadership.
 - b) Presbyterians (1558)-emphasizing the role of elders in plurality.
 - c) Congregationalists (1570)-emphasizing covenant participation of all members.
- 4) Each of these movements settled in the American colonies in three major geographical areas.
 - a) The Southern colonies. (Episcopalian)
 - b) The Northern colonies. (Congregational)
 - c) The Middle colonies. (Presbyterian)

The Southern Colonies—Stronghold of Episcopalianism

- 1) Virginia.
 - a) Jamestown was the first permanent settlement in America.

- b) The Virginia Charter of 1606 reveals that part of their reason for coming to America was to propagate the “Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true knowledge and worship of God.” (Beliles, p. 80).
 - c) In 1611, the colonists themselves wrote America’s first civil document that was similar to the Constitution.
 - d) The first representative assembly in America began in a church in Jamestown with the Rev. Bucke leading the Burgesses in prayer that God would guide and sanctify their proceedings to his own glory and the good of the plantation.
- 2) North Carolina—1653.
- a) Quakers and other religious dissenters from Virginia began to settle there in 1653.
 - b) Nine years later obtained a Charter which acknowledged that the settlement was constituted for “...the propagation of the gospel...in the parts of America not yet cultivated and planted...” (Beliles, p. 81).
- 3) South Carolina
- a) The original Charter which established North Carolina as a colony also applied to South Carolina.
 - b) Seven years later their own Fundamental Constitution of Carolina was drawn up by the great Christian philosopher John Locke.
 - c) It required people to:
 - i) Believe that there is a God.
 - ii) In court, recognize Divine justice and human responsibility.
 - iii) Be a church member in order to be a freeman of the colony.
- 4) Georgia.
- a) Dr. Thomas Bray and General James Oglethorpe established a colony in 1731 “...for instructing the Negroes and the poor of this kingdom (England) imprisoned debtor and unemployed), and for other good purposes.” (Beliles, p. 82)
 - b) The original 100 settlers were followed by the Moravians and other persecuted Protestants in 1736.
 - i) They said, “our end in leaving our native country is not to gain riches and honor, but singly this—to live wholly to the glory of God.” (Beliles, p. 82).
 - ii) Oglethorpe’s intention was “to make Georgia a religious colony.”
 - c) John and Charles Wesley and George Whitefield were invited to serve as chaplains, oversee Indian affairs, and to build orphanages.

Northern Colonies—Bastion of Congregationalism

- 1) Massachusetts (1620).
- a) In 1620, it was the desire of the Pilgrims to be “stepping-stones” for those leaving Europe in search of religious and civil liberty.
 - b) The Puritans followed in 1630.
 - i) Intent was to set up a model Church of England in America as an example of the true Church.
 - ii) In the Spring of 1630, 1000 Puritans (which was more than the total inhabitants of the ten-year Plymouth Colony) sailed to America.

- iii) While at sea, John Winthrop wrote “A Model of Christian Charity” which contains their reasons for starting a new colony and the goals they wished to accomplish.
 - (1) Be a “city upon a hill.”
 - (2) President Ronald Reagan often spoke of this vision for America that we would be an example to the world what a Godly nation should be like.
 - c) The Separatists at Plymouth and the Puritans at Boston complemented each other.
 - i) The major Puritan weakness was their holding to the idea of a State Church.
 - ii) Their primary strength was their “spirit of dominion.”
 - (1) They recognized the scriptural mandates requiring Godly rule.
 - (2) They zealously set out to establish that in all aspects of society.
 - iii) The Pilgrims would help leaven the thinking of the Puritans to allow more freedom of conscience and individual liberty.
- 2) The settlement of New England.
 - a) Massachusetts’ Colonies.
 - i) Plymouth (1620)—Pilgrims-Separatists.
 - ii) Bay Colonies (1628, 1629-Charter)—Puritans.
 - b) Connecticut Colonies.
 - i) Connecticut Colony (1636)—Thomas Hooker-Puritan.
 - (1) In 1633 Puritan minister Rev. Thomas Hooker came to the Massachusetts Bay Colony.
 - (2) After observing the governmental workings of the colony, he noticed the intolerance of the Puritans and attempted to correct some of their wrongs.
 - (3) He finally petitioned the Bay Colony leaders and was granted the right to migrate to the Connecticut Valley.
 - (4) In January 1639 the *Fundamental Orders of Connecticut* were adopted as the Constitution of Connecticut.
 - (a) Rev. Hooker formulated this document, “the first written constitution known to history.”
 - (b) This constitution contained many biblical rights and ideas expressed politically, would have a great influence on our nation.
 - ii) In 1637 Puritan minister, John Davenport, led the colonization of the New Haven Colony. These two colonies would later unite to form Connecticut.
 - c) Rhode Island Colonies.
 - i) Providence (1638)—Roger Williams-Separatist.
 - (1) Roger Williams came to the Bay Colony in 1631 as a refugee from King Charles I’s tyranny in England.
 - (a) He had firm convictions regarding liberty of conscience and his outspoken manner brought him into conflict with the intolerant Puritan leaders of the Bay Colony.
 - (b) He was tried and banished from the Massachusetts Bay Colony.
 - (2) In 1636 he purchased some land from the Indians and founded Providence.
 - (a) He believed that the civil power had no jurisdiction over the conscience, and this was reflected in the Laws of Providence and later in the colony of Rhode Island.

- (b) Roger Williams helped to advance the truth that a free and prosperous civil state is dependent upon individuals and a church that are grounded in Biblical truth and at liberty to worship God.
- ii) Newport (1638)—John Clarke-Separatist.
 - (1) In 1638, Rev. John Clarke led a group to found Newport “in the presence of Jehovah” by agreeing to “incorporate ourselves in a Body Politic, and as He shall help us, will submit our persons, lives, and estate unto our Lord Jesus Christ, the King of Kings, the Lord of Lords.” (Beliles, p. 87).
 - (2) In Connecticut and Rhode Island we see that God’s people and God’s Ministers were involved in formulating every aspect of the public affairs of these colonies.
 - (a) We also see the principles of liberty of the Separatists and the spirit of dominion of the Puritans coming together.
 - (b) As a result of this excellent blend, these two colonies were the only ones to remain self-governing all the way up to the American Revolution.
- 3) New England would become a blend of the best of these two movements.
 - a) Puritan mandates and Pilgrim principles of liberty.
 - b) The Separatist influence brought about the gradual dominance of Congregational self-government throughout New England, and also greater liberty for everyone.
 - c) In 1641, Massachusetts adopted the *Body of Liberties*, written by Rev. Nathaniel Ward, which was the first “bill of rights” in history.
- 4) New Hampshire.
 - a) The colonists of Exeter wrote in 1639: “...considering with ourselves the holy will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do, in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such government as shall be, to our best discerning, agreeable to the will of God...” (Beliles, p. 88).
 - b) IN 1680, a civil assembly was convened and a solemn public fast proclaimed and observed to propitiate the favor of Heaven” as they established themselves as a province independent of Massachusetts.

The Middle Colonies—Dominant Area of Presbyterianism.

- 1) New York.
 - a) This colony was originally started as two colonies in 1628—New Amsterdam and New Netherlands—by Rev. Jonas Michaelius and others of the Dutch Reformed Church.
 - b) The first entry in New Amsterdam’s city records (present day New York City) is Rev. John Megapolensis’ prayer opening the court in 1653: “Graciously incline our hearts, that we exercise the power which thou hast given us, to the general good of the community, and to the maintenance of the church, that we may be praised by them that do well, and a terror to evil-doers.”
 - c) In 1665, the legislature passed an act to uphold “...the public worship of God” and instruction of “...the people in the true religion.” (Beliles, p. 88).
- 2) Maryland.

- a) Maryland was started as a “reformed Catholic” colony, but became Protestant within a couple of decades.
 - b) Christianity was made the established faith of the land.
 - c) **In 1649, Maryland’s Toleration Act stated that: “...No persons professing to believe in Jesus Christ should be molested in respect of their religion, or in the free exercise thereof...”**
- 3) Delaware.
- a) New Sweden was established along the Delaware River in 1638.
 - b) Backed by king Gustavus Adolphus who envisioned such a Protestant “planting” in the New World.
 - c) It was settled by Rev. John Campanious and others of the Lutheran Church of Sweden.
- 4) New Jersey.
- a) **An association of church members from New Haven, Connecticut settle New Jersey in order “...to carry on their spiritual and town affairs according to godly government.”**
 - i) Leaders of the Dutch Reformed Church settled much of Eastern New Jersey in 1664.
 - ii) Western New Jersey’s constitution was developed by the Quakers.
 - b) William Penn: “There we lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought in bondage but by their own consent, for we put the power in the people.” (Beliles, p. 90).
 - c) In 1697, the governor made a proclamation “in obedience to the laws of God” to duly execute “...all laws made and provided for the suppression of vice and encouraging of religion and virtue, particularly the observance of the Lord’s day...”
 - d) The motto of New Jersey on their Provincial seal was Proverbs 14:34—“Righteousness exalteth a nation.”
- 5) Pennsylvania.
- a) Founded by Quaker preacher William Penn.
 - b) In 1682, Penn wrote the colony’s Frame of Government to establish “...laws as shall best preserve true Christian and civil liberty in opposition to all unchristian licentious and unjust practices, whereby God may have his due, Caesar his due, and the people their due...”
 - c) Penn recognized Christian character as the basis of good government.
 - i) He states in the Frame of Government of Pennsylvania: “Governments like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments...Let men be good, and the government cannot be bad; if it will be ill, they will cure it...”
 - ii) “Those who will not be governed by God will be ruled by tyrants.”

Conclusion

- 1) A joint statement made by all of the Northern Colonies in the *New England Confederation of 1643* could have been descriptive of all 13 colonies. “We all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel in purity with peace.” (Beliles, p. 91).

- 2) Each of the colonies established civil government that coincided with their view of church government:
 - a) Northern Colonies were self-governing (Democratic).
 - b) Middle Colonies were proprietary governments (which tended to be Aristocratic).
 - c) Southern Colonies were royal provinces ruled by a Governor (Monarchial).
- 3) Elements of all three forms of government are seen in America today:
 - a) Episcopalian or Monarchial elements found in our President and Governors.
 - b) Presbyterian or Aristocratic elements found in our Judges and originally in our U.S. Senators.
 - c) Congregational or Democratic elements found in our U.S. and State Representatives.
- 4) God's providential arrangement in the establishment of the United States of America.
 - a) Episcopalian, Presbyterian and Congregational forms together make Biblical Church government.
 - b) Monarch, Aristocracy and Democracy together make a Biblical civil Republic.

LESSON SIX

State Constitutions, Religious Oaths, and Biblical Law

Introduction

- 1) Charters expressed the goals of the colonies, one of which was to advance the Christian religion.
 - a) Constitutions are governing documents designed to maintain an already established social and civil order
 - b) In comparison to the federal Constitution, how religious were the pre-revolution state constitutions?
- 2) The Federal Constitution makes only passing reference to religious issues.
 - a) First Amendment guaranteeing that no authority either to establish or prohibit the free exercise of religion.
 - b) Prohibiting a religious test for holding office at the federal level.
- 3) Belief that religious issues best handled by the states.
 - a) A study of the state constitutions show that most Americans judged Christianity to be the standard by which civil government should perform its stated purpose.\
 - b) Men who founded states on written constitutions have always resorted to religious sanctions to give practical power to their constitutions and to enforce the laws of the government.

State Constitutions

- 1) The federal government is a creation of the states.
 - a) Powers not delegated to the national government through the Constitution remained with the states, including the subject of religion.
 - b) Religious practices of the states were not affected by the adoption of the federal Constitution.
- 2) Many of the states believed that, as more power was given over to a national government, religious issues were ignored.
 - a) The states took steps to fill the religious vacuum.
 - b) State constitutions rang with religious language and proceeded to build on religious assumptions.
 - c) States did not accept religious neutrality or indifference as a necessary consequence.

Delaware (1776)

- 1) The Delaware constitution established the Christian religion while not elevating “one religious sect” in the “State in preference to another.”
- 2) Separation of church and state maintained by prohibiting a “clergyman or preacher of the gospel from holding any civil office while continuing in the exercise of pastoral functions.

- 3) Revisions to the Delaware constitution were made in 1792.
 - a) Preamble: “Through divine goodness all men have, by nature, the rights of worshipping and serving their Creator according to the dictates of their consciences.”
 - b) The people of Delaware are exhorted “to assemble together for the public worship of the Author of the universe,” although not through compulsion by the state.
 - c) Piety and morality are to be promoted.
 - d) No religious test as a qualification to any office, or public trust, under this State.

New Jersey (1776)

- 1) The New Jersey constitution of 1776 stipulated that “no person shall ever...be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience.”
 - a) Citizen would not be compelled by state law “to attend any place of worship, contrary to his own faith and judgment.
 - b) Neither would he be “obliged to pay tithes, taxes, or any other rates, for the purpose of building or repairing any church or churches, places of worship, or for the maintenance of any minister or ministry.”
- 2) New Jersey’s history of Christian foundations goes back as far as 1683 with the drafting of the “Fundamental Constitution for the Province of East New Jersey.”
 - a) Religious liberty was upheld, and every civil magistrate was required to affirm this by law and swear a binding oath to Jesus Christ.
 - b) Following this requirement we read: “Nor by this article is it intended that any under the notion of liberty shall allow themselves to avow atheism, irreligiousness, or to practice cursing, swearing, drunkenness, profaneness, whoring, adultery, murdering, or any kind of violence...”
 - c) Marriage was defined by “the law of God.”
- 3) General James Oglethorpe conceived a plan to provide a refuge for persecuted Protestants of Europe.
 - a) On June 9, 1732, he was granted a charter by George II to establish a new colony.
 - b) He was motivated primarily from strong Christian principles, which are evident in his denouncement of slavery.
 - c) In London, in 1734, he praised Georgia for its anti-slavery policy: “Slavery, the misfortune, if not the dishonor, of other plantations, is absolutely proscribed. Let avarice defend it as it will, there is an honest reluctance in humanity against buying and selling, and regarding those of our species as our wealth and possessions...The name of slavery is here unheard, and every inhabitant is free from unchosen masters and oppression...Slavery is against the gospel as well as the fundamental law of England. We refused, as trustees, to make a law permitting such a horrid crime.” (DeMar, p. 67).
- 4) Oglethorpe’s words were not heeded.
 - a) Slavery was soon introduced to Georgia.
 - b) In 1750, the law prohibiting slavery was repealed and Georgia became a slave-worked plantation colony like its neighbor, South Carolina.
- 5) The 1777 Constitution retains its essential religious character.

- a) Article VI states that “The representatives shall be chosen out of the residents in each county...and they shall be of the Protestant religion.
- b) Article LVI declares that “All persons whatever shall have the free exercise of their religion; provided it be not repugnant to the peace and safety of the State.”
- c) The Georgia constitution prohibited clergymen from holding seats in the legislature. The 1789 constitution dropped the Protestant requirement.

Maryland (1776)

- 1) Whereas the other colonies were settled by Protestant Christians, Maryland was founded as a Catholic colony.
 - a) English Catholics first settled Maryland in 1634 under the direction of Cecilius Calvert, Lord Baltimore.
 - b) Baltimore’s proprietorship was often challenged and was eventually lost when Maryland became a royal colony in the late seventeenth century.
- 2) Maryland’s civil government was dedicated to defending orthodox Christianity.
 - a) Article XXXIII of its 1776 constitution declares, “All persons professing the Christian religion, are equally entitled to protection in their religious liberty; wherefore no person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice; unless, under colour of religion, any man shall disturb the good order, peace and safety of the State.” (DeMar, p.)
 - b) A general tax was collected “for the support of the Christian religion.”
 - c) Article XXXIV ordered “That no other test or qualification ought to be required...than such oath of support and fidelity to this State...and declaration of a belief in the Christian religion.”

Massachusetts (1780)

- 1) Massachusetts has a long history of advancing and protecting the Christian religion.
 - a) Its constitution of 1780 continues the state’s Christian history by asserting that “It is the right as well as the duty of all men in society, publicly, and at stated seasons, to worship the SUPREME BEING, the great Creator and Preserver of the universe.”
 - b) Qualifications for holding office are, “no person shall be eligible to the office of governor, unless...he shall declare himself to be of the Christian religion.”
- 2) The following oath was also required: “I, _____, do declare, that I believe the Christian religion, and have firm persuasion of its truth.”

New Hampshire (1784)

- 1) New Hampshire became a separate colony from Massachusetts in 1679.
- 2) Because of its Puritan origins it shared the religious views of Massachusetts.
 - a) The constitution recognized that “morality and piety” are “rightly grounded on evangelical principles.”
 - b) State office holders—governor, senators, representatives, and members of Council—were required by law to be of the “protestant religion.”

- 3) New Hampshire's 1792 constitution, drafted after the full ratification of the United States Constitution in 1791, retained all the religious liberties as well as all the religious restrictions of the 1784 constitution.
- 4) The national Constitution did not nullify the religious requirements of the individual states.

North Carolina (1776)

- 1) The first permanent colony was founded about 1653 near Albemarle Sound by settlers from Virginia.
 - a) In 1711 Carolina was divided into North Carolina and South Carolina.
 - b) North Carolina became a royal colony in 1729.
- 2) The 1776 constitution of North Carolina upholds religious freedom.
 - a) Article XIX reads, "All men have a natural and unalienable right to worship God according to the dictates of their own consciences."
 - b) Article XXXII is more specifically Christian in specifying the following qualifications for public officers in the state: "No person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State."
 - c) This provision remained in effect until 1868 when "Protestant" was changed to "Christian."

South Carolina (1778)

- 1) James Underwood, a professor at the University of South Carolina Law School, has stated that South Carolina's constitution includes "provisions that are unconstitutional under the federal constitution. Two provisions:
 - a) "No person shall be eligible to hold office of Governor who denies the existence of the Supreme Being."
 - b) "No person who denies the existence of a Supreme Being shall hold any office under this constitution."
- 2) South Carolina's constitution reflects principles set forth in the 1778 version.
 - a) Article XXXVIII of the 1778 constitution assures that "all persons and religious societies who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated.
 - b) "Christian Protestant religion shall be deemed, and is hereby constituted and declared to be the established religion of this State."
 - c) No person shall, by law, be obliged to pay towards the maintenance and support of a religious worship that he does not freely join in, or has not voluntarily engaged in support."

Pennsylvania (1776)

- 1) William Penn wrote “Charter of Liberties” in 1682, citing the biblical origin of civil government.
 - a) 1 Timothy 1:9-10. The law of God was made for the unrighteous.
 - b) Romans 13:1-5. “This settles the divine right of government beyond exception, and that for two ends. First, to terrify evil doers; secondly, to cherish those that do well.”
- 2) The first legislative act of Pennsylvania announced the following to be the goal of civil government: “Whereas the glory of Almighty God and the good of Mankind, is the reason and end of government, and therefore, government in itself is a venerable Ordinance of God,” therefore, it is the purpose of civil government to “establish such laws as shall best preserve true Christian and Civil Liberty, in opposition of all Unchristian, Licentious, and unjust practices, (Whereby God may have his due, and Caesar his due, and the people their due), from tyranny and oppression...” (DeMar, p. 77).
- 3) A 1705-06 act of the Pennsylvania legislature stated that to serve as a civil magistrate a person had to “also profess to believe in Jesus Christ, the savior of the world,” and take the following oath:
 - a) “And I, _____, profess faith in God the Father and in Jesus Christ his eternal son, the true God, and in the Holy Spirit, one God blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.”
 - b) The constitution of 1776 declares that the legislature shall consist of “persons most noted for wisdom and virtue,” and that every member should subscribe to the following: “I do believe in one God, the Creator and Governor of the universe, the Rewarder of the good and the Punisher of the wicked; and I acknowledge the Scriptures of the Old and New Testaments to be given by divine inspiration.” (DeMar, pp. 73-74).
- 4) The 1790 constitution reaffirms the liberties established in 1776. “No person, who acknowledges the being of God, and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this commonwealth.”
- 5) In the 1892 case of *Holy Trinity Church vs. United States*, the court made a survey of previous court decisions and then stated the basis of law in the state of Pennsylvania: “It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania.”
- 6) Each of the thirteen original state constitutions established Christianity as the state-protected religion.
- 7) Even today all fifty state constitutions express dependence on Almighty God for their preservation.

A Summary of America’s Christian Heritage:

“Throughout its history our governments, national and state, have cooperated with religion and shown friendliness to it. God is invoked in the Declaration of Independence and in practically every state constitution. Sunday, the Christian Sabbath, is universally observed as a day of rest. The sessions of Congress and of the state legislatures are invariably opened with prayer, in Congress by chaplains who are employed by the Federal government. We have chaplains in our armed forces and in our penal institutions. Oaths in courts of law are administered through use

of the Bible. Public officials take an oath of office ending with “so help me God.” Religious institutions are tax exempt throughout the nation.’ Religious institutions are tax exempt throughout the nation. Our pledge of allegiance declares that we are a nation ‘under God.’ Our national motto is ‘In God We Trust’ and is inscribed on our currency and on some of our postage stamps.”

Biblical Law Made a Part of American Law

- 1) Biblical law was the standard the states used to form civil legislation.
 - a) A Supreme Court ruling of the nineteenth century, dealing with a major tenet of Mormon belief, polygamy.
 - i) The Court narrowly defined the legal protections of the First Amendment to exclude polygamy on the grounds that the practice was out of accord with the basic tenets of Christianity.
 - ii) “The organization of a community for the spread and practice of polygamy is, in a measure, a return to barbarism. It is contrary to the spirit of Christianity and the civilization which Christianity has produced in the Western world.”
 - b) In the same year, the Court declared that “Bigamy and polygamy are crimes by the laws of all civilized and Christian countries.”
- 2) Anti-sodomy laws were based on biblical law as were laws regulating marriage.
 - a) Justice Warren Burger writes, “Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards.”
 - b) All fifty states have had anti-sodomy laws on their books.
 - c) Such laws were based on centuries of adherence to English Common Law which was based on the Bible.
- 3) At the turn of the nineteenth century, our nation’s state and federal courts consistently declared that Christianity was the law of the land.
- 4) Much has changed since 1831.
 - a) In 1991 the Pennsylvania Supreme Court overturned the death sentence of a convicted murderer, saying he deserved a new resentencing hearing because the prosecutor quoted the Bible in closing arguments.
 - b) After the fatal beating of a 70-year old woman, the prosecutor stated, “As the Bible says, ‘And the murderer shall be put to death.’”
 - c) It is ironic that the Court ruled against an argument based on its application of the Bible, yet witnesses are required to swear an oath to tell the truth—an oath taken with a hand on the Bible.

LESSON SEVEN

God and the Constitution

Introduction

- 1) The *Articles of Confederation* was our national governing document from 1777-1789.
 - a) Major weaknesses.
 - i) No power to raise money.
 - ii) No power to enforce any of its decisions.
 - iii) A lack of supreme authority to lead—no executive.
 - b) Many were proposing amending the Articles, some men, such as James Madison, George Washington, and Noah Webster felt like a new Constitution needed to be drawn up.
- 2) When delegates arrived in Philadelphia in the spring of 1787, most of them were expecting to amend the *Articles of Confederation*.
- 3) The Virginia delegates were prepared to propose a new form of government.

The Constitutional Convention

- 1) When delegates heard about the reform proposed by Madison and Washington, hesitancy, fear and doubt surfaced.
 - a) They believed that half-measures would be far more acceptable in the eyes of the people.
 - b) Any change this complete was sure to fail.
- 2) Washington urged the convention to “raise a standard” of the best government they could devise and then trust in this fact: “THE EVENT IS IN THE HANDS OF GOD!”
 - a) The framers of the Constitution declared that the forming of that document was a miracle of God.
 - b) Franklin wrote: “Our General Convention...when it formed the new Federal Constitution, was...influenced, guided, and governed by that omnipotent and beneficent Ruler in whom all...live, and move, and have their being.” (Beliles, p. 171).
- 3) James Madison writing to Jefferson in France a few weeks after the Convention.
 - a) “It is impossible to conceive the degree of concord which ultimately prevailed, as less than a miracle.”
 - b) “It is impossible for the man of pious reflection not to perceive in it (the Constitutional Convention) a finger of that Almighty hand...” (Beliles, p. 171).
- 4) George Washington in a letter to his good friend, Governor Jonathan Trumbull of Connecticut: the “adoption of the proposed General Government” disposed him to be of the opinion “that miracles have not ceased.” One could “trace the finger of Providence through those dark and mysterious events, which first induced the States to appoint a general Convention and then led them one after another...into an adoption of the system recommended by that general Convention...” (p. 171).
- 5) When it looked as if the Convention was doomed to rupture, Benjamin Franklin, the oldest of the delegates, asked for permission to speak:

“The small progress we have made after four or five weeks...with each other...is a melancholy proof of the imperfection of the human understanding...In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings?

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, Sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor...Have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance?

I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of man. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the Sacred Writings that ‘except the Lord build the house, they labor in vain that build it (Ps 127:1).’ I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interest; our projects will be confounded and we ourselves shall become a reproach and by word down to future ages.

I therefore beg leave to move that, henceforth, prayers imploring the assistance of Heaven and its blessing on our deliberation be held in this assembly every morning...and that one or more of the clergy of this city be requested to officiate in that service.” (pp. 171-172).

- a) This speech marked the turning point of the Convention.
- b) Breakthroughs followed shortly and within a year the Constitution was ratified by eleven states to establish the first Christian form of government in history.
- 6) The nation as a whole distrusted any national centralization of power.
 - a) The Anti-Federalists emphasized the fallen, carnal nature of man and fought against a national union under the Constitution.
 - b) The Federalists acknowledging the sinful nature of man, emphasized the importance of Christian character, virtue, and morality in the rulers of a nation that delegated certain limited powers under the Constitution. More wisdom, trust and love is required when power is granted beyond the state level.
 - c) In the Constitution’s delicate balance between unity and diversity, the nation and the state can only be preserved by virtuous and knowledgeable representatives elected by virtuous and knowledgeable citizens.
- 7) The Federalists prevailed, but the Anti-Federalist positions were established in the passage of the Bill of Rights.
- 8) Within one month of Washington’s statement five states ratified the Constitution, and six more followed within six more months.
- 9) Prior to the official ratification of the Constitution by the ninth state which was New Hampshire, George Washington summed up the whole era by again referring to the hand of

God: “Should everything proceed as we anticipate, it will be so much beyond anything we had a right to imagine or expect 18 months ago that it will demonstrate the finger of Providence in human affairs greater than any event in history.” (p. 174)

The First Inauguration

- 1) Washington took the oath of office with his hand on a Bible opened to Deuteronomy 28.
 - a) At the end, we added the words, “So help me God” and leaned over and kissed the Bible.
 - b) Every president since Washington has repeated this same appeal to God.
- 2) A portion of Washington’s inaugural address:

“It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, and who presides in the councils of nations...No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency...We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained...” (p. 175).

- 3) Public acknowledgement and adoration of God was universally affirmed and practiced by every aspect of our government in its early years.

Christianity and the Congress

- 1) The first Congress under the Constitution proposed a Bill of Rights on September 25, 1789.
 - a) Foremost of these rights was the freedom of religion in the First Amendment.
 - b) On the same day, Congress also passed the Northwest Ordinance which said that, ‘religious liberty...is the basis whereon these republics, their laws and constitutions are erected’ and that, being necessary to good government, ‘religion, morality and knowledge...shall forever be encouraged’ through the schools.
 - c) Also on that same day, Congress passed a resolution for a National Day of Prayer.
 - i) This resolution was unanimously adopted, and President Washington issued a proclamation for the people of the United States to thank “the great Lord and Ruler of Nations” for enabling us “to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted.”
 - ii) He said it is “the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor.” (p. 175).
- 2) On November 1, 1777, Congress called for a National Day of Thanksgiving and Prayer for the victory at Saratoga.
 - a) The people of the United States were urged to ask “...Jesus Christ mercifully to forgive and blot out our sins” and To prosper the means of religion for the promotion and enlargement of that Kingdom which consisteth in righteousness, peace, and joy in the Holy Ghost.”

- 3) October 18, 1780, Congress again called for a Day of Thanksgiving and Prayer for the discovery of Benedict Arnold's treason plot.
 - a) The people were urged to ask God "...to cause the knowledge of Christianity to spread over all the earth."
- 4) In 1787, Congress urged the people to thank God for providing us "...the light of Gospel truth..." and to ask Him to "...raise up from among our youth men eminent for virtue, learning and piety, to His service in the Church and State; to cause virtue and true religion to flourish;...and to fill the world with His glory."
- 5) In 1854, the House of Representatives passed a Resolution proclaiming that "the great vital element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ..."
- 6) In 1983, President Reagan and Congress proclaimed 1983 as the "Year of the Bible."

Christianity and the Supreme Court

- 1) Both the Congress and the Supreme Court begin with prayer even to this day.
- 2) A crier proclaims these words each day when the Supreme Court officially opens: "Oyez, Oyez, Oyez,...God save the United States and this honorable court!"
- 3) Over the head of the Chief Justices is a carved marble containing a tablet on which are the Ten Commandments.
- 4) In 1892, in *Church of the Holy Trinity v. The United States*, the U.S. Supreme Court declared that:

"Our laws and institutions must necessarily be based upon the teachings of the Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian...This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation...that this is a Christian nation. We are founded to legislate, propagate, and secure Christianity." (p. 178)
- 5) In 1947, the Court said "we are a religious people and our laws presuppose" the existence of God.
- 6) The Court upheld our national motto as constitutional in 1929 as well as paid chaplains in the Legislative branch of government in 1983.

The Founding Fathers Emphasized Christian Faith and Morality

- 1) John Adams in 1798: "Our Constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other."
- 2) Thomas Jefferson.
 - a) Religion is 'deemed in other countries incompatible with good government and yet proved by our experience to be its best support.'
 - b) "The constitutional freedom of religion is the most inalienable and sacred of all human rights."
 - c) "The Bible is the cornerstone of liberty;...students perusal of the sacred volume will make us better citizens."

- 3) James Madison, the Father of the Constitution: “religion...is the basis and foundation of government...Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the Universe.”
- 4) George Washington.
 - a) 1796 Farewell Address: “Of all the dispositions and habits which lead to a political prosperity, religion and morality are indispensable supports.”
 - b) 1797: “Religion and morality are the essential pillars of society.”
- 5) Samuel Adams, Father of the American Revolution:
 - a) “To change any age in which we live we must simply study and practice the exalted virtues of the Christian system.”
 - b) While the people are virtuous, they cannot be subdued; but when once they lose their virtue they will be ready to surrender their liberties to the first external or internal invader...If virtue and knowledge are diffused among the people, they will never be enslaved. This will be their great Security.”
- 6) Abraham Lincoln: “The only assurance of our nation’s safety is to lay our foundation in morality and religion.”
- 7) Patrick Henry: “It can not be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not on religions but on the gospel of Jesus Christ! For this very reason peoples of other faiths have been afforded asylum, prosperity, and freedom of worship here.”
- 8) The final recognition of Christianity in the Constitution is found in Article 7: “...in the year of our Lord 1787.”

The First Amendment

- 1) Background on the relationship between the Church and the State.
 - a) The colonists had a dread of a State Religion.
 - b) They had suffered too much not to dread the abuses of authority resulting from religious bigotry, intolerance, and persecution.
 - c) They were concerned about the interference of Congress in religious concerns.
- 2) Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof
 - a) Two aspects of the religious part of the First Amendment
 - i) The Establishment Clause.
 - ii) The Free Exercise Clause.
 - b) The prohibition of a national religious establishment is not an indifference to religion in general.
- 3) Our founders’ definition of “separation of church and state” was far different from the present way it is interpreted by the courts and the secularists.
- 4) Thomas Jefferson has been credited as being the one who pushed for separation of church and state.
 - a) He believed the freedom of religion should be determined by the states.
 - b) In a 1808 letter, Jefferson wrote: “I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their

doctrines, discipline, or exercises...It must then rest with the states as far as it can be in any human authority.” (p. 183).

- c) Jefferson never promoted the concept of a secular state.
 - i) While serving in the Virginia House of Burgesses he was the one who personally introduced a resolution for a Day of Fasting and Prayer in 1774.
 - ii) While President, he chaired the school board for the District of Columbia and authored its plan of education using the Bible and Watt’s Hymnal as reading texts.
 - iii) When he established the University of Virginia, he encouraged the teaching of religion and set apart space in the Rotunda for chapel services.
 - iv) He also praised the use of the local courthouse in his home town for religious services.
- 5) Harvey Cox, of Harvard University, pointed out that secularism is a religion and a very intolerant one at that.
 - a) It does not concede that any other religious perspective can be promoted in public, and it calls upon the government to enforce its beliefs.
 - b) “Pluralism” today, although a Christian idea originally, now claims to protect the freedom of all religions; there is one religion which does not have free exercise—Christianity.
- 6) In 1952, Justice William O. Douglas wrote for the Supreme Court that “we find no constitutional requirement...for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.
- 7) In 1984, the Supreme Court made a surprising statement in *Lynch v. Donnelly*:

“The Constitution does not require complete separation of church and state; it affirmatively mandates accommodation, not mere tolerance, of all religions, and forbids hostility toward any...Anything less would require the ‘callous indifference’ we have said was never intended by the Establishment Clause...Indeed, we have observed such hostility would bring us into ‘war with our national tradition as embodied in the First Amendment’s guarantee of the free exercise of religion.” (p. 184)
- 8) Freedom of religion does not mean “freedom from religion.

LESSON EIGHT

Christian Influence in American Education

Introduction

- 1) One of the most useful tools in the quest for power is the educational system.
 - a) Whoever controls the educational system will set the goals for the nation, establish its religious values, and ultimately control the future.
 - b) Historically, education has been the primary means of cultural transformation.
- 2) Christian educators learned how important education was for advancing Christian civilization.
 - a) The Reformation of the sixteenth century stressed the reclamation of all of life, with education as an essential transforming force.
 - b) Martin Luther in Germany and John Calvin in Geneva, Switzerland, did much to advance education as they worked to apply the Bible to every area of life.
- 3) The first acts performed in the New World was the establishment of schools and colleges.
 - a) The Virginia colony was the first to charter a college at Henrico, Virginia, in 1691, nineteen years before Harvard.
 - i) Like all colonial colleges, Henricus College was designed around the precepts of the Christian faith.
 - ii) The New England colonial colleges were designed to further the gospel of Christ in all disciplines.
 - b) The founders of these early educational institutions understood the relationship between a sound education based upon biblical absolutes and the future of the nation.
 - c) Putting the Bible in the hands of the people was an essential step toward religious and political freedom.
- 4) Whoever controls the educational system will set the goals for the nation, establish its religious values, and ultimately control the future.
 - a) Education has been the primary means of cultural transformation.
- 5) The Biblical principles upon which America was birthed were passed on to succeeding generations through education in the home, church, and school.
 - a) Christian education assured a foundation of liberty.
 - b) Our Founders understood that tyranny and bondage would result from ignorance of the truth.
 - c) Benjamin Franklin: “A nation of well informed men who have been taught to know and prize the rights which God has given them cannot be enslaved. It is in the region of ignorance that tyranny begins.” (Beliles, p. 93).
- 6) The Reformation of the sixteenth century stressed the reclamation of all of life, with education as an essential transforming force.
 - a) The Reformers believed to advance education, the Bible had to be applied to every area of life.
 - b) For the Reformers, the outgrowth of the gospel included the redemption of all of life, not just the salvation of the soul.

- 7) The Protestant rebellion against Rome had arisen in part as a result of Biblical study and interpretation.
 - a) If the Reform movement was to survive and flourish, there had to be widespread Biblical literacy at all levels of society.
 - b) The Bible was to be the moral and spiritual authority in every man's life.
 - c) Intimate knowledge of the Bible was imperative if a new Protestant social order were to take root.

The Colonists Quest for Education

- 1) The colonists brought with them a tradition of Biblical scholarship and the fruition of the Reformation—the Scriptures in English.
 - a) Because of their sincere desire to teach their children to read the Scriptures they established schools.
 - b) Their colleges were the culmination of the need for an enlightened ministry.
- 2) Biblical Scholarship is the ability to reason from Biblical principles and relate it to all of life.
- 3) Even non-Christians were trained to hold a Biblical worldview.
 - a) Gary DeMar: “A world view is simply the way you look at yourself and the world around you. It includes your beliefs about God, yourself, your neighbors, your family, civil government, art, music, history, morality, education, business, economics, and all other areas of life.” (p. 94).
 - b) Another writer: “Your world view, of course, is how you view the world. It is the set of presuppositions—that which is believed beforehand—which underlies all of our decisions and actions. These presuppositions (our world view) determine our thinking patterns, which in turn influence our actions...Our world view may be conscious or unconscious, but it determines our destiny and the destiny of the society we live in.” (p. 94).
- 4) The founders of the early educational institutions in the colonies understood the relationship between a sound education based upon biblical absolutes and the future of the nation.
 - a) Putting the Bible in the hands of the people was an essential step toward religious and political freedom.
 - b) From the beginning the expressed purpose of colonial education had been to preserve society against barbarism.
- 5) At the time of the Declaration of Independence the quality of education had enabled the colonies to achieve a degree of literacy from ‘70% to virtually 100%. (p. 95).
- 6) Dr. Lawrence A. Cremin in his study of American Education from 1607 to 1789, credits the high quality of American education to the Bible, ‘the single most important cultural influence in the lives of Anglo-Americans.’ (p. 95).
- 7) Abraham Lincoln: “the philosophy of the school room in one generation will be the philosophy of government in the next.” (p. 95).
- 8) Christian philosophy liberates.
 - a) In order to liberate our nation, individuals must be liberated first.
 - b) True education is the primary means of imparting a Christian philosophy of life, and hence in bringing liberty to our nation.
- 9) Education should deal primarily with the inward man—the development of character.

Education in Early America

Home Education

- 1) For the first 150-200 years America's Education was primarily centered in the home.
 - a) Parents saw it their responsibility to educate their children, not the government.
 - b) Parents desired to see that their children were able to read the Bible.
- 2) First school.
 - a) The Boston Latin School was the first school established in American outside the home in 1636.
 - b) The desire to educate every individual accompanied the Pilgrims, Puritans, Quakers, and most others who came to settle America.
- 3) First Common Schools.
 - a) The Old Deluder Law of 1647 established the first free common schools in America.
 - b) "In 1647 the legislature of Massachusetts enacted a law with the following preamble: 'It being one chief purpose of that old deluder, Satan, to keep men from the knowledge of the Scriptures,' it was therefore ordered that every township containing fifty families or householders should set up a school in which children might be taught to read and write, and that every township containing one hundred families or householders should set up a school in which boys might be fitted for entering Harvard College." (p. 104).
 - c) There were no public schools in the South until 1730 and only five by 1776.
- 4) The home was still where the majority of Colonial Americans were educated even up through the Revolution.
- 5) Noah Webster was considered the Founding Father of American Scholarship and Education.
 - a) *American Dictionary of the English language*.
 - b) Webster: "In my view, the Christian religion is the most important and one of the first things in which all children, under a free government ought to be instructed...No truth is more evident to my mind than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people." (p. 106).
 - c) In 1783, Webster wrote his famous "Blue-backed Speller."
 - d) Webster was also the first person to publicly promote the idea of a constitutional convention.
- 6) Rev. William Holmes McGuffey.
 - a) Authored the *McGuffey Readers*.
 - b) He became known as "The Schoolmaster of the Nation."
 - c) His books were designed to "fit the child's education to the child's world" and to build character as well as vocabulary.
 - d) An investigation of McGuffey's Readers reflect three dominant images of God: God is creator, preserver, and governor.

American Christian Universities

- 1) The universities of America were established by the Christian community.

- a) One hundred and six of the first one hundred and eight colleges in America were founded on the Christian faith.
 - b) College presidents were almost always clergymen until around 1900.
 - c) The first universities, which were really seminaries, were started for the central purpose of perpetuating a learned clergy.
- 2) Harvard, established in 1638, was our first university.
- a) Rev. John Harvard founded Harvard University.
 - i) “For Christ and the Church” is its official motto.
 - ii) Then of its twelve presidents up to the Revolution were clergymen.
 - b) The following report published in 1643 reveals the purpose for it’s establishment:

“After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear’d convenient places for Gods worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to Posterity, dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.” (p. 109)
- 3) College of William and Mary
- a) Rev. James Blair received its Charter: “to the end that the Church of Virginia may be furnished with a seminary of ministers of the gospel, and...that the Christian faith may be propagated...to the glory of God...” (p. 111).
 - b) All presidents and professors were originally clergymen who taught the students and the Episcopal catechism.
- 4) Yale University.
- a) Idea started with Rev. John Davenport in 1652.
 - i) An official Charter was issued in 1701: “...for the liberal and religious education of suitable youth...to propagate in this wilderness, the blessed reformed Protestant religion...” (p. 111).
 - ii) Every president was a clergyman until 1898.
 - b) *Yale’s Rules* were modeled after Harvard’s: “Seeing God is the giver of all wisdom, every scholar, besides private or secret prayer, where all we are bound to ask wisdom, shall be present morning and evening at public prayer in the hall at the accustomed hour...” (p. 111).
- 5) Princeton University.
- a) Founded by Presbyterians, wh called it the “log College.”
 - i) It was not officially chartered until 1746.
 - ii) Rev. Jonathan Dickinson became its first president, “Cursed be all that learning that is contrary to the cross of Christ.”
 - b) Every president was a clergyman until 1902.
 - c) The official motto is: “Under God’s Power She Flourishes.”
- 6) Rutgers University
- a) The Dutch Reformed Church, through the efforts of Rev. Theodore Frelinghuysen, established “Queen’s College,” for the education of youth in the learned languages, liberal and useful arts and sciences, and especially in divinity, preparing them for the ministry and other good offices.
 - b) Official motto: “Son of Righteousness, Shine upon the West also.” (p. 111)

Conclusion

- 1) Every civil government is based upon some religion or philosophy of life.
 - a) Education in a nation will propagate the religion of their nation.
 - b) In America the foundational religion was Christianity.
 - c) Our liberty, growth, and prosperity was the result of a Biblical philosophy of life.
 - d) Our continued freedom and success is dependent upon our educating the youth of America to the principles of the Christian religion.
- 2) How we educate our youth has immeasurable consequences for the future of our nation.
Samuel Adams said:

“Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age, by impressing the minds of men with the importance of educating their little boys and girls, of inculcating in the minds of youth the fear and love of the Deity and universal philanthropy, and, in subordination to these great principles, the love of their country; of instructing them in the art of self-government of societies, great or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system...”
(p. 113).

(From DeMar, p. 101)

<i>Date</i>	<i>College</i>	<i>Colony</i>	<i>Affiliation</i>
1636	Harvard	Massachusetts	Puritan
1693	William and Mary	Virginia	Anglican
1701	Yale	Connecticut	Congregational
1746	Princeton	New Jersey	Presbyterian
1754	King's College (Columbia)	New York	Anglican
1764	Brown	Rhode Island	Baptist
1766	Rutgers	New Jersey	Dutch Reformed
1769	Dartmouth	New Hampshire	Congregational

Ivy League Schools

(Handout)

LESSON NINE

The Role of the Church and Clergy in the Cultivation of Liberty

(The American Christian Revolution)

Introduction

- 1) David Gregg describes The Role of the Church in a Christian nation: “The people made the laws, and the churches made the people.” (Beliles, p. 115)
 - a) The role of the church is not to directly hold the power to make civil laws.
 - b) The influence of the church on government is not by positional power, but by the influential power of its teachings.
- 2) French political philosopher, Alexis de Tocqueville, came to the United States in the 1830s in search of her greatness.

“On my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things.” (Beliles, p. 115)

“I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good and if America ever ceases to be good, America will cease to be great.” (p. 116).

- 3) One could surmise that Tocqueville says that our civil government will not work without the people being virtuous, which is the product of the religious influence of the church.
- 4) Ministers were involved in every aspect of the public affairs of America.
 - a) They colonized and formed many of our states.
 - b) They wrote our laws and constitutions.
 - c) They served as judges and lawyers.
 - d) They established schools and universities.
 - e) They participated directly in civil government.
- 5) Ignorance of God’s Word was the primary cause of the religious and civil tyranny of the Dark Ages.
- 6) In an election sermon of 1742, Nathaniel Appleton preaching before the governor of Massachusetts:

“As for you my Fathers and Brethren in the Ministry...surely it concerns us to be ready Scribes, well instructed in the Law of our God, and in the Gospel of his Son...Surely then, it is absolutely necessary for Ministers to be well acquainted with the holy Scriptures. Not only to have some

certain Portions of Scripture by rote, to use upon all Occasions, but to understand the Meaning of Scripture, and to be able to give the Meaning of it to others—And it was a Concern for a learned as well as godly Ministry, that stirred up such an early Care in our Father, to encourage Schools, and to erect a College, which has now for a Century of Year, conferred academical Honour upon the learned Youth, that have been trained up in it. God forbid, that an ignorant, and unlearned Ministry should ever rise up in this Land, especially a Ministry that should be ignorant of the Holy Scriptures; or that should think or speak disparagingly of them, or that should insinuate the Uselessness of them to unconverted Men;...and no less dangerous is it to insinuate, as if the Bible was not very necessary for the Saints, by Reason of their having the Spirit to enlighten and direct them...Accordingly we who are the Ministers of Christ, and have the glorious Gospel committed to our Trust, should be upon the Watch-Tower, to spy out every Thing of such a dangerous Tendency, that we may give seasonable warnings thereof.” (Beliles, pp. 116-117).

Pastors in Public Affairs in the 1600s

- 1) 1619—Clergy serving in Virginia’s First General Assembly.
- 2) 1620—John Robinson shaping the Mayflower Compact.
- 3) 1636—John Cotton starting the first public schools.
- 4) 1636—Roger Williams and John Clarke founding the state of Rhode Island.
- 5) 1639—Thomas Hooker and John Davenport founding the state of Connecticut and writing the first Constitution.
- 6) 1638—John Harvard founding the first University.
- 7) 1641—Nathaniel Ward writing the Massachusetts Body of Liberties.
- 8) 1681—William Penn founding Pennsylvania and writing its Frame of Government.

Significant Preachers Who Cultivated Liberty in the 1700s:

- 1) 1704—John Wise, Father of American Independence
 - a) Wrote *The Law of Nature in Government*.
 - b) Contained such important ideas that it was reprinted and studied by our Founders in 1772.
 - c) Cited as legal authority by the Massachusetts Supreme Court.
 - d) Sections of this work appear word for word in the Declaration of Independence.
- 2) 1744—Elisha Williams, First Militant Clergyman.
 - a) Significant force during the First Great Awakening.
 - i) Served as a schoolteacher, a state representative, President of Yale University, a judge and an ambassador.
 - ii) A disciple of George Whitefield’s.
 - b) Became chaplain of the New England forces in the French and Indian War.
 - c) In 1744, he wrote *The Essential Rights and Liberties of Protestants*, which was one of the clearest and fullest explanations of the principles of equality, liberty and property.
- 3) Samuel Davies, Ambassador from the South.
 - a) Desired to see the Kingdom of God come “on earth as it is in heaven.”
 - b) Became a lawyer, an ambassador to England.
 - c) President of Princeton.

- d) The boldness, eloquence and ideas of Davies had a great impact upon the life of his neighbor in Virginia, Patrick Henry.
- 4) Jonathan Mayhew—"Father of Civil Liberty"
 - a) He was the first clergyman to begin preaching resistance to England's tyranny in 1750.
 - b) In his *Discourse Concerning Unlimited Submission*, Mayhew, said,

"Although there be a sense...in which Christ's kingdom is not of this world, his inspired apostles have, nevertheless, laid down some general principles concerning the office of civil rulers, and the duty of subjects...It is the duty of all Christian people to inform themselves what it is which their religion teaches concerning that subjection which they owe to the higher powers." (p. 118).
- 5) 1776—Rev. John Witherspoon—Signer of the Declaration of Independence.
 - a) Served as a Minister, as President of Princeton College, as a signer of the Declaration of Independence, and on over 100 committees in Congress during our struggle for independence.
 - b) Said to have had more influence on the monetary policies found in the Constitution than any other man.
 - c) As President of Princeton, he trained:
 - i) James Madison.
 - ii) 1 vice president.
 - iii) 3 Supreme Court justices.
 - iv) 10 Cabinet members.
 - v) 12 governors.
 - vi) 60 Congressmen (21 Senators and 39 Congressmen).
 - vii) Many members of the Constitutional Convention and many state congressmen.
- 6) Abraham Baldwin & Hugh Williamson—Delegates at the Constitutional Convention.
 - a) Abraham Baldwin.
 - i) A lawyer, a chaplain in the war, a member of the Georgia legislature, and a member of the Continental Congress before becoming Georgia's delegate to the Convention.
 - ii) He was elected to the U.S. House of Representatives and the U.S. Senate.
 - iii) Also founded the University of Georgia.
 - b) Hugh Williamson was a licensed preacher of the Presbyterian Church who conducted church services.

Clergy in Public Affairs in the 19th and 20th Centuries

- 1) Charles Finney led the fight against slavery.
- 2) Lyman Beecher and D.L. Moody and Billy Sunday against alcohol use and for women's rights.
- 3) Others helped to build hospitals and other charitable organizations such as the Salvation Army and the Red Cross.
- 4) U.S. President James Garfield was a lay preacher before seeking public office.
- 5) Martin Luther King against discrimination.
- 6) Jerry Falwell against abortion and pornography.
- 7) Pat Robertson and Jesse Jackson were clergymen who ran for President of the United States.

- 8) Clergy in the Old Testament who became politically active.
 - a) Samuel, Jeremiah, Ezekiel, Zechariah and Ezra.
 - b) They were clergymen who became statesmen and social reformers, or in Biblical terms, Prophets.
 - c) Sought public office: Joseph, Daniel, Esther, Mordecai, Moses, Samuel, and Erastus.

How the Clergy Disciplined the Nation in Principles of Liberty

- 1) The Colonial pastors used every opportunity to educate the people in the principles of liberty.
 - a) The Weekday Lecture.
 - b) The Election Sermon.
 - i) An annual event begun in 1633 in Massachusetts.
 - (1) They were their political textbooks.
 - (2) The clergy were generally consulted by the civil authorities on election days and other special occasions; some advice was enacted into laws.
 - ii) These election sermons were preached in America for about 250 years (into the 1870s).
 - c) Special Artillery Sermon—these were periodic addresses given to the military on such topics as “a defensive war in a just cause is sinless” and the sin of cowardice.
 - d) Special Fast, Thanksgiving, and Anniversary Sermons—sermons preached in observance of victories, calamities, and special events.
- 2) The pulpits produced the American Revolution.
 - a) Rev. Jacob Troute preached to Washington and his troops on the eve of the Battle of Brandywine.
 - b) “They That Take the Sword Shall Perish by the Sword.”
 - i) “My friends, I urge you to fight, by the galling memories of British wrong.”
 - ii) But I know you are strong in the might of the Lord. You will march forth to battle tomorrow with light hearts and determined spirits, though the solemn duty—the duty of avenging the dead.
 - iii) “You have taken the sword, but not in the spirit of wrong or revenge. You have taken the sword for your homes, for your wives and your little ones. You have taken the sword for truth, justice and right, and to you the promise is, be of good cheer, for your foes have taken the sword in defiance of all that men hold dear, in blasphemy of God; they shall perish by the sword.” (p. 125)

The American Christian Revolution

- 1) Without the Great Awakening (1740-1760) there would have been no American Revolution (1760-1790).
 - a) The ideas, the motivation, the Biblical worldview, and the great virtuous statesmanship seen in the Founder’s Era were all birthed in this great revival led by Jonathan Edwards and George Whitefield.
 - b) The Godly environment of the Awakening deeply affected and helped prepare young men, such as George Washington, Samuel Adams, Thomas Jefferson and others, during this period of time.

- 2) During this Great Awakening the Spirit of God swept mightily throughout the colonies.
 - a) The numbers of people in the churches more than doubled.
 - b) Whole towns were literally converted to Christ.
- 3) Many new revivalist universities were established to cultivate and propagate seeds of liberty and raise up a learned clergy.
 - a) The clergy trained at these universities helped to spread Biblical principles to all the colonies.
 - b) They continued to cultivate the Christian ideas of Liberty up to the Revolution.
- 4) Samuel Adams—Father of the American Revolution.
 - a) He understood the conflict between the colonies and England was more than an economic or political struggle.
 - b) He recognized that the British government had violated the colonists’ rights a men, Christians, and subjects.
 - c) He understood that the ideas of liberty would have to be dispersed throughout the colonies.
 - i) He desired that the colonies to be united “not by external bonds, but by the vital force of distinctive ideas and principles.”
 - ii) This unity of ideas and principles helped to promote union among the colonists.
 - d) The common ideas sown within the colonies by Samuel Adams and many other Christian thinking men resulted in the external union of the colonies into the United States of America.
 - e) Samuel Adams understood that the principles necessary for changing a society are discovered through “...the study and practice of the exalted virtues of the Christian system.” (p. 129).
- 5) American Christian ideas lead to American Christian Unity
 - a) England violated the colonists’ right to have a voice in laws that were imposed upon them.
 - i) The Stamp Act in 1765.
 - ii) The Townsend Act in 1767.
 - iii) The Tea Act in 1773.
 - b) Response to “taxation without representation.”
 - i) The Boston Tea Party.
 - (1) When a shipload of tea was brought into Boston Harbor, the colonists blocked the unloading of the tea.
 - (a) They decided to accept the tea, but they didn’t have to drink it.
 - (b) By accepting the shipment they were agreeing to pay for it, but they would make a radical sacrifice in order to protest this injustice before the eyes of the world.
 - (2) This confrontation brought about much unity throughout the colonies, and brought the first proposal for a Continental Congress.
 - ii) Boston Port Bill.
 - (1) England, embarrassed by the Boston Tea Party, passed the Boston Bill which was intended to shut down all commerce on June 1st and starve the townspeople into submission.
 - (2) The colonies began to respond.

- (a) Three colonies called for days of fasting and prayer.
 - (b) The colonies responded in material support as well, not by governmental decree, but more significantly, by individual action.
 - (c) The voluntary aid that came to Boston during the Port Bill and other instances throughout the war were primarily due to the leadership of the clergy.
 - (d) The clergy were also a motivating force behind the organization of militia for military defense.
- (3) Out of the diversity of all the colonies, a deep Christian unity was being revealed on a national level for the first time.
- (a) The greatest miracle of the Revolution: Unity out of Diversity.
 - (b) *E Pluribus Unum* (“one from the many”) became a significant motto.
- 6) Further evidence of national unity and union is found in the call for a Continental Congress to convene for the first time on September 5, 1774.
- a) The proceedings of the Assembly were introduced by religious observances and devout supplications to the throne of grace, for the inspiration of wisdom and the spirit of good counsels.
 - b) The first act of the first session was to pass a resolution that a minister would open the next day’s session with prayer.
 - c) The prayer was prayed fervently for America, for Congress, for the Province of Massachusetts Bay, and especially for the town of Boston.
- 7) The primary force or catalyst to the miracle of unity and mutual support among the colonies were the preachers of the era.
- 8) On December 6, 1774, the Provincial Congress of Massachusetts under the leadership of John Hancock, issued this statement:

“When we contemplate the friendship and assistance our ancestors—the first settlers of this Province—received from the pious Pastors of the Churches of Christ, . . . we cannot but acknowledge the goodness of Heaven in constantly supplying us with preachers of the Gospel whose concern has been the temporal and spiritual happiness of this people; In a day like this, . . . we cannot but place great hopes in an Order of Men, who have ever distinguished themselves in their country’s cause, and do therefore recommend to the Ministers of the Gospel . . . that they assist us in avoiding that dreadful slavery with which we are now threatened by advising the people of their several congregations . . .” (p. 136).

Clergymen in the Revolutionary War

- 1) The Mecklenburg Declaration.
 - a) When the word of the Lexington battle reach a convention of delegates in North Carolina, they declared their independence from England.
 - b) The first to declare independence were the Scotch-Irish Presbyterians in Mecklenburg County, North Carolina.
 - c) Over a year from the Declaration of Independence, these Presbyterians—many of them preachers—wrote:

“Resolved, That we do hereby declare ourselves a free and independent people, are, and of a right ought to be, a sovereign and self-governing Association, under the control of no power, other than that of our God and the General Government of the Congress; to the maintenance of which independence, we solemnly pledge to each other, our mutual cooperation, our lives, our fortunes, and our most sacred honor.” (p. 141).

- 2) Continental Congress Calls for a Day of Fasting and Prayer.
 - a) ON June 12, 1775, England declared that the Colonies would not be put under martial law.
 - b) The Christian Continental Congress recommended to Christians of all denominations to assemble for public...Humiliation, Fasting and Prayer” on the 20th of July.
 - c) Elsewhere, on that day, Rev. David Jones preached one of the day’s most eloquent sermons entitled, *Defensive War in a Just Cause Sinless*
 - i) In an appeal to the history of Israel, he noted that “when vice and immorality became prevalent; when they forsook and rebelled against their God, (then) they lost their martial spirit.”
 - ii) Then the nation experienced revival under the leadership of Nehemiah who stirred the people to arm themselves with these words: “Be not ye afraid of them: Remember the Lord, which is great and terrible, and fight for the brethren, your sons and your daughters, your wives and your houses!” (p. 142)
 - d) Rev Jones—when to use force against a tyrant.

“The reason why a defensive war seems so awful to good people, is, they esteem it to be some kind of murder: but this is a very great mistake; for it is no more murder than a legal process against a criminal. The end is the same, the mode is different. In some cases it is the only mode left to obtain justice. And surely that religion is not from Heaven, which is against justice on earth. Remember all men are not converted; if they were, there could be no necessity of war in any sense. For, says the Scripture, ‘they shall not hurt nor destroy.’ But, remember, this is when the earth shall be filled with the knowledge of the Lord. Alas! This is not the case now; for darkness, gloomy darkness, prevails throughout the kingdoms of this world. Oh! That the kingdom of Jesus was come, when we should have occasion to learn war no more.” (p. 142).

- 3) Patrick Henry, “...Gentlement may cry, ‘Peace! Peace!’—but there is no peace...Is life so dear, and peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!” (p. 143).
- 4) Colonial clergy became known as “the Black Regiment” in reference to their wearing of pulpit gowns on the battlefield.
- 5) Peter Muhlenberg
 - a) In 1775, at the close of his sermon, he concluded a sermon with the words of Scripture: “there is a time for all things—a time to preach and a time to pray;’ but those times, he said, had passed away; and then, in a voice that sounded like a trumpet-blast through the church, he exclaimed: ‘There is a time to fight, and that time has now come.’ Then laying aside his sacerdotal gown, he stood before his flock in the full uniform of a Virginia colonel. He ordered the drums to be beaten at the church door for recruits; and

almost the entire male audience, capable of bearing arms, joined his standard. Nearly three hundred men enlisted under his banner on that day.” (p. 145)

b) Peter Muhlenberg became one of Washington’s primary Brigadier Generals in the Continental Army.

6) J. Wingate Thornton declared in his book *The Pulpit of the American Revolution*:

“Thus it is manifest, in the spirit of our history, in our annals, and by the general voice of the fathers of the republic, that, in a very great degree,—to the pulpit, the Puritan pulpit, we owe the moral force which won our independence.” (p. 145).

LESSON TEN

God's Providence in the Defense of Christian Liberty

Introduction

- 1) In this lesson we will see the Christian Character of the Continental Congress and the Continental Army as well as witness how God providentially protected the Continental Army on numerous occasions.
- 2) God was more than just supporting Christian individuals in the war; He was supporting the entire cause of liberty.
- 3) Congress sought legal redress to be reconciled with England for 14 months even after war had begun.
 - a) It was not until December of 1775, when King George rejected their petitions and declared them all rebels and enemies, that they realized their lives, liberty and property were no longer protected by the English government.
 - b) This meant they needed to establish their own government to protect their lives and liberty.

The Declaration of Independence

- 1) The Declaration of Independence states that, “he (the King) has abdicated Government here, by declaring us out of his Protection and waging War against us.” (p. 147).
- 2) During the first days of July in 1776, the Continental Congress was considering one of the most historical events of all time—the declaration by thirteen colonies to become the new nation of the United States of America.
 - a. John Hancock, with his bold signature, said, “His majesty can now read my name without glasses. And he can also double the price on my head.
 - i. We must be unanimous; there must be no pulling different ways; we must all hang together.
 - ii. Benjamin Franklin: “Yes, we must indeed all hang together, or most assuredly we shall all hang separately.” (p. 148).
 - b. Samuel Adams: “we have this day restored the Sovereign to Whom alone men ought to be obedient. He reigns in heaven and...from the rising to the setting sun, may His kingdom come.”
 - c. These men saw in the establishment of America the first truly Christian nation in history.
- 3) John Adams: “It is the will of Heaven that the two countries should be sundered for ever; it may be the will of Heaven that America shall suffer calamities still more wasting and distresses yet more dreadful. If this is to be the case, the furnace of affliction produces refinement in states as well as individuals; but I submit all my hopes and fears to an overruling Providence, in which, unfashionable as the faith may be, I firmly believe.” (p. 149).

- 4) John Hancock: “Let us humbly commit our righteous cause to the great Lord of the Universe...Let us joyfully leave our concerns in the hands of Him who raises up and puts down the empires and kingdoms of the earth as He pleases.” (p. 149).
- 5) Most of the revisions of Jefferson’s original work had to do with the Lord.
 - a. “they are endowed by their Creator with certain unalienable rights.”
 - b. “appealing to the Supreme Judge of the World, for the rectitude of our intentions.”
 - c. “with a firm reliance on the protection of divine Providence.”
- 6) The American Revolution was a revolution of ideas long before it was a revolution of war.

Other Governmental Christian Symbols

- 1) The Seal of the United States is a symbol of our nation’s sovereignty.
 - a) Franklin’s description of his proposal for the seal: “Moses standing on the shore, and extending his hand over the sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open chariot, a crown on his head and a sword in his hand. Rays from a pillar of fire in the clouds reaching to Moses, to express that he acts by command of the Deity. Motto: Rebellion to tyrants is obedience to God.” (p. 151).
 - b) Jefferson proposed that one side of the seal be “the children of Israel in the wilderness, led by a cloud by day, and a pillar of fire by night.” (p. 151).
 - c) Following is a description of the reverse side given in a Department of State bulletin which was taken from the *Journals of Congress*: “Reverse. A pyramid unfinished—of 13 layers of stone. In the zenith, an eye of Divine Providence, surrounded with a glory proper. Over the eye these words, ‘Annuit Coeptis’ (Latin words that mean ‘He [God] has blessed our undertakings.’ On the base of the pyramid the numerical letters MDCCLXXVI. And underneath, the following motto, ‘Novus Ordo Seclorum.’ (Latin for ‘A new Order of the Ages’)
- 2) Chaplains Appointed.
 - a) One of the first acts of the American Congress after declaring Independence was to appoint Chaplains to open the daily meetings of Congress in prayer.
 - b) Congress also ordered that chaplains be provided for the Continental Army and for the various hospitals and that they be paid at the rank of Colonel.
- 3) Days of Fasting and Prayer.
 - a) Throughout the war with Britain, the American Congress frequently declared Days of fasting and Prayer to beseech God for His aid and assistance in their struggle for freedom.
 - i) They also declared Days of Thanksgiving to acknowledge the Hand of God after victories in battle and other significant events.
 - ii) To date, our Congress has declared about 200 National Days of Prayer and Fasting.
 - b) National Day of Prayer.
 - i) Signed by President Truman.
 - ii) President Reagan made it permanent.
 - iii) President Obama opted to not have a service in the White House this year (2009)
- 4) The American Congress resolved to import 20,000 Bibles on September 11, 1777, which is another indication of the importance our founding fathers placed on the Christian faith.

The Providence of God During the Revolutionary War

- 1) Valley Forge.
 - a) Most historians agree that the reason for the Americans perseverance at Valley Forge can be attributed to their love of liberty and to their General George Washing, and his amazing quality of leadership.
 - i) It was Washington's character, which had been developed by his Christian faith, that sustained his army at Valley Forge.
 - ii) On May 6, 1982, President Reagan remarked on this event in his National Day of Prayer Proclamation: "The most sublime picture in American history is of George Washington on his keens in the snow at Valley Forge. That image personifies a people who know that it is not enough to depend on our own courage and goodness; we must also seek help from God, our Father and Preserver." (p. 156).
 - b) God's providentially supplied an abundance of fish as they embarked on an early migration.
- 2) God's providence was seen in the arrival of Baron Von Steuben, a veteran Prussian soldier, who trained the army to move together as a well-disciplined army.
- 3) Another providential event occurred that winter when France became an ally to America..
 - a) The Continental Congress acknowledged this as the hand of God as they declared a National Day of Thanksgiving on May 7.
 - b) George Washington gave honor to God for this providential aid.

The Hand of God Protects the Continental Army.

- 1) The evacuation of Long Island (Description on pp. 158-161).***
- 2) Trenton and the Crossing of the Delaware. (Description on pp. 161-162)
 - a) Washington's army was dwindling at the close of 1776.
 - b) Washington decides to cross the Delaware River to surprise a Hussian garrison in the early morning of December 26.
 - c) As the troops prepared to cross the Delaware River, a violent snow and hailstorm suddenly came up.
 - i) The enemy's sentries sought cover and visibility was near zero.
 - ii) The attack was so surprising that about 1000 prisoners were taken captive after 45 minutes of fighting.
 - d) Only three Americans were wounded in the fighting; two died from being frozen to death on the march.
- 3) Defeat of Burgoyne at Saratoga.
 - a) On October 17, 1777, British General Burgoyne was defeated by Colonial forces at Saratoga.
 - b) The Providence of God was evident in this victory.
 - i) Earlier, General Howe was supposed to have marched north to join Burgoyne's 11,000 men at Saratoga.
 - ii) In his haste to leave London for a holiday, Lord North forgot to sign the dispatch to General Howe.

- iii) Also, contrary winds kept British reinforcements delayed at sea for three months, totally altering the outcome at Saratoga in favor of America.
 - c) In response to the victory, the Continental Congress proclaimed a Day of Thanksgiving and Praise to God.
- 4) The Capture of Benedict Arnold.
- a) Providence was evident in the capture of a British spy, Major Andre, which revealed the treachery of Benedict Arnold.
 - b) Major Andre was in route to New York with orders from Benedict Arnold giving specific information to the enemy that would have abdicated the Post and Garrison of West Point.
 - c) General Washington's message to his troops concerning Arnold's treason and its discovery:

"Treason of the blackest dye was yesterday discovered! General Arnold who commanded at West Point, lost to every sentiment of honor, of public and private obligation, was about to deliver up that important Post into the hands of the enemy. Such an event must have given the American cause a deadly wound if not a fatal stab. Happily the treason has been timely discovered to prevent the fatal misfortune. The Providential train of circumstances which led to it affords the most convincing proof that the liberties of America are the object of Divine Protection." (pp. 164-165).

- 5) Journals of Congress, October 18, 1780, in recognition of the help of Providence in the discovery of the plot: "...It is therefore recommended to the several states to set apart Thursday, the seventh day (of December next, to be observed as a day of public thanksgiving and prayer; that all the people may assemble on that day to celebrate the praises of our Divine Benefactor; to confess our unworthiness of the least of his favours, and to offer our fervent supplications to the God of all grace; that it may please him to pardon our heinous transgressions and incline our hearts for the future to keep all his laws; to comfort and relieve our brethren who are any wise afflicted or distressed; to smile upon our husbandry and trade; to direct our publick councils, and lead our forces, by land and sea, to victory; to take our illustrious ally under his special protection, and favor our joint councils and exertions for the establishment of speedy and permanent peace; to cherish all schools and seminaries of education, and to cause the knowledge of Christianity to spread over all the earth. Done in Congress, the 18th day of October, 1780, and in the fifth year of the independence of the United States of America." (p. 165).
- 6) The Battle of Cowpens (Description page 166).
- a) The Americans defeated Colonel Tarleton's entire detachment at the Battle of Cowpens, January 17, 1781.
 - b) The significance of the Battle of Cowpens and the safe retreat of the patriots that followed is that our small army in the south was saved by God's providence so that it could harass General Cornwallis and drive him to the sea, which set the stage for the final defeat of the British at Yorktown, in October 1781. (p. 166).
- 7) The Battle of Yorktown. (Description pp. 166-167).
- a) At a critical moment, the weather, from being moderate and calm, changed to a violent storm of wind and rain which led to the defeat of General Cornwallis.

- b) General Washington and our Congress recognized the Providence of God in the battle of Yorktown.

“Resolved, that Congress will, at two o’clock this day, go in procession to the Dutch Lutheran Church, and return thanks to Almighty God, for crowning the allied arms of the United States and France, with success, by the surrender of the Earl of Cornwallis.”

- c) In his congratulatory order to the allied army on the day after the surrender, General Washington concluded:

“The General congratulates the army upon the glorious event of yesterday...Divine service is to be performed tomorrow in the several brigades and divisions. The commander-in-chief recommends that the troops not on duty should universally attend with that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astonishing interpositions of Providence demand of us.” (p. 167).

LESSON ELEVEN

The Christian Foundation of Our Government

Introduction

- 1) Is America a Christian Nation?
 - a) What makes America a Christian nation?
 - i) Because our forefathers were Christians?
 - ii) Because a majority of Americans is Christian?
 - b) Problem with those arguments?
 - i) What about if one or more of our Founders were not Christians?
 - ii) Who determines the arbitrary percentage of a population that must be Christian to qualify?
 - iii) What about our Christian forefathers who sinned against the Indians or in other ways?
 - iv) Does the fallibility of Christians in a Christian nation negate the claim?
- 2) A Christian nation is determined by its form of government, not who formed it.
 - a) If the form of a nation's government is shaped by Biblical ideas of man and government, in contrast to pagan or man centered ideas, then the nation is a Christian nation.
 - b) In 1867 *The North American Review* declared that "the American government and Constitution is the ...political expression of Christian ideas."
 - i) The ideas embodied in our Constitution stem primarily from the Bible.
 - ii) Our Founders reasoned from the Bible far more than any other source.
 - c) The Bible and Civil Liberty are inseparable.
 - d) Perhaps the Bible , even more so than the Constitution is our Founding document.

The Christian Character

- 1) The Preamble to the Constitution provides evidence that it is the product of Christianity and its ideas of man and government.
 - a) In the Preamble is found a summary of the purpose of civil government.
 - b) These five basic functions are revealed in Scripture as legitimate.
 - i) "To establish justice."
 - (1) The first purpose of civil government.
 - (2) 1 Peter 2:14: Civil rulers exist "for the punishment of evildoers and the praise of those who do right."
 - ii) "To insure domestic tranquility"- 1 Timothy 2:1,2: Paul urges Christians to pray for civil rulers "in order that we may lead a tranquil and quiet life in all godliness and dignity."
 - iii) "to provide for the common defense."
 - (1) The protection of innocent human life.
 - (2) Romans 13:4-It is affirmed that civil government "does not bear the sword for nothing."

- iv) “Promote the general welfare.”
 - (1) Romans 13:4 – civil rulers are servants “to you for good.”
 - (2) The common good of all classes of citizens must be promoted by government passage of laws guaranteeing equal opportunity (promote, not provide).
 - (3) God is the provider, not the state.
 - (4) Needy individuals are to be cared for by private acts of charity.
 - v) “To secure the blessings of liberty.”
 - (1) “Blessings” are a gift of one’s Creator, not a privilege granted by government.
 - (2) Fifth Amendment mentions “life, liberty and ...private property.”
 - (3) God is the author of liberty.
 - (a) “Where the Spirit of the Lord is, there is liberty.” (2 Cor. 3:17)
 - (b) “Proclaim liberty throughout the land to all its inhabitants.” (Lev. 25:10).
 - (c) Year of Jubilee.
 - (d) Jesus came to set at liberty those who were bound.
- 2) Our Founders, while not all born-again Christians, firmly believed in the Biblical ideas of man and government.
 - a) They believed that man’s sinful nature meant that he should not be entrusted with too much power.
 - b) The form of government is a reflection of one’s view of the inherent sin nature.
 - i) Pagan governments, which are not based on the belief that men are sinners, establish too much centralized power in the hands of men.
 - ii) This has resulted in awful oppression and tyranny at the expense of individual liberty.
 - c) Two types of national union—pagan and Christian.
 - i) Pagan union held together by external force and intimidation.
 - ii) Christian union is held together by internal unity of purpose and principles.
 - d) Christian union always protects diversity and individuality.
 - 3) The Constitutional Convention established a form of national union that is unique in the world—Federalism.
 - a) Federalism is the principle that most powers should be decentralized among state and local governments.
 - b) Few defined powers are delegated to a national government.
 - i) James Madison: “The powers delegated by the ...Constitution to the federal government are few and defined; those which are to remain in the State governments are numerous and indefinite.”
 - ii) Thomas Jefferson: “The way to have good and safe government is not to trust it all to one, but to divide it among the many...”
 - 4) The Constitution does not make the state merely administrative arms of the national government.
 - a) It establishes a dual form of government—national and state.
 - i) Every citizen must obey both Federal laws as well as state laws equally.
 - ii) Each should make laws dealing with completely different areas of life.
 - b) The federal government should only make laws dealing with such things as the regulation of interstate and foreign commerce, coining money, the postal services, copyrights, citizenship laws, and the armed forces.

- c) The state governments make laws dealing with such things as public education, voting procedure, marriage and divorce, corporations and traffic.
- 5) Our Founders established a permanent union of states by a national covenant—the Constitution.
 - a) The idea of an unbreakable union was rooted in the federal theology of the colonial churches.
 - b) The Founding fathers also borrowed the idea of dual sovereignty from the church.
 - i) Federalism means dual government.
 - ii) No civil government in history had ever attempted such a scheme.
- 6) Separation of Powers
 - a) Due to the mistrust of sinful men, the power of government was divided into three branches that would check each other.
 - b) James Madison: “The accumulation of all powers, legislative, executive, and judiciary, in the same hands whether of one, a few, or many...may justly be pronounced the very definition of tyranny.” (p. 191).
 - c) The Bible defines these three great departments of power.
 - i) “For the Lord is our judge (Chief Justice), the Lord is our lawgiver (Legislature), the Lord is our King (Chief Executive; He will save us.” (Is. 33:22).
 - ii) Since God is perfect and infallible, He can possess all three powers and still be just and fair, but not sinful men.
- 7) The Protestant Reformation produced three distinct movements of Christians who emphasized three different patterns of church government.
 - a) The Episcopalians emphasized the rule of one from the top down.
 - b) The Presbyterians emphasized the rule of a few elders.
 - c) Congregationalists emphasize the rule of many.
- 8) These three major groups of churches were settled in three major geographical groupings; their civil governments were patterned similar to their churches.
 - a) The northern colonies.
 - i) Settled by Congregationalists.
 - ii) Emphasized a form of democracy.
 - b) The southern colonies.
 - i) Settled primarily by Episcopalians.
 - ii) Established “Royal Provinces” which were a form of monarchy.
 - c) The middle colonies.
 - i) Influenced greatly by Reformed Presbyterianism.
 - ii) Established more aristocratic governments.
- 9) The three branches of government.
 - a) The Executive.
 - i) A form of monarchy.
 - ii) The President was to execute the laws with energy and dispatch.
 - b) The Supreme Court (and U.S. Senate).
 - i) All the advantages of an aristocracy.
 - ii) Wisdom, experience, and a consistency of measures.
 - c) The House of Representatives.
 - i) Elected directly by the people very two years.

- 10) The first three Articles of the Constitution are a reflection of church government.
 - a) Only when all three are blended together that you have balanced Biblical Christian church government.
 - b) God providentially shaped the colonization of America in such a way that democracy, aristocracy and monarchy would be blended together into a balanced Christian Republic—the first in history!

Principles of Christian Economics

- 1) Defining Christian Economics
 - a) The “discipline that studies the application of Biblical principles or services.
 - b) It entails “how men used God-given natural resources, ideas, and energy to meet their human needs and glorify Him.” (p. 193)
- 2) Christianity produces internal liberty in man, which is the foundation for a Christian economy.
 - a) The internal change of heart that Christ brings produces Christian character and self-government which is necessary for an economy to be prosperous.
 - b) Christian character and self-government produce:
 - i) People who will not steal.
 - ii) People with a strong work ethic who will labor hard and be production (will cause the economy to grow).
 - iii) People who will save and invest to acquire greater return later.
 - iv) People who have concern for their posterity and will seek to pass on a greater estate than they received.
 - c) The introduction of Christianity in a nation will manifest itself externally in political freedom.
 - i) A government acting on Biblical principles is needed for a Christian economy.
 - ii) Economic freedom flows from personal and governmental freedom.
- 3) Man’s material welfare is a product of natural resources mixed with human energy and coupled with the use of tools.
 - a) Natural Resources.
 - i) God created man and knew that he would have certain basic needs.
 - ii) God created natural resources to provide man with everything needed to meet his basic needs.
 - b) Human Energy.
 - i) In a Christian society, men will be inspired by God to work.
 - ii) In a nation of economic freedom, men will be able to partake of the fruit of their labors which will encourage them to exert more energy.
 - c) Tools.
 - i) To take the natural resources God had created and turn them into food, clothing, and shelter to meet man’s needs, tools were needed.
 - ii) The Bible refers to tools such as hammers, axes, plows drawn by oxen, millstones for grinding meal, furnaces for refining silver and gold, ovens, and baking and frying pans.

- iii) Development of better tools has primarily occurred in nations where people have had access to the truth of the Bible which has enabled them to receive many ideas for inventing new and better tools.
- 4) Those societies built on Christian principles will have a proper view of natural resources, the character to exert human energy, and access to the creativity of God leading to better tools, all of which cause man's material welfare to increase.
- 5) The primary reason that nations are in poverty is lack of spiritual resources and truth.
- 6) The economic state of a nation depends upon its religion.
 - a) In India, there is much poverty.
 - b) The religion is Hinduism, which forbids the killing of an animal, including mice and rats.
 - c) There are 200 million "sacred cows" in India.
 - i) Each cow eats enough food to feed seven people.
 - ii) The feed from these cows alone would feed 1.4 billion people, which is over ¼ the population of the world.
 - iii) In addition, the rats and mice eat the needed grain.
- 7) Communal farming with no individual incentive does not even work with Christians who have common vision, goals, and purposes.
 - a) The Pilgrims, compelled by the contract with their financial backers, farmed the land communally.
 - b) The lack of incentive to work resulted in such a poor crop that the Pilgrims almost starved during the first two winters.
 - c) When the leaders shifted to an individual enterprise system where every family farmed their own parcel of land, and ate the fruit of their own labor, there was more abundant supply.
- 8) In a Christian economy:
 - a) Men will respect each other's property.
 - b) They will not steal or cheat one another.
 - c) They will abide by contracts.
 - d) When citizens are elected or appointed to positions in government, they will not use their power to secretly erode the value of the people's money.
- 9) To maintain economic freedom, individuals must also practice Christian stewardship.
 - a) Be industrious in earning money.
 - b) Be disciplined in saving money.
 - c) Be wise in investing money.
 - d) Be obedient to God's law in how they share it with their church and with those in need.
 - e) Practice "the self-denial necessary to restrain themselves from buying many things that would bring immediate gratification, in order to save and invest enough to provide for emergencies and their later years, without having to turn to government for assistance.

Conclusion

- 1) Economic Self-Government (Free Enterprise).
 - a) An individual who governs himself will direct and control his own economic affairs in a responsible manner.

- i) A self-governed producer—not needing constant supervision...to assure the quality and quantity of his work.
 - ii) A self-governed customer—buying only what he needs and never spending in excess of his income.
 - iii) A self-governed saver—regularly saving some of his earnings to assure a strong economic future.
 - iv) A self-governed manufacturer or retailer—producing and selling quality goods and services, with due concern for the rights and needs of employees and customers.
 - b) A nation of self-governed people will cause the economy to grow and remain free.
- 2) Christian Character (Honest Enterprise).
- a) A few specific character qualities that effect the economy of a nation include:
 - i) Diligence and industry—hard work increases productivity which brings about increased prosperity.
 - ii) Faith in God’s Providence—hard work alone does not guarantee prosperity; we must also trust and obey the Lord to experience His blessings (Mat 6:33; Deut 28).
 - iii) Love for our neighbor—as we express Christian love, we will care for the needy in the land.
 - iv) Honesty—Honest employees will not steal from their employers; an honest civil government will not steal from its citizens by use of fiat money.

LESSON TWELVE

The Whitewashing of History

(DeMar, chapters 10 & 11)

Introduction

- 1) The Christian Right has come under fire for their stand on moral issues.
 - a) No one from the Christian Right is telling anyone how to worship or suggesting that the State should make laws forcing people to go to church or become Christians.
 - b) The issue is “values”—how people act.
 - c) The idea that people may worship as their consciences dictate does not negate the fact that some rule of morality must judge the actions of men.
 - d) Issues such as abortion and homosexuality cannot be compared to race and gender.
 - i) Race and gender is what people are.
 - ii) Abortion and homosexuality is what people do.
 - iii) Since abortion and sodomy are what people do, the State has legitimate jurisdiction in these issues.
 - e) In October 1878, the Supreme Court outlawed polygamy.
 - i) Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices.
 - ii) Some actions are civil wrongs, and it is the duty of the State to punish those who break the law.
 - iii) A person can believe that it is permissible to kill at will, but this does not make the act justifiable and legal.
- 2) Both Jefferson and Washington believed that without religion, America’s civil life would be chaotic.
- 3) John Adams wrote, “The Christian religion is, above all the Religions that ever prevailed or existed in ancient or modern Times, the Religion of Wisdom, Virtue, Equity, and humanity.” (DeMar, p. 176).
 - a) He also believed that “the Hebrews have done more to civilize men than any other nation” and that God “ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty sovereign of the universe.” (DeMar, p. 176).
 - b) Adams believed that republican governments could be supported only “by pure Religion or Austere Morals. Public Virtue cannot exist in a Nation without private [virtue], and public Virtue is the only Foundation of Republics.”
 - c) He believed that only a moral people can live in a condition of liberty.
- 4) Abraham Lincoln had a strong belief in a personal God and the Bible.
 - a) A letter to his stepbrother when his father was dying: “I sincerely hope father may recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful maker, who will not turn away from him in any extremity.

He notes the fall of a sparrow and numbers the hair of our head, and He will not forget the dying man who puts his trust in Him.” (DeMar, p. 182)

- b) At the request of the Senate, Lincoln proclaimed April 30, 1863, “as a day of national humiliation, fasting and prayer.”
- c) “...all the people to abstain on that day from their ordinary secular pursuits, and to unite in their several places of public worship and at their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to the solemn occasion. All this being done in sincerity and truth, let us then rest humbly in the hope, authorized by the Divine