She BIBLE & Western Society



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The Bible and Western Society David W. Cloud

Rewriting History

The spread of spiritual light through the preaching of the gospel and the publication of the Bible had a powerful effect on Western society. It produced such things as great ideas of human liberty and government, social progress, the modern missionary movement, modern science, and beautiful music. It even had a powerful role on the formation of the English language.

Noah Webster, author of *The American Dictionary of the English Language* (1828), understood the association between the Protestant Reformation and the distribution of the Bible and the spread of civil liberty:

"Almost all the civil liberty now enjoyed in the world owes its origin to the principles of the Christian religion. Men began to understand their natural rights, as soon as the reformation from popery began to dawn in the sixteenth century; and civil liberty has been gradually advancing and improving, as genuine Christianity has prevailed" (Webster, *History of the United States*, 1832).

Today this history is being rewritten and obliterated. The Bible and its great influence on European, British, and American history, its role as a primary force in "Western Culture," is being downplayed or totally obliterated.

For example, in 2012, the U.S. Library of Congress held an exhibition entitled "Books That Shaped America." The display featured 88 books, but the only Bible mentioned was a pictorial children's Bible, a niche book that represents only a very tiny part of the Bible's overall influence in shaping America. On what logical basis would you omit *the* most influential book from such an exhibit except extreme, arrogant, petty, secularized prejudice?

The deception of this exhibit is evident by the fact that the Library of Congress's own survey in 1991 found that the Bible is *still* the book that most influences American's lives. The survey was co-funded by the Book-of-the-Month Club, and it wasn't as if it found that the Bible is merely *the* most influential book; rather, it is "overwhelmingly" so ("Book Notes," *New York Times*, Nov. 20, 1991). Even Amazon acknowledged that "a large gap exists between the #1 book [the Bible] and the rest of the list" (Scott Glenn, "Library of Congress Survey," Amazon.com).

The Library of Congress's exhibit featured such titles as Invisible Man, The Legend of Sleepy Hollow, Tarzan of the Apes, The Wonderful Wizard of Oz, and Moby Dick. I would like someone to explain how individual lives and society at large were "shaped" by such things?

Libraries should be in the business of promoting truth, but the Library of Congress's exhibit was a reflection of the shallow, secularized age in which we live.

Wikipedia's "List of Best-Selling Books" also downplays the Bible, which does not appear anywhere on Wikipedia's list, though it has sold vastly more copies than the books that do appear. For example, the first book on the list is A Tale of Two Cities by Charles Dickens, but it has sold only 200 million copies compared to the BILLIONS of copies of Bible published. The list's introduction does mention in passing that Guinness World Records lists "the Bible as the bestselling book of all time with over five billion copies sold and distributed." But this is followed by the ridiculous statement that "some sources claim" that Mao's Little Red Book "has sold over 6.5 billion printed volumes." The proof for this is a reference to some obscure book. I do not believe that Mao's book has sold anything like this number of copies, but even if this were true, to compare the influence of Mao's 100-yearold book to that of the multi-millennial-old Bible is ridiculous.

In its pathetic attempt to pull the Bible from first place showing, *Wikipedia* even claims that the Quran is "reported to be one of the most printed and distributed books worldwide, with billions of copies believed to be in existence." I have never seen evidence that there are billions of copies of the Quran in existence. For one thing, translations are discouraged by Muslim teachers and leaders, because Arabic is the "holy language," and any translation is treated as vastly inferior. All Islamic memorization and prayers *must* be in Arabic, a language that is not understood by large numbers of Muslims. Since the vast majority of copies of the Quran are in Arabic, and Arabic is spoken by millions, not billions, and since the Quran is laid out in a strange way (by length of chapters rather than historical timeline or subject) that renders it nearly incomprehensible, the Quran's true influence is nothing like that of the Bible, which is available in every major language and which is actually read and understood by people!

USA Today's weekly list of Best-Selling Books totally ignores the Bible.

List Challenges "101 Best Selling Books of All Time" also ignores the Bible (listchallenges.com).

This is not honest journalism; it is propaganda.

The Bible and Western Culture

In spite of the brazen attempt to rewrite history, there can be no doubt that the spread of spiritual light through the preaching of the gospel and the publication of the Bible had a great impact on Western culture and produced such things as the English language, great concepts of human liberty, social progress, modern science, and beautiful music.

While it is certain that *other* influences were brought to bear on Western culture, the fact remains the Bible had a massive and unique influence.

The greatest fruit of the Reformation was the dismantling of much of Rome's temporal power which made the way for the translation, printing, and distribution of Scripture. When Rome was in power, she did everything she could to keep the Bible out of the hands of the people. She banned Bible translations in the common languages. She threatened, imprisoned, tortured, and killed both Bible translators and Bible readers. She taught that only her priests can rightly interpret the Bible under church authority. She kept a large percentage of the people illiterate. (This sad history is documented in *Rome and the Bible*, available from Way of Life Literature.)

The Protestant Reformation was the era of the Bible. The Protestants were guilty of many errors, but they were never guilty of trying to keep the Bible from the people. Rather, they were at the forefront of translating and publishing Scripture in the common languages.

The light of God's Word spread across Europe, England, and America, and eventually throughout the world by means of Bible translation, Bible printing, and missionary ventures, creating a "Judeo-Christian" worldview.

Some aspects of this are as follows:

- There is a Creator God who is holy, just, almighty, all-wise, compassionate and merciful.

- God made the world but He is not the world (contrast pantheism) and He is not part of the world (contrast pan*en*theism)

- The world was made by God for His glory and purposes; the universe is a product of Intelligent Design and follows the laws that the Creator made.

- God is intimately involved with His creation; He is not an absentee God.

- Human history is under God's sovereign control.

- Man was made in the image of God that He might know God. Thus, man is a dignified moral creature and is not of the animal kingdom.

- Man was made the master of the earth and has the right and the responsibility to explore it, to use its resources, and to rule its creatures.

- Man is accountable to God and is responsible to walk in God's laws.

- Man has fallen from his original condition and is a sinner.

- The earth is under God's curse because of man's sin and is no longer pristine.

- All men are created equal before God.

- All men come from one father (Adam) and are to love one another.

- There is a future judgment, a heaven, and a hell.

The Bible deeply influenced the thinking of a majority of British and American politicians, statesmen, authors, poets, artists, scientists, inventors, and "ordinary people," even those who rejected the Bible as God's Word.

Consider the famous American author Samuel Clemens (Mark Twain). Though he did not believe in Jesus Christ as Lord and Saviour, he often mentioned the Bible and his love of its literary beauty.

"It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible; but it is certain that not many things within its lids may take rank above the exquisite story of Joseph. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his book; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view" (Mark Twain, *Innocents Abroad*, 1869). It's too bad that Clemens didn't find the answer to his own question about who taught the ancient biblical writers to write (the answer being the Spirit of God), but the fact remains that the great writer was deeply influenced by the Bible even while rejecting it as God's infallible Word.

In the rest of this book we give examples of the fruit of the Bible in Western culture in the 16th to the 20th centuries.

The Bible and the English Language

From the 15th to the 20th century, English was the language of people deeply influenced by the Bible, and the language itself was fashioned by its Bibles. The English language is permeated with biblical quotations, and wherever the English language went, it transported the biblical worldview upon which it was founded.

Winston Churchill observed that the English Bible "forged an enduring link, literary and religious, between the Englishspeaking people of the world" (*History of the English-Speaking People*, "The New World").

Dr. Leland Ryken, professor of English at Wheaton College, says the Bible "is the central book of English-speaking cultures throughout the ages. ... Compared to the Bible, even the collected works of Shakespeare are demonstrably in the second tier" ("The Bible as Literature," *The Washington Times*, Dec. 11, 2014).

In the history of the English Bible we see the foreknowledge of God and the marvelous outworking of His sovereign plans. Neither Wycliffe nor Tyndale nor any of the translators of the Bible in the 14th to 17th centuries could know that English would become a world language through a global British Empire and America's vast influence.

The English Bible is without peer in its far-reaching influence in world history. There is really nothing to compare with it. David Daniell, Ph.D. in English literature, says, "... in the story of the earth we live on, its influence cannot be calculated" (*The Bible in English*, p. 427).

Neither the Hebrew Old Testament nor the Greek New Testament had such an influence. The Greek Septuagint had no such influence. The Latin Bible had a wide and longlasting influence, but it was painstakingly handwritten, and Rome did everything she could to keep the Latin Bible locked up among a few educated elites.

There are many other Bibles, such as the German Luther and the Spanish Valera, that have had great influence, but none have had the global influence that the English Bible has enjoyed.

Facts about the English language today

- It is used in more than 70 countries as an official language.

- It is the language of international aviation.

- It is the language of the Internet; 54% of the information on the Internet is in English.

- It is the language of the music and film industries.

- It is the language of international organizations, with 85% of them using English as one of their official languages and about 33% using English exclusively (e.g., OPEC, ASEAN, EFTA).

- It is the official language for many of the world's largest corporations (e.g., Lufthansa, Lenovo, Honda, Nokia, Microsoft, SAP, Renault, and Samsung).

- It is the language of science. More than 75% of scientific papers are published in English, and in some disciplines, as high as 90%.

- It is the official language of the European Central Bank.

- There are currently 1.5 billion English language learners, and the British Council estimates there will be two billion English language learners by 2020.

It is not difficult to see the hand of God in preparing the Bible in this special language for this special era.

The Wycliffe Bible

The influence of the Bible upon the English language began with the Wycliffe Bible of 1382.

"In all simplicity he thought to give the word of God to his own age, but in fact he laid the foundation for the Reformation in England, and for the permanence and excellence of the English language" (Blackford Condit, *The History of the English Bible*, 1896 edition, p. 80).

"He took the rude elements [of the emerging English language as it grew from Saxon, French, and Latin] directly from the lips of the despised plowmen and tradesmen. He gave it back to them in all its unadorned, picturesque simplicity, but fused by the action of his powerful mind into a fitting instrument of thought, and enriched with the noblest literature which the world had produced; the utterances of inspired poets, prophets, and apostles, the inimitable histories, narratives, and portraitures, through which divine wisdom has told the sublime story of providence and redemption" (Conant, p. 56).

In Wycliffe's day, the English language was young and rough, and as we will see, it was Wycliffe's Bible that brought the English language out of the dark ages.

Old English, or Anglo-Saxon, was formed between AD 500 and 1100 from the merger of languages brought to England by German tribes (Angeles, Saxons, Jutes, and Vikings or Norsemen).

About 1% of modern English vocabulary is from Anglo-Saxon or Old English, "but it includes some of the most fundamental and important words (e.g. man, wife, child, son, daughter, brother, friend, live, fight, make, use, love, like, look, drink, food, eat, sleep, sing, sun, moon, earth, ground, wood, field, house, home, people, family, horse, fish, farm, water, time, eyes, ears, mouth, nose, strong, work, come, go, be, find, see, look, laughter, night, day, sun, first, many, one, two, other, some, what, when, which, where, word, etc.), as well as the most important 'function' words (e.g. to, for, but, and, at, in, on, from, etc.). Because of this, up to a half of everyday modern English will typically be made up of Old English words, and, by some estimates, ALL of the hundred most commonly-used words in modern English are of Anglo-Saxon origin (although pronunciations and spellings may have changed significantly over time)" ("The History of English, Old English," TheHistoryofEnglish.com).

Anglo-Saxon was filled with metaphors, one type of which was a "kenning," which is a compound metaphorical word. Examples are:

hronrad (whale-road, meaning the sea)

banhus (bone-house, meaning body)

Alfred the Great (r. 871-899) rebuilt England after the Viking invasions and made Anglo-Saxon or Old English the language of the nation.

Middle English is the period between 1100-1500 when Old English was influenced by French and Latin.

The Norman conquest of 1066 brought a strong French influence into England. William the Conqueror defeated the Anglo-Saxons and replaced Anglo-Saxon nobles with his own people at the head of the feudal system. The Normans were the noblemen ruling over the fiefs. They brought the French language to England.

Norman French became the language of the English court and nobility for 300 years. Henry IV (r. 1399-1413) was the first king after the Norman conquest to speak English as his native tongue.

Latin remained the language of education and writing. Oxford University (founded about 1096) and Cambridge University (founded 1209) used Latin as the medium of education.

The Norman French gave over 10,000 words to English.

This brings us up to John Wycliffe's day in the 14th century. Regional dialects of Anglo-Saxon English were used by the common people, who composed 95% of the population. There was very little education in English, and very few writings in that language.

Wycliffe changed that. With his Bible of 1382, he standardized the English language and created a desire

among English speakers for education so they could read the Bible.

The influence of the Wycliffe Bible increased throughout the 15th century in spite of Rome's attempt to quench it, in spite of her laws against owning and reading it, in spite of her prisons, in spite of the horrible burning stakes at Smithfield.

The Tyndale Bible

The influence of the Bible upon the English language took a powerful leap forward with the Tyndale New Testament of 1525, the first printed English Bible and the first one translated from Greek.

Not only did the Tyndale Bible have a dramatic spiritual impact upon the English people, it also had a powerful impact on the English language itself and prepared that language to become a world language.

The era of the 16th and 17th centuries is called by English language historians "**the English Renaissance**." Usually modern historians downplay the role of the Bible. They like to call this period "the Elizabethan Era" and "the age of Shakespeare." But, in fact, it was the English Bible that created "the English Renaissance." The 16th and 17th centuries were exactly when the Bible had its greatest impact on England and the English language, with the publication of the Tyndale Bible (1525), the Geneva Bible (1560), and the King James Bible (1611).

David Daniell, former Professor of English at University College London, has remarked, "No Tyndale, no Shakespeare." Daniell's Ph.D. is in Shakespeare studies.

Tyndale gave the English people a Bible that is not only true to the original, but also beautiful as literature. Tyndale was writing for God, first, and for the plowboy, second, and the result was brilliant. It still has a sweet, clear, powerful feel half a millennium later! Much of the short, pithy, musical language that characterizes the King James Bible can be traced to William Tyndale, since the KJV is more than 80% Tyndale.

Dr. Daniell observes:

"Tyndale gave to English not only a Bible language, but a new prose. England was blessed as a nation in that the language of its principal book [the Bible] was the fountain from which flowed the lucidity, suppleness and expressive range of the greatest prose thereafter" (Daniell, *William Tyndale*, p. 116).

"Tyndale made for the Bible not only a strong direct short prose line, with Saxon vocabulary in a basic Saxon subjectverb-object syntax, but also showed a range of English styles which, coming out of the 1530s, astonishes the knowledgeable reader. NO ONE ELSE WAS WRITING ENGLISH LIKE THIS IN THE 1530s" (Daniell, *The Bible in English*, p. 136).

Consider the following example from the Tyndale Bible:

"And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

Observe the combination of force, clarity, and simplicity. Only six of the 37 words in this verse are more than one syllable, and those six are only two syllables.

The Geneva Bible

The Geneva Bible was published in 1560 by English refugees who had fled to Geneva, Switzerland, from the persecutions under Catholic Queen Mary.

It quickly became the most popular English Bible and had a vast influence. It was the Bible that was first carried to America by Pilgrims, Puritans, Baptists, and Quakers seeking religious liberty. Their strong conviction and courage to go against the mainstream of state religion was derived from the Geneva Bible and the Luther German Bible.

The King James Bible

What the Wycliffe, the Tyndale, and the Geneva Bibles began, the King James Bible of 1611 took to an even higher level.

"The KJB went straight into our literary bloodstream like a lifesaving drug" (Robert McCrum, "How the King James Bible Shaped the English Language," *The Guardian*, Nov. 21, 2010).

Alister McGrath, professor at King's College, London, says, "The King James Bible had a very significant influence on the movers and shakers, particularly in London, who had a huge influence on what ordinary people took to be good English" (*In the Beginning: The Story of the King Jams Bible and How It Changed a Nation, a Language and a Culture*, 2001).

An estimated one BILLION copies of the King James Bible have been published since its appearance in 1611.

The KJV has been extolled as the apex of the English language.

I collected dozens of books for my library that extol the excellence of the King James Bible.

In *The Word of God in English: Criteria for Excellence in Bible Translation* (2002), Dr. Leland Ryken, professor of English at Wheaton College, applauds the King James Bible, praising its beauty, dignity, and power. Ryken's book contains many quotations exalting the KJV, such as the following:

- "peerless literary masterpiece" (p. 270)

- "unquestionably the most beautiful book in the world" (p. 267)

- "the noblest monument of English prose" (p. 258)

- "when it comes to stylistic range and flexibility, the King James Bible is peerless" (p. 227)

- "matchless in its literary qualities" (p. 188)

- "the supremely literary English translation" (p. 163)

- "immeasurably superior" (p. 163)

- "the touchstone of literary excellence" (p. 62)

In 1911, William Muir called the King James Bible "a well of English undefiled" (*Our Grand Old Bible*).

Jonathan Yardley, *Washington Post* book critic, called the King James Bible "the greatest work ever written in the English language, period" (cited from Adam Nicholson, *God's Secretaries*, from the section "Praise for God's Secretaries" which follows the table of contents).

Famous newspaperman and political commentator Henry Mencken (1880-1956), who was not a Christian, called the Authorized English Bible "probably the most beautiful piece of writing in all the literature of the world" (cited by Gustavas Paine, "Preface," *The Learned Men*).

It has been said that "no other book has had a greater impact on the way English is spoken and written than the King James Bible" ("King James Bible Influences English Language Centuries Later," Langology).

From William Tyndale to the King James translators, all aimed for a literal rendering of the Hebrew and Greek into English. They were so concerned about making the Hebrew and Greek live in English that they actually fashioned a new type of English to conform to the biblical languages. The English formed in the 16th and 17th centuries was a biblical English. The English that was carried to the ends of the earth by the British Empire was a biblical English.

"The translators seem to have taken the view that the best translation was a literal one, so instead of adapting Hebrew and Greek to English forms of speaking they simply translated it literally. The result wouldn't have made all that much sense to readers, but they got used to it, and so these fundamentally foreign ways of expressing yourself became accepted as normal English through the influence of this major public text" (Alister McGrath, "The King James Bible: How it changed how we speak," *BBC News*, Jan. 17, 2011; McGrath is the author of *In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language and a Culture).*

Large numbers of common English language expressions come directly from the Bible, such as the following:

"fight the good fight" "filthy lucre" "eat, drink and be merry" "a prophet has no honor in his own country" "O ye of little faith" "signs of the times" "a man after my own heart" "am I my brother's keeper" "the spirit is willing but the flesh is weak" "the powers that be" "the salt of the earth" "winebibber" "tender mercies" "respect of persons" "the pride of life" "let him that is without sin cast the first stone" "thou shalt love thy neighbor as thyself" (or "do unto others as you would have them do unto you") "a house divided against itself cannot stand" "the valley of the shadow of death" "a little leaven leaveneth the whole lump" "Sufficient unto the day is the evil thereof" "three score and ten" "the skin of my teeth" "land of the living" "from strength to strength" "a still small voice"

"much study is a weariness of the flesh" "beat their swords into plowshares" "a thorn in the flesh" "white as snow" "woe is me" "render unto Caesar the things which be of Caesar" "see through a glass darkly" "charity covers a multitude of sins" "from strength to strength" "pride goeth before a fall" "turn the other cheek" "labour of love" "root of all evil" "a soft answer" "a law unto himself" "out of the mouth of babes" "no peace to the wicked" "feet of clay" "the blind lead the blind" "God forbid"

In summary, we quote from Cleland Boyd McAfee, who wrote the following in 1912:

"The first and most notable fact regarding the influence of the Bible on English literature is the remarkable extent of that influence. It is literally everywhere. If every Bible in any considerable city were destroyed, the Book could be restored in all its essential parts from the quotations on the shelves of the city public library. There are works, covering almost all the great literary writers, devoted especially to showing how much the Bible has influenced them. The literary effect of the King James version at first was less than its social effect; but in that very fact lies a striking literary influence. For a long time it formed virtually the whole literature which was readily accessible to ordinary Englishmen. We get our phrases [today] from a thousand books. ... Our fathers got their phrases from one great book. Their writing and their speaking show **the effect of that book** ... Take any of the great books of literature and black out the phrases which manifestly come directly from the English Bible, and you would mark them beyond recovery" (*The Greatest English Classic: A Study of the King James Version of the Bible and Its Influence on Life and Literature*).

The Bible and England

Though the majority of British people were not born again at any time in the nation's history, the Bible was its chief book from the 16th to the 19th centuries, and the great things that can be accredited to Britain in that era must be attributed in some large part to the Bible's mighty influence.

That this history has been ignored and rewritten by modern historians is a shame and disgrace. To ignore the Bible's powerful role in British history and the good that its influence had on the nation is not history; it is propaganda.

We are not saying that there was ever religious or moral perfection in England. At its best, there was a mixture of truth and error, good and bad, wisdom and folly. The Church of England at its best was not built solidly upon Scripture, but in its heyday it did possess far more truth than the Church of Rome. The Anglican Church was long a persecutor in her own right, as we have documented in A *History of the Churches from a Baptist Perspective* (available from Way of Life Literature), but she did not legislate against the reading of the Bible or forbid the translation of the Bible, which was a significant difference between the Church of England and the Church of Rome.

Further, England's greatest days came after her national church stopped persecuting (with the Toleration Act of 1689) and her churches turned their attention to obeying Christ's Great Commission (beginning with the sending of William Carey to India in 1793).

Prior to the Protestant Reformation and the publication of the first printed English Bible in the 16th century, England was not a great country by any standard.

The free distribution of the Bible was the most significant influence in England's era of greatness.

The Tyndale Bible and its successors (chiefly the Geneva and the King James) transformed England.

Consider this description of 17th century England: "For most men and women the Bible was their point of reference in all their thinking. ... The Bible was the source of virtually all ideas; it supplied the idiom in which men and women discussed them" (Christopher Hill, *The English Bible and the Seventeenth-Century Revolution*, p. 34).

The Tyndale Bible was widely read, propelling the nation out of spiritual darkness.

In about 1537 Thomas Swynnerton noted in his handbook of rhetoric, which was not a religious tract, "Every man hath a Testament in his hand."

The Tyndale Bible was read aloud to groups large and small, in churches, homes, and public places. Historian John Strype (1643-1737) described the people's enthusiasm.

"It was wonderful to see with what joy this book of God was received, not only among the learneder sort, but generally all England, over, among all the vulgar and common people; and with what greediness the Word of God was read, and what resort to places where the reading of it was! Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves. Divers more elderly people learned to read on purpose; and even little boys flocked, among the Rest, to hear portions of the Holy Scripture read" (Ecclesiastical Memorials).

The services of the Church of England called for the New Testament to be read through, aloud and in English, three times a year, the Old Testament once, and the Psalms (read or sung) every month. And every citizen was required to attend those services!

Between 1525 and 1640, printed English Bibles and portions numbered, "at a modest estimate, over two

million. ... England had far more Bibles than Germany" (Daniell, *The Bible in English*, pp. 121, 129).

This was for a population of only about six million. In Shakespeare's lifetime alone (1564-1616), a mere 52 years, a whopping 211 editions of the English Bible and New Testament were published.

In the 18th and 19th centuries, more than 1,200 editions of the English Bible were printed, largely of the KJV.

These figures don't begin to describe the breadth of the Bible's influence in past centuries, for it is impossible to document the Bible's influence through preaching and teaching, through printed sermons, through private study and conversations, through quotations in newspapers and magazines and books, and through the publication of Scripture portions.

There was a *Cromwell's Soldier's Bible* for the Commonwealth Army (1645).

A *Soldier's Pocket Bible* was printed in large quantities in England and America up to the end of the American Civil War in 1865, containing 150 Bible verses.

In America a *Pony Express Bible* was given to each Pony Express rider, along with the instruction not to swear.

Multitudes of commoners were motivated to learn to read and were thus lifted out of illiteracy by their enthusiasm to study the Bible in their own tongue.

"By 1770, shopkeepers were 95% literate. Literacy in England is directly attributable to the Bible" ("The Bible and Written Literacy," *The Washington Times*, Dec. 11, 2014).

Consider the story of William Maldon of Newington. He was a young man during the reign of Henry VIII (1509-1547) when some men in his town bought a Tyndale New Testament and would read it on Sundays in the back of the church. Many gathered around to hear "the glad and sweet tidings of the gospel," and William joined them. His father, a

staunch Roman Catholic, forbade him to do this and tried to force him to listen to the unintelligible Latin mass instead of the Bible. William said, "This grieved me very much, and thus did he fetch me away divers times." William determined to learn to read so that he could read the Bible for himself, which he did. He obtained an English primer and studied diligently and soon he pooled his money together with that of his father's apprentice Thomas Jeffary and purchased a Tyndale New Testament. They kept it hidden in the bedstraw and read from it as often as possible. When his father found that he was still reading Scripture, he beat him often and finally tried to kill him by strangling him. Left for dead, William was rescued by his mother and sister, though he said that "I think six days after my neck grieved me" (Alfred Pollard, *Records of the English Bible*, 1911).

Even the illiterate loved the Tyndale Bible and memorized large portions of it. Consider the following examples given by David Daniell, *The Bible in English*, pp. 269, 270:

Rawlins White was a Cardiff fisherman who was burned at the stake in 1555. Though illiterate, he yearned to study the Bible, so he sent one of his children to school to learn to read. The boy would read a portion of the Bible to his father every night, after supper, and the father would commit this to memory.

John Maundrel, who was burned in Salisbury, carried a Tyndale New Testament everywhere, though he could not read. When he met a literate person, he would ask him to read to him. He could recite by heart most parts of the New Testament.

Joan Waste was a blind woman in Derby who earned her living sewing. She saved her money and bought a New Testament and had it read to her, memorizing many chapters of the New Testament. She was burned for her faith in 1558.

Mrs. Agnes Prest was also burned in 1558. She was illiterate, but Sir Walter Raleigh's mother commented that Mrs. Prest's Scripture knowledge was even greater than hers.

Thus was brought to pass that prophetic saying of Tyndale, which he made to a Catholic priest who was arguing against the translation of the Bible into English, "If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest."

Dr. David Daniell describes the "perversity" of modern historians who ignore the Bible's dramatic influence on English history:

"To write about English life between 1525 and 1640 and take no account at all of such enormous popular demand as these totals [of Bibles published] demonstrate is surely to be perverse. Yet it is not only commonly done: it has been the norm. The revolution in religion represented here must not be mistaken. A pre-Reformation mass was conducted at the distant altar by the priest, murmuring in Latin with his back to the people. In a post-Reformation service the minister faced his congregation and addressed them in English. It was the difference between a scarcely heard, mumbled *Petite, et dabitur vobis; querite, et invenietis; pulsate, et aperietur vobis*, and the ringing 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you' (Matthew 7)" (*The Bible in English*).

In addition to the Bible itself, among the most popular English books of the 16th to the 18th centuries were companions to the Bible.

One of these was Foxe's *Acts and Monuments of Matters Most Special and Memorial.* Though large and expensive (two thick folio volumes in the second edition), it sold 28,000 copies unabridged and thousands more abridged in its first half century of publication, between 1563 and 1616. Mirable Bois, the mother of KJV Bible translator John Bois, read her Bible through 12 times and Foxe's Martyrology two times.

And there was John Bunyan's *Pilgrim's Progress* (1678), which is filled with biblical quotations and allusions. Eleven editions were published in Bunyan's own lifetime, and the

book has retained its popularity. It has never been out of print and has been translated into more than 200 languages. In 2013, it was listed as No. 1 in *The Guardian's* list of 100 best novels. "There's no book in English, apart from the Bible, to equal Bunyan's masterpiece for the range of its readership, or its influence on writers as diverse as William Thackeray, Charlotte Bronte, Mark Twain, CS Lewis, John Steinbeck and even Enid Blyton" ("The 100 Best Novels," *The Guardian*, Sep. 23, 2013).

The Bible had a most dramatic and unique influence upon England, producing spiritual and moral reformation and social benefit and fashioning it into a scientific and technological dynamo and a great missionary-sending nation.

This was depicted in the 1863 painting entitled *The Secret* of *England's Greatness* by Thomas Barker. It shows Queen Victoria presenting a Bible to a kneeling African chief. Prince Albert is standing beside the queen and two members of parliament are looking on. It is based on an account of an African chief who inquired of the queen the secret to England's greatness, and she replied, "The Bible." The story might be apocryphal, but the painting depicts the reality of the Bible's influence in that day, both on British society itself and on the rest of the world through Britain's empire.

Though England was a very imperfect nation at her greatest, there can be no doubt that her English Bible had a great influence for good, both at home and abroad. Modern historians are derelict, at best, for ignoring this influence.

In these studies we will look at some specific aspects of England's greatness that were produced by the Bible.

The Bible and America

From its inception, America's most popular book, by far, was the Bible.

Noah Webster, author of *The American Dictionary of the English Language* (1828), observed:

"In America, the foundational religion was Christianity. And it was sown in the hearts of Americans through the homes and private and public schools for centuries. Our liberty, growth and prosperity was the result of a Biblical philosophy of life. Our continued freedom and success is dependent on our educating the youth of America in the principles of Christianity" (Leon Stevens, *One Nation Under God*, p. 102).

In fact, the Bible still is America's favorite book. The 2014 Harris Poll of America's ten favorite books found that the Bible remains at the top of the list (though it isn't obeyed by many of America's citizens).

America was created as a bastion of liberty by those who believed the Bible and were fleeing persecution in England, Europe, and elsewhere.

Many of America's settlers were among the most zealous Christians that England and Europe had to offer in that day. They were Christians who took their faith in Christ and their obedience to the Bible so seriously that they were willing to go against the mainstream state churches and suffer persecution for their faith. They were willing to leave their homes to make a hard, expensive, and dangerous journey to a foreign land in search of God's blessing.

The Bible and the Thirteen Colonies

Most of America's original Thirteen Colonies were founded on a belief that the Bible is God's Word and Jesus Christ is the Son of God. **PLYMOUTH** was founded in 1620 by the Pilgrims. They were separatist Christians seeking religious liberty from the persecution they had experienced in England and protection for their families from the worldliness they had experienced in Holland. They believed in Jesus Christ as Lord and Saviour and in the Bible as the infallible Word of God and sought to establish a righteous government based on the Bible's precepts.

The *Mayflower Compact*, which they signed aboard the *Mayflower* ship, upon arrival in New England, stated that their objective was "the glory of God, and advancement of the Christian faith." Their leaders acknowledged Jesus Christ as "absolute and entire a King and a Priest."

In the summer of 1621, when the Plymouth colony had a drought that threatened to destroy their corn crops, they announced a public day of fasting and prayer to beseech God for mercy. They preached God's Word and quoted Bible verses such as Lamentations 3:31-32 to encourage their faith in God. The next day it rained, and the crops were saved.

That fall the Pilgrims had a public day of thanksgiving to God for His merciful care. They also had a feast to which they invited their native Indian friends at which they enjoyed a bounty of food, including "corn, ground-nuts, various shellfish, fish, waterfowl, deer, turkey, and venison." In his history of the colony, Pilgrim leader William Bradford said, "Instead of famine we had plenty, and the face of things was changed to the joy of our hearts; nor has there been any general want of food among us since to this day [1646]" (Journal of the Pilgrims at Plymouth in New England).

Plymouth became prosperous and merged with the Massachusetts Bay Colony.

The *MASSACHUSETTS BAY COLONY* was settled in 1630 by zealous Protestants called Puritans. They were in the Church of England, but they wanted to purify it according to

biblical principles. For this they got into trouble with King Charles I, who wanted to take the Church of England into a more Romanized direction. (The Pilgrims, by contrast, had left the Church of England.)

The Puritans got permission to immigrate to America to found a commercial colony. Puritan leader John Winthrop laid out the objectives of the colony in 1629 as establishing religious liberty, escaping the worldliness of the churches and schools in England, and improving their economic prosperity. They wanted to establish a government ordered by laws drawn from the Bible.

About 700 Puritans sailed to America on eleven ships, arriving in Plymouth in 1630. During the journey, Winthrop preached a famous sermon entitled *A Model of Christian Charity*. He exhorted the settlers to establish "a city on a hill" that would be an example of godly government for Europe and the whole world to emulate. "... for we must consider that we shall be as a city upon a Hill, the eyes of all people are upon us." Winthrop was elected the first governor of the colony.

RHODE ISLAND was originally populated by Baptists and others who were seeking religious liberty. The founder, Roger Williams, was a Puritan minister who came to believe that the Church of England was corrupt and was persecuted for his non-conformist views. He became a Baptist soon after establishing the Rhode Island colony. It was the first colony to grant full religious liberty to its citizens.

PENNSYLVANIA was also founded as a bastion of religious liberty and was heavily populated by Quakers, "Anabaptists," and others who held the Bible to be the infallible Word of God and Jesus Christ to be only Lord and Saviour.

Between 1700 and 1756, thousands of Mennonites, Swiss Brethren, German Baptists, and Amish immigrated to the American colonies from Switzerland and Germany and settled in Pennsylvania (Ted Grimsrud, "From the Sixteenth-Century Anabaptism," peacetheology.net).

At the end of the French and Indian War in 1815. thousands more Anabaptists immigrated to America and settled in Pennsylvania, Ohio, Indiana, and Illinois.

Moravians immigrated to America beginning in 1740 and founded the town of Bethlehem, Pennsylvania.

The Bible and America's literacy

"The Puritans strongly supported education. Literacy, they believed, is necessary in order to read and understand the Bible and its principles. Literacy and education were also important to them because a civil republican/democratic self-government require informed, knowledgeable voters and representatives who understand the laws of the colony. Literacy and education also provide communities with competent citizens of various professions. The Puritans, therefore, wanted to spread knowledge to everyone for the benefit of the community" (Angela Kamrath, *The Miracle of America*).

In the matter of literacy, the Christians in America were motivated by their doctrinal views. Most Americans were Protestants, Congregationalists, and Baptists who held to "sola Scriptura," or the Bible as the infallible and sole authority for faith and practice (2 Tim. 3:16-17), and to "the priesthood of the believer," which means that each believer, possessing the Holy Spirit, has the right and ability to interpret the Bible for himself and that he is not dependent on a priest (1 Jn. 2:27). (Less than 2% of the colonists were Roman Catholic.)

Benjamin Rush, signer of the Declaration of Independence, said: "... the only foundation for a useful education in a republic is to be laid in religion. Without this, there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments" (Of the Mode of Education Proper in a Republic, 1798).

The Massachusetts School Law of 1642 required all children to be taught to read and write by their parents or masters of apprenticeship. The children were to be able "to read and understand the principles of religion and the capital laws of this country."

The Old Deluder Satan Act of 1647 in the Massachusetts Bay Colony went further, requiring that every town and community with over 50 families set up schools and hire schoolmasters. The goal was that "the old deluder, Satan [would not] keep men from the knowledge of the Scriptures." The fear was that the Catholic Church would be able to deceive an illiterate people as she had been accustomed to doing in Europe. The law began as follows:

"It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times keeping them in an unknown tongue [Latin], so in these later times by persuading from the use of tongues [illiteracy], that so at least the true sense and meaning of the Original might be clouded with false glosses of saint-seeming deceivers; and that learning may not be buried in the graves of our forefathers in Church and Commonwealth, the Lord assisting our endeavours: it is therefore ordered by this Court and Authority thereof; that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read..."

The New England Code of 1655 required that children be made "able duly to read the Scriptures … and in some competent measure to understand the main grounds and principles of Christian Religion necessary to salvation."

The Bible and America's educational system

The Bible was used as a textbook and reader in the nation's schools, both private and public. Multitudes of children learned to read from the Bible and from textbooks that were filled with quotations and principles from the Bible.

CATECHISMS, which teach Christian doctrine and Bible truths, were used widely in education. There were over 500 different catechisms in use in early America.

Thomas Dilworth's **NEW GUIDE TO THE ENGLISH TONGUE** was a speller, reader, and grammar that was printed in London beginning in 1740 and widely used in the American colonies. It was used by Abraham Lincoln and Noah Webster. The common school that Webster attended had four textbooks: the King James Bible, a psalter, a catechism, and Dilworth's *New Guide*. Its goal was to save "poor creatures from the slavery of Sin and Satan" by placing "the word of God for a lantern to our feet and a light to our paths." It was filled with Bible quotations, moralisms, and proverbs.

America's first reader, *THE NEW ENGLAND PRIMER*, was also filled with quotations from the King James Bible, Scripture truths, prayers, catechisms, and hymns. It was the most important educational textbook from 1690 to 1790. An estimated two million copies were sold during that time. Everything was taught from the standpoint of a biblical view of God and morality. The *Primer* taught the creation and fall of man and redemption through the blood of Jesus Christ. It was packed with practical moral truths.

For example, it taught the ABCs directly from the Bible:

A In Adam's Fall We sinned all. B Heaven to find; The Bible Mind.

C Christ crucify'd For sinners dy'd.

D The Deluge drown'd The Earth around. ...

Another example of the contents of the *New England Primer* is the "Alphabet of Lessons for Youth":

- A Wise son maketh a glad father, but a foolish son is the heaviness of his mother.

- Better is a little with the fear of the Lord, than great treasure & trouble therewith.

- Come unto Christ all ye that labor and are heavy laden and he will give you rest.

- Do not the abominable thing which I hate saith the Lord.

- Except a man be born again, he cannot see the kingdom of God.

- Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.

- Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come.

- Holiness becomes God's house for ever.

- It is good for me to draw near unto God.

- Keep thy heart with all diligence, for out of it are the issues of life.

- Liars shall have their part in the lake which burns with fire and brimstone.

- Many are the afflictions of the righteous, but the LORD delivereth them out of them all.

- Now is the accepted time, now is the day of salvation.

- Out of the abundance of the heart the mouth speaketh.

- Pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly.

- Quit you like men, be strong, stand fast in the faith.

- Remember thy Creator in the days of thy youth.

- Seest thou a man wise in his own conceit, there is more hope of a fool than of him.

- Trust in God at all times, ye people, pour out your hearts before him.

- Upon the wicked, God shall rain an horrible tempest.

- Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him.

- Exort one another daily while it is called to day, lest any of you be hardened thro' the deceitfulness of sin.

- Young men ye have overcome the wicked one.

- Zeal hath consumed me, because thy enemies have forgotten the word of God.

The *New England Primer* contained John Rogers' advice to his 10 children that was written in prison shortly before his martyrdom at the hands of England's Catholic Queen Mary Tudor in 1555. Rogers was the translator of the Matthews Bible. Following is an excerpt:

Give ear my children to my words Whom God hath dearly bought, Lay up his laws within your heart, and print them in your thoughts. I leave you here a little book for you to look upon, That you may see your father's face when he is dead and gone: Who for the hope of heavenly things, While he did here remain, Gave over all his golden years to prison and to pain. Where I, among my iron bands, inclosed in the dark, Not many days before my death, I did compose this work:
And for example to your youth, to whom I wish all good, I send you here God's perfect truth, and seal it with my blood. ... Abhor that arrant whore of ROME, and all her blasphemies, And drink not of her cursed cup, obey not her decrees. Give honor to your mother dear, remember well her pain, And recompence her in her age, with the like love again. ... Beware of foul and filthy lust, let such things have no place, Keep clean your vessels in the LORD, t hat he may you embrace. Ye are the temples of the LORD, for you are dearly bought, And they that do defile the same, shall surely come to nought. Be never proud by any means, build not your house too high, But always have before your eyes, that you are born to die. ... Seek first, I say, the living GOD, and always him adore, And then be sure that he will bless, your basket and your store. And I beseech Almighty GOD, replenish you with grace, That I may meet you in the heavens, and see you face to face. ... Though here my body be adjudg'd in flaming fire to fry, My soul I trust, will straight ascend to live with GOD on high. What though this carcase smart [pain] awhile what though this life decay,

My soul I hope will be with GOD, and live with him for aye. I know I am a sinner born, from the original, And that I do deserve to die by my fore-father's fall: But by our SAVIOUR'S precious blood, which on the cross was spilt, Who freely offer'd up his life, to save our souls from guilt; I hope redemption I shall have, and all who in him trust, When I shall see him face to face, and live among the just. Why then should I fear death's grim look since CHRIST for me did die, For King and *Caesar*, rich and poor, the force of death must try. When I am chained to the stake, and fagots girt me round, Then pray the LORD my soul in heaven may be with glory crown'd. Come welcome death the end of fears, I am prepar'd to die: Those earthly flames will send my soul up to the Lord on high. Farewell my children to the world, where you must yet remain; The LORD of hosts be your defence, 'till we do meet again. Farewell my true and loving wife, my children and my friends, I hope in heaven to fee you all, when all things have their end. If you go on to serve the LORD, as you have now begun, You shall walk safely all your days, until your life be done.

GOD grant you so to end your days, as he shall think it best, That I may meet you in the heavens, where I do hope to rest.

The *New England Primer* continued to be used well into the 19th century and is still in print today for America's large Christian home schooling market.

Beginning in about 1790, Noah Webster's *Elementary Spelling Book* (popularly called the *BLUE-BACK SPELLER* because of its blue binding) began to replace the *New England Primer*, and it, too, had Bible quotations and doctrinal statements. It was divided into three sections: spelling, grammar, and reading. "In the front of Webster's Primer was his picture with the inscription, 'Who taught millions to read but not one to sin'" ("Quotes of the Founding Fathers," freetopray.info).

Nearly 100 million copies of Webster's Speller have been printed. Not only did it teach Bible truths to generations of American children, but it also standardized spelling and pronunciation in America.

Some sample quotes from the *Blue-Back Speller*:

- The Holy Bible is the book of God.
- Strong drink will debase a man.
- Good men obey the laws of God.
- God will bless those who do his will.
- The preacher is to preach the gospel.
- God made the ear, and He can hear.
- The gambler wishes to get money without earning it.
- Men devoted to mere amusement misemploy their time.
- We punish bad men to prevent crimes.
- The drunkard's face will publish his vice and disgrace.
- The devil is the great adversary of man.
- Labor makes us strong and healthy.

- We are apt to live forgetful of our continual dependence on the will of God.

- The drunkard's course is progressive; he begins by drinking a little, and shortens his life by drinking to excess.

- Children should answer questions politely.

- God governs the world in infinite wisdom; the Bible teaches us that it is our duty to worship Him.

- It is a solemn thing to die and appear before God.

- Children should respect and obey their parents.

- Satan afflicted Job with sore boils. (Job 2:7).

- If sinners entice thee, consent thou not (Proverbs 1:10).

- Prayer is a duty.

- Those who enjoy the light of the gospel, and neglect to observe its precepts, are more criminal than the heathen.

- Confess your sins and forsake them (Proverbs 23:10).

- The wicked transgress the laws of God.

- The heavens declare an Almighty power that made them.

- Let us lay up for ourselves treasure in heaven, where neither moth nor rust can corrupt (Matthew 6:20).

- The heathen are those people who worship idols, or who know not the true God.

- Examine the Scriptures daily and carefully, and set an example of good works.

- How happy men would be if they would always love what is right and hate what is wrong.

"... a central purpose of the 'Blue-Back Speller' was to instill in children proper conduct (i.e., what is courteous and polite vs. what is rude and socially unacceptable), moral integrity (evils of alcohol, lying, stealing, selfishness, etc.), and citizenship (patriotism, respect for the Founders, and love for God and country). Indeed, such truths and insights cultivate the soul, buoy the spirit, and prepare a child to lead a productive, disciplined, honorable life. In sharp contradistinction, the removal of these basic precepts from public education has had a catastrophic, deleterious effect on the moral sensibilities and social stability of the nation" (David Miller, "America, Christianity, and the Culture War," Apologetics Press).

Another example of how that the Bible permeated America's educational system is the popular and influential MCGUFFY READERS. Publication began in 1836, and at least 120 million copies were sold between 1836-1960. The editor, William McGuffey, was a strong Christian whose passions were "education and preaching the gospel." He began teaching in one-room schools at age 14 and often worked eleven hours a day six days a week. Later he graduated from Washington College and taught at five colleges. His Readers were created for first through six grades and consist of stories, poems, essays, and speeches, all with a strong emphasis on biblical morality. McGuffy was known for his philanthropy and "generosity among the poor and newly emancipated African Americans." The Readers taught and inspired famous Americans such as Henry Ford, who cited the Readers as one of his most important childhood influences. Ford financed the publication of an edition of the McGuffy Readers. The Readers continue to be popular among Christian homeschoolers and sell some 30,000 copies a year.

Another example is **MERRY'S MUSEUM**, a children's magazine that was published from 1841 to 1872. Though it was not a Christian magazine and though one of the editors was Louisa May Alcott, a transcendentalist and not a Biblebelieving Christian, the magazine was packed with stories about Bible lands and other biblical things. And it was filled with stories that taught biblical morality.

The Bible even saturated America's national dictionary. Noah Webster's *AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE* of 1828 was packed with about 6,000 quotations from and references to the King James Bible. Consider Webster's definition of *faith*:

"Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation."

Webster concluded his definition of faith by quoting four verses from the Bible (Romans 5:1; 10:10; 2 Cor. 5:7; and Hebrews 11:6).

By the use of the Bible and Bible-based textbooks, Americans of the 17th to the 19th centuries were steeped in Scripture from a young age, and this had a powerful influence on society even among the unsaved.

The emphasis of the biblical training was on good character traits such as honesty, purity, humility, and benevolence, and this greatly uplifted the moral character of the nation, though the percentage of born again Christians was never anything like a majority.

Sadly, as the 19th century passed, there was an everincreasing trend toward secularization and humanization, with a dramatic increase of the nation's apostasy in the latter half of the 20th century and into the 21st.

As the Bible has played an increasingly smaller role in the overall education of the majority of Americans, there has been a dramatic increase in the moral corruption of society.

Since 1960, murder has increased twofold, rape fivefold, robbery fourfold, and acts of violence sevenfold (www.disastercenter.com/crime/uscrime.htm).

In 1966, the first mass shooting on school grounds occurred at the University of Texas when student Charles Whitman killed 15 and wounded 31 with a rifle, shooting from the 28th floor of the university library tower. Since then, large numbers of students and teachers have been killed in mass shootings, including 32 at Virginia Tech in April 2007, 27 at Sandy Hook Elementary School in Newtown, Connecticut in December 2012, and 13 at Columbine High School in Littleton, Colorado in April 1999.

The Continental Congress and Army

The Continental Congress and the Continental Army were steeped in the Bible.

From the time that the colonies took up arms against England, the Continental Congress looked to God for wisdom and help. The Congress, composed of representatives of the Thirteen Colonies, was the governing body of America during the War for Independence. The Congress declared independence from England in 1776, established the Continental Army to fight the Revolutionary War, funded the war effort, and ruled the new United States under the Articles of Confederation. In 1789, the Continental Congress was replaced by the United States Congress and the Articles of Confederation were replaced with the U.S. Constitution.

The first action of the Congress when it convened in Philadelphia in 1774 to discuss independence from Britain was to read the Bible and "seek God's guidance through prayer." Jacob Duche read from Psalm 35 and prayed extemporaneously. John Adams told his wife, Abigail, "I never saw a greater effect upon an audience. It seems as if Heaven had ordained that Psalm to be read on that morning. After this, Mr. Duche, unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present."

As the years passed, the Congress frequently expressed its confidence in and dependence upon Almighty God. The following 1775 declaration is typical: "At all times it is our duty to acknowledge the over-ruling providence of the great Governor of the universe, and devoutly to implore his divine favour and protection."

The Congress began its sessions with prayer, appointed chaplains in the military, called for days of fasting and prayer, exhorted the troops to practice godly behavior, endorsed the publication of Bibles, attributed the success of the American cause to God, and called for thanksgiving and religious revival among Americans (Angela Kamrath, *The Miracle of America*).

At least 16 times, the Continental Congress proclaimed days of fasting, repentance, and prayer, "and the entire American community repaired to their various churches on such days" (Ellis Sandoz, *Political Sermons of the American Founding Era*, Vol. 1).

For example, a resolution in 1776 called upon all Americans "that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by a sincere repentance and amendment of life, appease his [God's] righteous displeasure, and, THROUGH THE MERITS AND MEDIATION OF JESUS, obtain his pardon and forgiveness; humbly imploring his assistance to frustrate the cruel purposes of our unnatural enemies."

The Continental Congress declared the first National Thanksgiving Day in 1777 and continued to do so every year of the war. It was held on December 18. The first declaration called upon the people to express thanksgiving to "their divine benefactor," offer "penitent confession of their manifold sins," and beseech God for forgiveness "THROUGH THE MERITS OF JESUS CHRIST." Observe that this was not a generic or "Deist" proclamation.

The Continental Congress regulated the army and navy according to standards of biblical morality.

George Washington, Commander-in-Chief of the Continental Army, wrote on July 9, 1776, that "every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country." He said, "To the distinguished character of a Patriot, it should be our highest glory to add the more distinguished character of Christian." The *Rules for the Regulation* of the Navy, 1775, stated that commandeers were to be examples of honor and virtue, were to correct dissolute, immoral behavior, and were to make sure that "divine service" was performed twice a day on ships and a sermon was preached on Sundays. Article 3 had penalties for cursing, blaspheming God, and drunkenness (Kamrath, *The Miracle of America*).

The Bible and America's Founders

The Bible had a powerful influence upon America's founders.

(In the chapter "America a Christian Nation?" we document the fact the Bible was not the only influence on America's founders and some of them brashly rejected biblical Christianity.)

Even the most skeptical of them quoted the Bible, and many of them credited Scripture for their wisdom and for the success of the nation. A large number of them glorified Jesus Christ as Lord and Saviour and professed personal faith in His atonement for their eternal salvation.

The following examples of professions of faith in Christ are from the signers of the Declaration of Independence. These quotes are gathered from sources such as The United States, Law, Government, Religion, Christianity, and Illegalities by Barak Josiah, The Founders on Religion: A Book of Quotations edited by James Hutson, America's God and Country: Encyclopedia of Quotations edited by William Federer, and Wallbuilders.com.

Samuel Adams (1722-1803), signer of the Declaration of Independence, Governor of Massachusetts. In his last will and testament, he wrote "I ... [rely] upon the merits of Jesus Christ for a pardon of all my sins" (*Life and Public Services of Samuel Adams*, edited by William Wells, 1865, Vol. III, p. 379).

Josiah Bartlett (1729-1795), signer of the Declaration of Independence, Governor of New Hampshire. He called on the people "to confess before God their aggravated transgressions and to implore His pardon and forgiveness through the merits and mediation of Jesus Christ..." ("Proclamation for a Day of Fasting and Prayer," Mar. 17, 1792).

Charles Carroll (1737-1822), signer of the Declaration of Independence, framer of the Bill of Rights. "On the mercy of my Redeemer I rely for salvation and on His merits, not on the works I have done in obedience to His precepts" (Letter from Carroll to Charles Wharton, Sep. 27, 1825).

John Hancock (1737-1793), signer of the Declaration of Independence, Governor of Massachusetts. He called on the people "to confess their sins before God and implore His forgiveness through the merits and mediation of Jesus Christ, our Lord and Savior" ("Proclamation for a Day of Fasting and Prayer," Feb. 11, 1791).

Samuel Huntington (1731-1796), signer of the Declaration of Independence, governor of Connecticut. "It becomes a people publicly ... with becoming humility and sincere repentance to supplicate the pardon that we may obtain forgiveness through the merits and mediation of our Lord and Savior Jesus Christ" ("A Proclamation for a Day of Fasting, Prayer and Humiliation," Mar. 9, 1791).

Robert Treat Paine (1731-1814), signer of the Declaration of Independence, Attorney General of Massachusetts. "I am constrained to express my adoration of the Supreme Being, the Author of my existence, in full belief of His Providential goodness and His forgiving mercy revealed to the world through Jesus Christ, through whom I hope for never ending happiness in a future state" (Last Will and Testament, attested May 11, 1814). **Benjamin Rush** (1746-1813), signer of the Declaration of Independence and "Father of American Medicine." "The Gospel of Jesus Christ prescribes the wisest rules for just conduct in every situation of life. Happy they who are enabled to obey them in all situations! ... My only hope of salvation is in the infinite transcendent love of God manifested to the world by the death of His Son upon the Cross. Nothing but His blood will wash away my sins. I rely exclusively upon it. Come, Lord Jesus! Come quickly!" (*The Autobiography of Benjamin Rush*).

Roger Sherman (1721-1793), signer of the Declaration of Independence, framer of the Bill of Rights. "I believe that there is one only living and true God, existing in three persons, the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory. That the Scriptures of the Old and New Testaments are a revelation from God, and a complete rule to direct us how we may glorify and enjoy Him. ... That He made man at first perfectly holy; that the first man sinned, and as he was the public head of his posterity, they all became sinners in consequence of his first transgression, are wholly indisposed to that which is good and inclined to evil, and on account of sin are liable to all the miseries of this life, to death, and to the pains of hell forever. I believe that God ... did send His own Son to become man, die in the room and stead of sinners, and thus to lay a foundation for the offer of pardon and salvation to all mankind, so as all may be saved who are willing to accept the Gospel offer. ... I believe a visible church to be a congregation of those who make a credible profession of their faith in Christ, and obedience to Him, joined by the bond of the covenant. ... I believe that the sacraments of the New Testament are baptism and the Lord's Supper. ... I believe that the souls of believers are at their death made perfectly holy, and immediately taken to glory: that at the end of this world there will be a resurrection of the dead, and a final judgment of all mankind, when the righteous shall be

publicly acquitted by Christ the Judge and admitted to everlasting life and glory, and the wicked be sentenced to everlasting punishment" (*The Life of Roger Sherman* by Lewis Boutell, 1896, pp. 271-273).

Richard Stockton (1730-1781), signer of the Declaration of Independence, judge. "... as my children will have frequent occasion of perusing this instrument, and may probably be particularly impressed with the last words of their father, I think it proper here not only to subscribe to the entire belief of the great and leading doctrines of the Christian religion, such as the being of God; the universal defection and depravity of human nature; the Divinity of the person and the completeness of the redemption purchased by the blessed Savior; the necessity of the operations of the Divine Spirit; of Divine faith accompanied with an habitual virtuous life; and the universality of the Divine Providence: but also, in the bowels of a father's affection, to exhort and charge [my children] that the fear of God is the beginning of wisdom, that the way of life held up in the Christian system is calculated for the most complete happiness that can be enjoyed in this mortal state, [and] that all occasions of vice and immorality is injurious either immediately or consequentially--even in this life" (Will and Testament of Richard Stockton, May 20, 1780).

John Witherspoon (1723-1794), signer of the Declaration of Independence, president of Princeton College. "... no man, whatever be his character or whatever be his hope, shall enter into rest unless he be reconciled to God though Jesus Christ. ... It is very evident that both the prophets in the Old Testament and the apostles in the New are at great pains to give us a view of the glory and dignity of the person of Christ. With what magnificent titles is He adorned! What glorious attributes are ascribed to him! ... All these conspire to teach us that He is truly and properly God--God over all, blessed forever!"(*The Works of John Witherspoon*, 1815, Vol. V, pp. 245, 267).

Following are a few statements about the Bible by America's founding fathers:

Many of America's founders were members of and supporters of the American Bible Society, which was founded in 1816. The first president of the Bible Society, Elias Boudinot, was President of the Continental Congress during the War of Independence. The second president of the Bible Society, John Jay, was the first Chief Justice of the U.S. Supreme Court.

John Adams (1735-1826), second president of the United States. "Philosophy looks with an impartial eye on all terrestrial religions. I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me; and the result is, that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy, I postpone for future investigation" (*Works*, Vol. X, p. 85, letter written to Thomas Jefferson).

John Quincy Adams (1767-1848), sixth president of the United States and son of John Adams, the second president. In 1811, Adams wrote the following to his son: "Let us then search the Scriptures. ... The Bible contains the revelation of the will of God; it contains the history of the creation, of the world and of mankind; and afterwards the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth" (Letter from John Quincy Adams to George Adams, Sept. 1 and 8, 1811).

Patrick Henry (1736-1799), general in the Continental Army, ratifier of the U.S. Constitution, Governor of Virginia. "The Bible ... is a book worth more than all the other books that were ever printed" (*Sketches of the Life and Character of*

Patrick Henry, William Wirt, 1818, p. 402). (This quote has been called "fake" by some, but it appeared soon after Henry's death and the naysayers have no evidence that it is fake except their own prejudice against it.)

John Jay (1745-1829), first Chief Justice of the U.S. Supreme Court, Governor of New York. In 1784, he wrote the following to his eldest son, Peter: "Your aunt tells me that you love your books, and that you daily read in the Bible and have learned by heart some Hymns in the book I sent you. These accounts give me great pleasure, and I love you for being such a good boy. The Bible is the best of all books, for it is the word of God and teaches us the way to be happy in this world and in the next. Continue therefore to read it and to regulate your life by its precepts" (*The Winning of the Peace*, unpublished papers of John Jay, edited by Richard Morris, Vol. II, p. 709).

Elias Boudinot (1740-1821), President of the Continental Congress, framer of the Bill of Rights. "For nearly half a century have I anxiously and critically studied that invaluable treasure [the Bible]; and I still scarcely ever take it up that I do not find something new--that I do not receive some valuable addition to my stock of knowledge or perceive some instructive fact never observed before. In short, were you to ask me to recommend the most valuable book in the world, I should fix on the Bible as the most instructive both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat, it is the Bible; and should you renew the inquiry for the best philosophy or the most interesting history, I should still urge you to look into your Bible. I would make it, in short, the Alpha and Omega of knowledge" (The Age of Revelation, or the Age of Reason Shown to Be an Age of Infidelity, 1801, p. xv, the "Dedication: Letter to his daughter Susan Bradford").

Benjamin Rush (1746-1813), signer of the Declaration of Independence, a founder of the Philadelphia Bible Society. "By renouncing the Bible, philosophers swing from their moorings upon all moral subjects. ... It is the only correct map of the human heart that ever has been published" (*Letters of Benjamin Rush*, 1951, Vol. I, p. 475). "... the only means of establishing and perpetuating our republican forms of government is the universal education of our youth in the principles of Christianity by means of the Bible" (*Essays, Literary, Moral and Philosophical*, 1798, p. 112). "The Bible contains more knowledge necessary to man in his present state than any other book in the world" (*Essays*, 1798, p. 93).

Robert Treat Paine (1731-1814), signer of the Declaration of Independence, Attorney General of Massachusetts. "I believe the Bible to be the written word of God and to contain in it the whole rule of faith and manners" (*The Papers of Robert Treat Paine*, Vol. I, p. 49).

Daniel Webster (1782-1852), U.S. Secretary of State: "[T]o the free and universal reading of the Bible ... men [are] much indebted for right views of civil liberty" (Address delivered at Bunker Hill, June 17, 1843).

Noah Webster (1758-1843), judge, legislator, educator, author of the *American Dictionary of the English Language*. "The moral principles and precepts found in the Scriptures ought to form the basis of all our civil constitutions and laws. ... All the ... evils which men suffer from vice, crime, ambition, injustice, oppression, slavery and war, proceed from their despising or neglecting the precepts contained in the Bible" (Webster, *History of the United States*, 1832, "Advice to the Young, p. 339). "[O]ur citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament, or the Christian religion" (*History of the United States*, 1832, p. 6). "The Bible is the chief moral cause of all that is good and the

best corrector of all that is evil in human society--the best book for regulating the temporal concerns of men" (*The Holy Bible ... with Amendments of the Language*, 1833, p. v).

Roger Sherman (1721-1793), signer of the Declaration of Independence, framer of the Bill of Rights. "The volume which he consulted more than any other was the Bible. It was his custom, at the commencement of every session of Congress, to purchase a copy of the Scriptures, to peruse it daily, and to present it to one of his children on his return" (*The Globe*, Washington D.C., Aug. 15, 1837).

James McHenry (1753-1816), signer of the U.S. Constitution, founder and president of the Baltimore Bible Society. "All Christians allow that the Old and New Testaments taken together, are the only books in the world which clearly reveal the nature of God, contain a perfect law for our government, propose the most powerful persuasions to obey this law, and furnish the best motives for patience and resignation, under every circumstance and vicissitude of life. Even those writers who deny their divinity, have yet acknowledged that the matters contained in them are, at least, calculated to make mankind wiser and better. These surprising and salutary effects the scriptures have unequivocally produced, and whenever they are read and attended to, will continue to produce. Facts so fully ascertained and so clearly demonstrating the great importance of circulating the sacred writings have (within these few years past) called the attention of men more particularly to this subject, and given rise to the establishment of Societies whose object is to encourage their circulation. ... public utility pleads most forcibly for the general distribution of the Holy Scriptures. Without the Bible, in vain do we increase penal laws and draw entrenchments around our institutions. ... Bibles are strong protections. Where they abound, men cannot pursue wicked courses and at the same time enjoy quiet conscience" (One

Hundred and Ten Years of Bible Society Work in Maryland, 1921, pp. 13, 14).

Fisher Ames (1758-1808), judge, representative to the Federal Congress, author of the First Amendment to the U.S. Constitution. "We are spending less time in the classroom on the Bible, which should be the principal text in our schools" (*Palladium* magazine, Sept. 20, 1789).

The Bible and America's government

The Bible had a powerful influence upon America's government and founding political documents.

The nearly 180 years between the founding of Jamestown Colony (1607) and the ratification of the U.S. Constitution (1788) *was an intense experiment in human government*, and it was an experiment in which the Bible played a prominent role.

No other "religion" than Bible Christianity could have produced America. Roman Catholicism never produced anything like America. Hindus and Buddhists never produced anything like America. Atheists never produced anything like America. Islam never produced anything like America. The Quran doesn't teach freedom of conscience, freedom of religion, freedom of speech. It teaches subjugation of the world to Allah by all means. This was evident in Muhammed's life and in the lives of his most zealous followers throughout its history.

The Bible was the major influence upon the governments of the British colonies:

"The Bible was the primary source of civil and religious law in the Puritan colonies. For example, the General Court of Massachusetts instructed the committee that drafted the Massachusetts constitution to make the laws of its commonwealth 'as near the law of God as they can be" (Angela Kamrath, *The Miracle of America*). The Bible continued to be the major influence in the formation of the U.S. government.

Historian Donald Lutz says that the Bible was the most frequently cited source in the political literature that formed America between 1760-1805.

"When reading comprehensively in the political literature of the war years, one cannot but be struck by the extent to which biblical sources used by ministers and traditional Whigs undergirded the justification for the break with Britain, the rationale for continuing the war, and the basic principles of Americans' writing their own constitutions" (Lutz, Origins of American Constitutionalism, p. 142).

Though the American colonies were under the authority of the king of England, IN PRACTICE they were largely left on their own to write their own constitutions, appoint their own leaders, set up their own courts, operate their own colleges, and take care of their own business. By the time that King George III (r. 1760-1820) tried to control the colonies with a heavy hand from England, they were already independent in their thinking and ways, and the result was the Declaration of Independence of 1776.

The American colonists reasoned, deliberated, debated, and experimented on this matter for two centuries. It consumed a large part of their thought and energies. They were a highly literate people who were taught to think soberly and deeply.

They discussed such things as the rule of law, natural law, natural rights, representative and constitutional selfgovernment, consent of the governed, balance of powers, limited powers, separation of powers, religious liberty, separation of church and state, elections by secret ballot, term limits, trial by jury, and prohibitions against cruel and unusual punishment. This debate was going on in England, as well. Many of the principles that Americans applied to human government were first stated in England. The following are some of the men and writings in England that had a large influence on Americans:

John Ponet (1514-1556), A Short Treatise of Political Power, and the True Obedience which Subjects Owe to Kings (1556)

Edward Coke (1552-1634), Institutes of the Laws of England and Law Reports

Stephen Brutus (a pseudonym for an anonymous Huguenot author), Vindiciae Contra Tyrannos (Defense of Liberty against Tyrants) (1579)

Samuel Rutherford (c. 1600-1661), *Lex Rex, or The Law and the Prince* (1644)

Algernon Sidney (1623-1683), *Discourses on Government* (1698) (called "the textbook of the American Revolution")

Samuel von Pufendorf (1632-1694), *The Whole Duty of Man According to the Law of Nature* (1698)

William Blackstone (1723-1780), *Commentaries on the Laws of England* (1766)

The founders of many of the British colonies in America established governments based on biblical precepts. Their fundamental principles of government included the following:

There is a sovereign Creator God, and man is made in His image and is responsible to obey His laws as found in man's conscience (called "natural law," Romans 2:14-15) and in Scripture ("God's law").

Government must therefore have righteous and absolute laws as given by God and not according to man's own whims. For example, the Massachusetts 1671 *Book of Laws* stated that "laws ... are so far good and wholesome, as by how much they are derived from, and agreeable to the ancient Platform of God's law." Some of the Colonies quoted Scripture in support of their capital laws. The Blue Laws of the New Haven Colony (1656) acknowledged "that the supreme power of making laws, and of repealing them, belong to God only, and that by him, this power is given to Jesus Christ, as Mediator, Mat. 28:19. Joh. 5:22. And that the Laws for holiness, and Righteousness, are already made, and given us in the scriptures."

Man is a fallen sinner and always tends toward rebellion and anarchy (Prov. 22:15; Jer. 17:9; Rom. 3:23).

Therefore men must be bound by holy laws that will restrain sin, protect man's rights, and maintain peace in society (Rom. 13:1-7; 1 Tim. 1:9-10).

Since man is a fallen sinner, human government must be designed in such a way that there are protections from tyranny.

The Puritans "opposed unlimited power of any kind--whether of kings, governments, aristocrats, priests, churches, or the people" (Angela Kamrath, *The Miracle of America*).

This is why the founders of America rejected a monarchy ("rule of one"), which is rule by a king, and an aristocracy ("rule of the best"), which is rule by a privileged class.

This is why the founders established separation of powers in government between executive, legislative, and judicial.

This is why they established a republic rather than a pure democracy. A republic is a democracy by which the people are ruled by laws. It is not mob rule. As originally designed, the American government is ruled by the U.S. Constitution, and every leader and citizen must obey it.

Man has certain rights given by God, especially the right to "life and liberty," as spelled out in the Declaration of Independence and the Bill of Rights.

This does not mean that the founders believed that man is free to live as he pleases. It means that man should have the liberty to live his life in accordance with God's laws without unlawful harassment from the government.

They believed that these "human rights" are encapsulated in God's moral laws in the Old and New Testaments, such as the laws that give men the right not to be killed (Ex. 20:13), robbed (Ex. 20:15), slandered (Ex. 20:16), kidnapped (Ex. 21:16), injured (Ex. 21:18-19), oppressed (Ex. 23:8), and raped (De. 22:25).

The founders of America believed that man, being made in God's image, has the right to be protected by the government so that these rights are maintained. The government should encourage good deeds and execute wrath upon those who do evil (Rom. 14:3-4).

Men should be ruled justly and equitably (Deut. 16:18-20).

They called this the "Rule of Law," which means that all citizens "are subject to the law, that no one is above the law." It is "related to the Bible-based idea of equity--of justness, impartiality, and fairness of law."

Righteousness is necessary for good government (Prov. 14:34; Psa. 107:33-34).

America's founders believed that for a democracy to work the people must be righteous and must vote according to righteous principles. In a sermon before the Connecticut court, Thomas Hooker said, "The privilege of election, which belongs to the people, therefore must not be exercised according to their humors, but according to the blessed will and law of God" (cited from Kamrath, *The Miracle of America*).

They believed that *the people's leaders and representatives must be righteous men*, according to Ex. 18:21; De. 17:18-20; 2 Sam. 23:3; Psa. 75:10, and many other Scriptures. The typical thinking along this line was expressed in a 1694 printed sermon, *The Character of a Good Ruler* by Samuel Willard. He cited the aforementioned Scriptures and "described the virtues for leaders from the Bible relating to honesty, truthfulness, righteousness, equity, lawfulness, justness, knowledge, wisdom, humility, conscientiousness, piety, faithfulness, integrity, steadfastness, benevolence, selflessness, and public-mindedness" (Kamrath, *The Miracle of America*).

As these things and many others were debated, each of the Thirteen Colonies formed a government as part of the experiment. Following are some examples:

Some of them, such as **Virginia** and **Massachusetts**, had a church-state type of government. The citizens were required to be members of the Puritan Congregational church (Massachusetts) or the Anglican church (Virginia). They had to baptize their children, attend services, pay tithes to support pastors of the official churches, and agree to the established church's doctrine.

Rhode Island, founded in 1636 by Roger Williams, was the first colony to grant religious liberty. The stated purpose was "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained with full liberty in religious concernments." Each citizen was free to follow his own conscience before God in matters of religion. The 1663 charter stated, "... no person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted or called in question, for any differences in opinion in matters of religion, and do not actually disturb the civil peace." The government of Rhode Island was operated by a democratic system, with each head of household having a vote.

Connecticut was established in the 1630s by Puritans led by Thomas Hooker, and it followed Rhode Island's lead in granting religious liberty. Its 1639 constitution, known as the Fundamental Orders, was the first complete written constitution in known history. It was a system of selfgovernment based on biblical principles. It was colonial America's first democratic republic. It featured elections by secret ballot, representative government, term limits, consent of the governed, rule of law, trial by jury, prohibitions against cruel and unusual punishment, limited powers of government, and other things that became part of the U.S. Constitution in 1788.

Pennsylvania was founded in 1681 by William Penn, a Quaker, with land granted by King Charles II. The founding principles were based on a Quaker view of Bible principles and included freedom of religion, freedom of press, freedom of economic activity, low taxation, and trial by jury. He famously said, "I deplore two principles in religion: obedience upon authority without conviction and destroying them that differ with me for Christ's sake." He had a good relationship with the native Indians and treated them fairly. He made a "Great Treaty" with the Native American Indians that was kept on both sides for 70 years. A large number of German Baptists (Mennonites, Swiss Brethren, Amish, Baptist Brethren) and Lutheran Pietists (Moravians, Schwenkfelders) settled in Pennsylvania in search of religious liberty. Pennsylvania attracted people from England, Ireland, and throughout Europe seeking freedom and economic prosperity. "Liberty brought so many immigrants that by the American Revolution Pennsylvania had grown to some 300,000 people and became one of the largest colonies. Pennsylvania was America's first great melting pot" (Jim Powell, "William Penn," The Freeman). Penn named the capital city Philadelphia, meaning "city of brotherly love." Philadelphia has been called the cradle of American liberty. It was the city of Ben Franklin, the most famous of the Founding Fathers. It is the home of the Liberty Bell. It was where Thomas Jefferson penned the Declaration of Independence, where the Continental Congress met, and where the U.S. Constitution was formulated.

The colonists understood that they were conducting "experiments" and that the eyes of the world were on them. Rhode Island's religious liberty government was called "a lively experiment," and Pennsylvania's was called a "holy experiment."

The 200 years of holy and lively experimentation in the American colonies ultimately produced the United States and its Constitution and Bill of Rights. Each of the colonies contributed to this process and outcome, and the Bible had a large influence.

The Bible in America's Memorials

The Bible's influence on American history is evident in its memorials.

References to the Bible and to the God of the Bible are inscribed everywhere on America's founding memorials in Philadelphia, New York City, Boston, Washington, D.C., and elsewhere.

U.S. Capitol Building. Many of the eight large paintings in the rotunda depict America's Christian heritage, including the baptism of the Indian princess Pocahontas and the Virginia charter. One painting depicts Pilgrim leader William Brewster holding an open Bible inscribed with the words, "The New Testament of our Lord and Savior Jesus Christ." The chapel of the House of Representatives contains an open Bible on an altar in front of a stained glass window depicting George Washington in prayer and the words, "Preserve me, O God, for in Thee do I put my trust" (Psalm 16:1). Behind the Speaker's rostrum in the House of Representatives are the words of the national motto, "In God We Trust." This refers to the God of the Bible.

The White House. The Adams Prayer Mantel was installed in 1945 by Franklin D. Roosevelt and contains a prayer by John Adams, second president of the United States. "I pray heaven to bestow the best of blessings on this house and on all those that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof."

Library of Congress. The Library of Congress was completed in 1897 and was named the Thomas Jefferson Building. On the walls are inscribed the following verses: "The light shineth in darkness, and the darkness comprehendeth it not" (John 1:5); "Wisdom is the principal thing; therefore, get wisdom and with all thy getting, get understanding" (Proverbs 4:7); "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8); "The heavens declare the Glory of God, and the firmament showeth His handiwork" (Psalm 19:1). On permanent display are two Latin Bibles. The Bible was the first book that was printed on a printing press and is the most popular and widely distributed book in human history. One of the Bibles on display at the Library of Congress is an original Gutenberg Bible of 1453, the first printed Bible. Of the 21 complete surviving copies, England and America own 12 of them. The other Bible on display is the Great Bible of Mainz. It was handwritten and dates to 1453. Thus it was completed at the same time that Gutenberg was printing his Bible and is one of the last handwritten Bibles. The Great Bible and the Gutenberg Bible were not only produced at the same time, but also in the same town in Germany. The Mainz Bible represents the countless Bibles that were laboriously handwritten for a millennium and a half, from the time of the apostles until the invention of printing in 1454. The Library of Congress also has a statue of Moses holding the Ten Commandments and a statue of Paul. Above the Paul statue is the Micah 6:8 inscription.

Supreme Court Building. Above the main entrance are the words "Equal Justice under Law." It is only in Scripture that we find a truly just and equal concept of law. Men were not treated equally under Babylonian, Persian, Greek, Roman, Indian, Mayan, or Chinese law. The concept of equality does not come from Hinduism or Buddhism or Islam or ancient pagan idolatry. Consider Hammurabi's law

code, which was published by the king of Babylon in about 1780 BC. It is one of the most famous law codes of the ancient pagan world, supposedly received from Hammurabi's sun god Shamash. But Hammurabi's laws were not just and equal. Penalties differed according to the social standing of the victim and perpetrator. In contrast, God's law says. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it" (Deuteronomy 1:17). In front of the Supreme Court building is a statue called "The Authority of Law." The solemn figure is alert and watchful, signifying the necessity for government to enforce law and order. The figure holds a law book and has a sword, signifying punishment of evildoers. This is the concept presented in Romans 13:4, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Lady Justice holds a scale, meaning that law must be equal, just, true, and honest. She holds a sword, signifying punishment of evil doing. Lady Justice is based on the Roman goddess Justice and the Greek goddess Themis, but the concept of perfect justice goes back to the God of the Bible who is the original holy lawgiver and judge. At the top of the east entrance of the Supreme Court building are images of three lawgivers: Moses of Israel, Confucius of China, and Solon of Greece. Moses is the central and largest figure and holds the tablets of the Ten Commandments. I am not sure what the artist intended, but I can see two important truths in this monument. First, America is not built solely on Scripture, but it is built prominently on Scripture. Second, The centrality of Moses in the monument reminds us that the teaching of the Chinese and Greeks or other ancient pagan people could never have created America. It is the Bible's influence on America that

has made it so unique and great. On the wooden doors of the main entrance to the courtroom and on the outer bronze doors are images of the Ten Commandments. The Great Hall of the Supreme Court features images of Moses. There is another image of Moses on the outside of the building. He is inscribed between two lamps, signifying the giving of light.

Jefferson Memorial. Thomas Jefferson was the author of the Declaration of Independence and America's third president. The memorial features quotations from Jefferson's writings. God, Creator, and creation are mentioned at least eight times. For example, from the Declaration are the words, "We hold these truths to be self-evident: That all men are created equal, that they are endowed by their Creator with certain inalienable rights, among these are life, liberty and the pursuit of happiness."

Washington Monument. It memorializes America's foremost founding father, George Washington. Like Washington's writings and speeches, the monument is filled with references to God and the Bible. A Bible is enclosed in a capsule in the monument's cornerstone. (There was also a Bible in the foundation of the 1815 Baltimore Washington Monument, and it was recovered during restoration work in 2015.) Inscribed on the east face of the 6.25-pound aluminum capstone is Laus Deo ("Praise Be to God"). Many of the 36,000 marble and granite stones are inscribed with Bible verses and references to God, such as the following: "Holiness to the Lord" (Exodus 28:26); "Search the Scriptures" (John 5:39); "The memory of the just is blessed" (Proverbs 10:7); "Train up a child in the way he should go, and when he is old, he will not depart from it" (Proverbs 22:6). In his address to the governors of the states in 1783, when he resigned as Commander-in-Chief, Washington referred to the "Divine Author of our blessed religion," obviously testifying to his own Christian faith, and he said that the nation cannot be happy unless it obeys

Christ's example and precepts. Washington founded the custom of American presidents swearing the oath of office on a Bible. When he ended the oath, he kissed the Bible. Washington proclaimed the nation's first national Thanksgiving day. The goal was to acknowledge "with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

National Archives. There is a bronze emblem of the Ten Commandments on the floor.

Lincoln Memorial. This was built in honor of Abraham Lincoln, America's 16th President (1861-1865). Lincoln promoted the Thirteenth Amendment that outlawed slavery in America. On the wall of the north chamber are the words, "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh" (Matthew 18:7); and, "the judgments of the Lord are true and righteous altogether" (Psalm 19:9).

National Law Enforcement Officers Memorial. This memorial was opened in 1984 and is situated in Judiciary Square, which is the location of five American courts. The memorial contains the names of law enforcement officers who have died in the line of duty, currently standing at more than 20,000. One of the quotations inscribed on the monument is Proverbs 28:1, "The wicked flee when no man pursueth but the righteous are bold as a lion." There are also quotes by the pagan Roman leader Tacitus and others. The fact that the Bible is not the only book quoted at the monument reminds us that America is not strictly and only a biblical or Christian nation. There is a strong and unique Biblical influence, but there have been other strong influences even from its inception.

E. Barrett Prettyman United States Court House. In front of the building, which was completed in 1952, is a

monument depicting freedom of religion, freedom of speech, and freedom of press. Freedom of press is signified by a book being printed on a Gutenberg type press. Freedom of speech is signified by a man giving a speech and a crowd listening to him. Freedom of religion is signified by a male worshiper facing a Cross and the Ten Commandments, and a woman praying over her food. The Ten Commandments are inscribed with Hebrew words.

Union Station. The Union railway station in Washington, D.C., was opened in 1907. Though it isn't a government building, it is an illustration of the Bible's great influence on American society even in the early 20th century. During World War II, 200,000 people passed through the station every day, and it is still one of America's busiest stations. Three Bible verses are inscribed above the south entrance, which is the entrance facing the direction of the Supreme Court and the U.S. Capitol. The verses are John 14:6, "The truth shall make you free"; Psalm 8:6, "Thou hast put all things under his feet"; and Isaiah 35:1, "The desert shall rejoice and blossom as the rose."

Daughters of the American Revolution building. A statue of George Washington is inscribed with "Remove not the ancient landmark which thy fathers have set" (Proverbs 22:28).

Federal Hall in New York City. The George Washington statue in front of Federal Hall also features the religious side of the nation's founder. New York was America's capital before it moved to Washington D.C., and Washington took the oath of office as president on the balcony of Federal Hall. Near the statue and associated with it is an engraving of Washington in prayer. He is depicted on his knees in the famous prayer scene at Valley Forge when the situation for the fledgling nation was so desperate. Elsewhere in these studies, we have given the evidence for this prayer scene.

The Bible and American Society

The Bible had a massive influence on every person in America, even those who were not born again Christians and who did not believe in the Bible's infallible inspiration.

Historian Daniel Dreisbach says the Bible was "the most authoritative, accessible, and familiar literary text in America"; it was the nation's "lingua franca" [common language] ("The Bible in the Political Rhetoric of the American Founding," *Politics and Religion*, Vol. 4, Issue 3, 2011).

A prominent example is Benjamin Franklin (1706-1790), signer of the Declaration of Independence and the U.S. Constitution. By his own testimony, Franklin was not a born again Christian, but he believed in a personal Creator God who answers prayer (which is *not* a Deist God) and was deeply influenced by the Bible. It was Franklin who gave a stirring speech on the need for dependence on God during the writing of the U.S. Constitution, when it seemed that the colonies would never be able to agree. After the convention had been deadlocked for weeks in the summer of 1787, Franklin made the following statement:

"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 G. Britain, when we were sensible of danger we had daily prayer in this room for the 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. To that kind of providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or do we imagine that 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 men. 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 labour in vain that build it.' 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 interests; our projects will be confounded; and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest. I therefore beg leave to move-that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that Service" (Notes of the Debates in the Federal Convention of 1787, reported by James Madison, Introduction, Bicentennial Edition, 1987, by W.W. Norton & Company, pp. 209-210). This also appears in The Records of the Federal Convention of 1787, edited by Max Farrand, Vol. III, Yale University Press, 1911; and in The Works of Benjamin Franklin, 1904, edited by John Bigelow, Vol. 5, pp. 153-155).

This is an example of how the Bible had permeated the thinking of Americans. In this one statement, Franklin referred to the Bible at least 10 times, as follows, and all of his listeners understood exactly what he was saying. It was indeed their "lingua franca."

- *Groping in the dark* (Job 12:25)
- Father of lights (James 1:17)
- Illuminate our understanding (1 Corinthians 2:10)
- God is a friend (John 15:15)

- God governs in the affairs of men (Daniel 2:21)

- Sparrow cannot fall to the ground without God's notice (Matthew 10:29)

- *Except the Lord build the house* (Psalm 127:1)

- Builders of Babel (Genesis 10)

- *Reproach and bye word* (Psalm 44:13)

- *Future ages* (Ephesians 2:7)

In 1777, during the War of Independence, the first New Testament was printed in America, and in 1782, less than a year after the end of the War, the first complete Bible was printed. These were published by Robert Aitken and were editions of the King James Bible.

"In America, from the first printing of a Bible in 1777 until 1850, there were over fourteen hundred different editions of the English Bible ... almost all of them the King James Version. For thirty years after 1850, the American Bible, by then an essential item in the furnishing of the American home, was in editions and numbers, **a phenomenon beyond calculation**. No one knows, or will know, how many Bibles the new presses across America, developed by then for newspapers and cheap books, were turning out" (David Daniell, *The Bible in English*, pp. 162, 163).

The American Bible Society, founded in 1816, is one of the sources of America's incalculable number of Bibles. By 1829, the Bible Society's printer, Daniel Fanshaw in New York, "was operating sixteen Treadwell steam-powered presses exclusively for ABS Bibles" (Daniell, p. 736).

By the 1860s the Bible Society was printing a million Bibles a year.

By the use of the newly invented stereotyping and by printing in great volume, the Bible Society reduced the price of a New Testament to six cents and a whole Bible to 45 cents.

By 2004, the American Bible Society had distributed more than six BILLION Bibles, and that does not include the uncounted multitudes of Bibles printed by commercial Bible publishers, churches, denominations, and mission organizations.

As Americans settled the western frontiers, the Bible went with them. For example, the Mississippi Valley Plan, a missionary venture that began in 1829, provided a Bible for every family in the frontier states of Ohio and Kentucky. The Bibles were provided by the American Bible Society and distributed by missionary evangelists. In 1830, 23,000 Bibles were distributed in that region ("The Benevolent Empire," ChristianChronicler.com).

America's relation to the Bible was illustrated by the frontispiece of the 1792 edition of the Self-Interpreting Bible. This amazing study Bible had commentaries, margin cross references, book summaries, chapter headings, Bible chronology, a Bible dictionary, and concordance. The extensive marginal references were intended to make the Bible "self-interpreting" by the principle of comparing Scripture with Scripture. It was produced by John Brown of Scotland in 1778 and was reprinted many times in Britain and America. Brown was a shepherd who, after he was converted, taught himself Greek and Hebrew. He also published a widely-used Dictionary of the Bible and A General History of the Christian Church. George Washington was the first purchaser of a copy of the Self-Interpreting Bible printed in New York when he lived there as the first U.S. President (Barbara Lacey, From Sacred to Secular, p. 81). The drawing in the frontispiece of the 1792 edition is an allegory depicting three women: America, Liberty, and Peace. America sits under the Liberty Tree and holds the U.S. Constitution. Beside her are the names of thirteen American heroes, headed by George Washington. America's hand is outstretched to receive a Bible that is offered by Peace, who is kneeling. *Liberty* is standing beside *Peace* and holds a liberty pole. The drawing was an accurate representation of America's love for the Bible and the fact that her great liberty derived from the Bible.

The family Bible was the most respected book in most American households.

There was a Soldier's Bible for every soldier and even a Bible for every Pony Express rider. In 1860 and 1861, the Pony Express system carried the mail across the desert from St. Joseph, Missouri, to San Francisco in 10 days. The following is the oath that each Express rider took:

"I, _____, do hereby swear, before **the Great and Living God**, that during my engagement, and while I am an employee of Russell, Majors and Waddell, I will, under no circumstances, use profane language, that I will drink no intoxicating liquors, that I will not quarrel or fight with any other employee of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties, and so direct all my acts as to win the confidence of my employers, so help me God."

The Bible was taken westward by pioneering families. In his visit to America in 1831, French historian Alexis de Tocqueville observed that in the library of a typical pioneer's log house "you find a Bible whose cover and edges are already worn by the piety of two generations, a book of prayers, and sometimes a song of Milton or a tragedy of Shakespeare" (*Democracy in America*).

All but two American presidents have been sworn into office with a hand on the Bible. This custom began with George Washington. He spoke the oath of office with his left hand resting on the Bible and his right hand raised to heaven. Afterward he kissed the Bible. Every president up to Harry Truman (1945-1953) followed this example. Truman's successor, Dwight Eisenhower, said a prayer instead of kissing the Bible. Chester Arthur (1881-1885) added the words "So help me God" to the end of the oath of office. Theodore Roosevelt did not use a Bible in his first swearing in, because it was done hurriedly after the assassination of William McKinley, but he did use a Bible in the swearing in for his second term. John Quincy Adams and Franklin Pierce swore on a book of law, representing the U.S. Constitution.

America's national songs are filled with references to God and the Bible.

The Star-Spangled Banner (1814)

Oh! thus be it ever, when freemen shall stand Between their loved homes and the war's desolation! Blest with victory and peace, **may the heaven-rescued land** Praise **the Power that hath made and preserved us a nation.** Then conquer we must, when our cause it is just, And this be our motto: "**In God is our trust**." And the star-spangled banner in triumph shall wave O'er the land of the free and the home of the brave!

My Country Tis of Thee (America) (1831) Our fathers' God, to thee, Author of liberty, to thee we sing; Long may our land be bright with freedom's holy light. Protect us by thy might, Great God our King. America the Beautiful (1893) O beautiful for spacious skies, for amber waves of grain, For purple mountain majesties above the fruited plain! America! America! God shed His grace on thee, And crown thy good with brotherhood from sea to shining sea. America! America! God mend thine ev'ry flaw, Confirm thy soul in self-control, thy liberty in law. America! America! May God thy gold refine Till all success be nobleness, and ev'ry gain divine.

America a Nation of Sermons

America was also permeated with biblical thinking because it was a nation of sermons.

For the first 250 years, in particular, a large percentage of the American people heard sermons, read sermons, and discussed sermons. The sermons were well reasoned and serious in content. The preaching was applied to every part of the people's lives, including politics.

The Great Awakening of the first half of the 18th century dramatically increased the spiritual life of the colonies, with a massive increase in the number of born again Christians and the multiplication of biblical churches and schools. The Second Great Awakening of the early 19th century, following the nation's birth, again dramatically increased the spiritual character of the people.

The effect of these revivals on the thinking of the people is illustrated in the life of Noah Webster, author of the *American Dictionary of the English Language* (1828). Raised in a Christian home and graduated from Yale College, he was religious and respectful of church and Bible, but he was not born again. His thinking was strongly influenced by Enlightenment philosophers such as John Locke and Jean-Jacques Rousseau. As a young man, Webster called for the Bible *not* to be the main textbook of the American educational system. But after he was converted in 1808 at age 49, his thinking was changed dramatically. His testimony of salvation was described by his son-in-law, Chauncey Goodrich, in the introduction to the 1849 edition of Webster's dictionary:

"He felt that salvation must be wholly of grace. He felt constrained, as he afterward told a friend, to cast himself down before God, confess his sins, implore pardon through the merits of the Redeemer, and there to make his vows of entire obedience to the commands and devotion to the service of his Maker. With his characteristic
promptitude, he instantly made known to his family the feelings which he entertained. ... He made a public profession of religion in April, 1808."

From then to the end of his life, Webster called for the Bible to be at the heart and soul of America's education! He filled his dictionary with 6,000 quotations from and references to the Bible. He was convinced that a free republic could only exist if the citizens were righteous and wise, and he believed that only the Bible has the power to produce such citizens. He publicly renounced the rationalism of Locke and Rousseau. This was the product of spiritual conversion.

In many of the colonies and states, particularly in New England, a large percentage of the people attended church and heard sermons every week.

"Recent scholarship indicates that at the beginning of the Revolution, in the 1760s and 1770s, the majority of America's three million colonists were active in churches" (Angela Kamrath, *The Miracle of America*).

And the sermons these Americans heard then were not short sermons. It was typical to have two services on Sunday, with five and more *hours* devoted to prayer, Bible reading, and preaching (Ellis Sandoz, *Political Sermons of the American Founding Era*, Vol. 1). Sermons were often delivered by multiple preachers.

It has been calculated that the average colonial churchgoer would have heard 7,000 sermons in his or her lifetime (Kamrath).

Sermons were printed and distributed by the millions, beginning with the establishment of America's first printing press in 1639. Ben Franklin's press was typical in that he made a significant amount of his income through the sale of sermons, including those of George Whitefield.

"For all of the 17th and most of the 18th century, the sermon was the dominant literary form in the American colonies. The sermon played an important role in the Revolution, and, while retreating somewhat in its dominance in the 19th and 20th centuries, remains a significant force in American cultural life" (Joe Fulton, "Sermons," *Oxford Bibliographies*).

America's ministers were prolific preachers. Typical was Samuel Dunbar of Stoughton, Massachusetts, who wrote out 8,000 sermons during his career (Sandoz, *Political Sermons of the American Founding Era*, Vol. 1).

Sermons were preached on election day.

Sermons were preached to newly elected governors and legislatures. This custom lasted for 156 years in Connecticut and 256 years in Massachusetts, and the sermons preached on those occasions were printed and distributed.

The Fifth-day Lectures (fifth day of the week, Thursday) began with John Cotton in 1633 and continued to be practiced in New England for 200 years. It "was a popular event and was combined with Market Day for gathering and discussing matters of social and political interest" (Sandoz).

Sermons were preached on days that were set aside for prayer, fasting, repentance, and thanksgiving.

Sermons were preached on annual observances such as Independence Day and Patriot's Day (commemorating the Boston Massacre).

"Not only was such preaching widely attended, repeated, and published as tracts, but it was often reprinted in the newspapers as well" (Sandoz).

For many Americans in that day, the five hours of sermons on Sunday weren't enough!

People listened carefully, took notes, and discussed the contents of the sermons.

"Note-taking during sermons was regarded as a commendable practice which sharpened the note-taker's concentration and provided profit and enjoyment for groups within the congregation, who thereby filled the intervals between sermons with discussion of the doctrines recently opened by their preachers and with debates on obscure or ambiguous points" (Larzer Ziff, *Career of John Cotton: Puritanism and the American Experience*, p. 106).

The first and second Great Awakenings were powered by sermons backed by fervent prayer.

Many collections of sermons from America's early history have been published, such as the following:

The Pulpit of the American Revolution by John Thornton (1860)

Patriot Preachers of the American Revolution by Frank Moore (1860)

Pamphlets of the American Revolution by Bernard Bailyn (1965)

American Political Writing during the Founding Era by Hyneman and Lutz (1983)

Political Sermons of the American Founding Era by Ellis Sandoz (1991)

These contain a tiny sampling of the vast number of sermons that influenced American thinking and development.

The Bible and American Higher Education

America's first colleges were established to teach the Bible and train Christian ministers.

Of America's first 108 colleges, 106 were founded on the Bible and the Christian faith (Phil Webster, *1776 Faith*, p. 225).

Following are some examples:

HARVARD, founded by Puritans in 1636, challenged its students as follows: "Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ is eternal life, John 17:3, and therefore to lay Christ in the bottom, as the only foundation of all found knowledge and learning." At Harvard there is still a statue of the founder and namesake, John Harvard, with an open Bible on his lap.

YALE was founded in 1701 by Puritans who were unhappy with the growing liberalism of Harvard College. Its purpose was "to propagate in this wilderness the blessed Reformed, Protestant religion, in the purity of its order and worship." The school's seal is inscribed with "lux et veritas" ("light and truth"). Students were required to "live religious, godly and blameless lives according to the rules of God's Word, diligently reading the Holy Scriptures, the fountain of light and truth; and constantly attend upon all the duties of religion, both in public and secret." Each student was instructed that the main end of his study was "to know God in Jesus Christ" and "to lead a godly, sober life." In 1800, a faculty member wrote, "It would delight your heart to see how the trophies of the cross are multiplied in this institution. Yale College is a little temple: prayer and praise seem to be the delight of the greater part of the students." One wall of Yale College contains the names of graduates who died on the mission field.

PRINCETON, founded in 1746, was a product of the Great Awakening. Its first president, Jonathan Dickinson, said, "cursed be all that learning that is contrary to the cross of Christ." Princeton's crest says *Dei sub numine viget* ("Under God she flourishes"). Princeton's chapel still has the following "Prayer for Princeton":

O Eternal God The Creator and Preserver Of all mankind we beseech Thee To bestow upon this university Thy Manifold gifts of grace Thy Truth to those who teach Thy Laws to those who learn Thy Wisdom to those who administer And Thy steadfastness to all Who bear her name Bind us together by these Gracious influences of Thy Spirit Into that fellowship Which can never fail the company Of Jesus Christ our Lord

Amen.

AMHERST, founded in 1820, aimed to "second the efforts of the apostles themselves, in extending and establishing the Redeemer's empire--the empire of truth. It is to aid in the important works of raising the human race from ignorance and debasement; to enlighten their minds; to exalt their character; and to teach them the way to happiness and glory" (Noah Webster, remarks at the laying of the cornerstone, Aug. 9, 1820). Amherst's founders entertained the hope that it would counter the negative spiritual influence emanating from other colleges that had fallen to Enlightenment and Unitarian error. Amherst has a statue of Noah Webster, who included 6,000 quotations from the Bible in his *American Dictionary of the English Language* and who said, "Education is useless without the Bible."

This reminds us that a major factor in the maintenance of biblical truth through America's history is the frequent revivals and separations. Many of the people who originally populated the country during the colonial era were separatists who had come out of the state churches of England and Europe. There was the First Great Awakening (1730-1755) and the Second Great Awakening (1790-1840). There were revivals during and after the Civil War, especially in the South. There were revivals during the 1920s and 1930s (e.g., the fundamentalist movement with its emphasis on the infallible inspiration of Scripture and literal fulfillment of prophecy and gospel preaching), during World War II (churches were filled and many had daily prayer meetings), and during the 1960s and 1970s (the Independent Baptist and Bible church movement, an extension of the fundamentalist movement). When theological schools were captured by error, God's people started new ones. When denominations capitulated to theological modernism, many churches left. This zeal for the truth has maintained doctrinal purity and spiritual life. As a result, Bible Christianity in America has been more lively and influential than in England or Europe.

Though America has always been a deeply imperfect nation, a mixture of good and evil, truth and error, there can be no doubt that America is a nation deeply influenced by the Bible, and we are convinced that America's past greatness can be traced in large part to this fact.

In the following studies we examine some aspects of America's greatness that were produced by the Bible.

We could mention the greatness of England and America's engineering feats and military exploits, but the same could be said of other nations that weren't deeply influenced by the Bible, such as the Roman Empire and even Hitler's Third Reich.

The true influence of the Bible upon England and America is found in things such as high moral character, missionary zeal, benevolence, and concepts of human liberty.

The Bible and Moral Character

The Bible produced high moral character.

Consider George Washington (1732-1799), America's founding father.

George Washington is known as the father of America. He was the Commander-in-Chief of the Continental Army during the War of Independence from Britain, the President of the Constitutional Convention that wrote the American Constitution, and the first President of the United States (1778-1797).

He was born in Virginia to a fairly prosperous farmer and businessman. The family was said to be of the "middling class."

George's mother Mary was a strong-willed and difficult woman at times, but it appears that she had a real relationship with the Lord. The last time Washington saw his mother was when he was moving to New York to begin his presidency. She was dying of breast cancer. She gave him her blessing and promised her prayers, saying, "You will see me no more; my great age and the disease which is rapidly approaching my vitals, warn me that I shall not be long in this world. Go, George; fulfill the high destinies which Heaven appears to assign to you; go, my son, and may that Heaven's and your mother's blessing be with you always" (Benson Lossing, *Our Country: A Household History for All Readers*, 1877, Vol. 4, p. 1121).

Washington was an obedient son. When he wanted to join the British Navy in 1746, his mother forbad him to do so, and he submitted to her wishes in spite of the fact that his brother Lawrence and others supported the Navy career. We can see the hand of God guiding the mother in this matter. Washington had a fairly good education but not an extensive one. At age 11 his father died and George became the ward of his older brother Lawrence.

As a teenager he was appointed official surveyor of Culpeper County, and he traveled extensively in surveying work in western Virginia.

When Washington was 20, Lawrence and his wife died and George inherited the Mount Vernon estate of rolling farmland. George gradually increased it to 30,000 acres, or nearly 50 square miles.

"It could have been mistaken for a charming English village, with two dozen neat outbuildings clustered around a stately manor house that stood off a circular drive about a bowling green. Complete with a deer park, formal gardens, fruit trees, and a splendid vista of the wide river, it was a country estate that would not have looked out of place in Derbyshire" (John Sedgwick, *War of Two: Alexander Hamilton, Aaron Burr, and the Duel That Stunned the Nation*, pp. 172).

In the 1750s, Washington served as an officer with the British in the French and Indian war and was involved in many military engagements. At age 23, he was a colonel over all Virginia troops.

In January 1759, at age 27, Washington married Martha Custis, a young widow with two children: John (Jacky) and Martha (Patsy) (two others had died). Washington raised Martha's children but did not have any children of his own. Patsy died as a teenager. John died of fever in 1781 while serving as an officer under George in the Revolutionary War. Martha's first husband was the wealthiest man in Virginia, and at his death the 25-year-old widow inherited five plantations totaling 17,000 acres, plus 300 slaves. She operated this estate efficiently until her marriage to George two years later. The Washingtons had a close, wholesome marriage, and Martha traveled hundreds of miles during the Revolutionary War to be with her husband in his encampments. French General Lafayette said that "she loved her husband madly."

At Washington's death on December 17, 1799, the U.S. Congress chose "Light-horse Harry" Lee to write the founding father's official national eulogy. Lee knew Washington well. He was a personal friend and served under him as a major general during the Revolutionary War. (Lee was named "Light-horse Harry" because of his brave and exciting exploits as a calvary officer under Washington.) The eulogy was presented to Congress on December 28, 1799, and was read aloud by a member of Congress.

Following is a famous excerpt from Lee's 3,500-word eulogy:

"First in war; first in peace; and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life; PIOUS, JUST, HUMANE, TEMPERATE AND SINCERE; uniform, dignified and commanding, his example was as edifying to all around him, as were the effects of that example lasting."

Oftentimes, eulogies are gross exaggerations, but in this case, Lee's words correctly represented the sentiments of all of those who knew George Washington best.

Washington was truly a great leader and the essence of his greatness lay in his good character. He was "a man of virtue." His character was called "the wonder of the world." "It was his moral character that set him off from other men" (Gordon Wood, "The Greatness of George Washington," *Virginia Quarterly Review*, Spring 1992).

Washington's Honesty

Washington was a man of his word. He was dependable. He paid his debts. He kept his promises, even to his own hurt (Psalm 15:4). He said, "I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy."

For Washington, these were not mere pious words.

He operated the Revolutionary War according to the principle of honesty. When he was camped with his bedraggled army at Valley Forge during the winter of 1777-78 (choosing rather to suffer with his men than to return to his comfortable farm), having lost battle after battle to the British, his army nearly out of food and a dozen men a day dying or fleeing, Washington pleaded with the Continental Congress to send supplies. They urged him to take food from nearby farmers. Yet even in those desperate straits and with the authority of Congress behind him, he refused to steal from his own fellow citizens and promised to hang any soldier caught stealing food! And this was in spite of the fact that many of the colonial farmers were supporting the British and were selling food to them at large profit for British gold while refusing to help the Continental Army. But Washington was convinced that the new nation for which he was fighting could only be rightly established on principles of honesty and decency.

He operated his presidency according to this principle. "Washington established broad-ranging presidential authority, but always with the highest integrity, exercising power with restraint and honesty. In doing so, he set a standard rarely met by his successors, but one that established an ideal by which all are judged" ("George Washington," Biography.com).

When advised by some to renege on America's war debts, President Washington refused. "He recognized that America's credit abroad, and its integrity at home, depended on honoring its war debt. Some Americans wanted to renege on payments we owed to patriots at home and the French abroad who had invested in our war for independence. Others, like James Madison, wanted to repay some, but not all, of the debt. Washington saw this as a character issue and helped persuade Congress to pass a revenue tariff to pay all our debts and establish our credit as a nation worthy of international respect" (Burton Folsom, "George Washington's Unimpeachable Character," Feb. 1, 1999, Mackinac Center for Public Politics).

American statesman Daniel Webster made the following amazing statement before the whole world nearly 50 years after Washington's death:

"America has furnished to the world the character of Washington! And if our American institutions have done nothing else, that alone would have entitled them to the respect of mankind. ... I would cheerfully put the question today to the intelligence of Europe and the world, what character of the century, upon the whole, stands out in the relief of history, most pure, most respectable, most sublime; and I doubt not, that by a suffrage approaching to unanimity, the answer would be Washington! ... Towering high above the column which our hands have builded, beheld, not by the inhabitants of a single city or a single State--ascends the colossal grandeur of his character, and his life" ("An Address at the Completion of the Bunker Hill Monument," June 17, 1843).

Washington's Self-discipline

Self-discipline is what made Washington a better leader than many of the other Founding Fathers.

"He was better because of his character--specifically, his self-command, which prevented his ever taking any political step on impulse, without carefully weighing its consequences for the country. The missteps of these other great men [Thomas Jefferson, Alexander Hamilton, James Madison, John Adams] have a common root: undisciplined passion, whether a personal passion, like pride, or an intellectual passion, like prideful attachment to one's own theoretical opinions about government, unqualified by a practical attention to the country's needs. George Washington had trained himself from young manhood in the discipline of his passions. They were always well-governed, and this made him uniquely qualified to govern others, even when compared with the intellectual luminaries of that intellectually luminous generation" (Carson Holloway, "It's time to rediscover George Washington's greatness," *The Daily Signal*, Feb. 16, 2015).

Washington understood the power of discipline in all areas of life, including the military. He wrote, "Discipline is the soul of an army. It makes small numbers formidable; procures success to the weak and esteem to all."

Washington's Modesty and Humility

The Frenchman Brissot de Warville said, in amazement, "He speaks of the American War as if he had *not* been its leader."

When Washington was elected America's first president and it was proposed that he be called "His Highness" or "the Protector," he chose the more modest "Mr. President."

Washington has been criticized by some modern historians for owning slaves, but they often don't tell the whole story. He inherited slaves and would have freed them, but he was forbidden by Virginia law to do so. At great personal cost to his estate, he vowed that he would not sell his slaves even though he could have benefited financially from doing so and though he urgently needed the money after the Revolutionary War and had to borrow large amounts on interest. The sale of just one slave would have brought him enough income to pay his estate taxes for two years. He also refused to hire out his slaves, because he did not want to break up their families. He said, "To sell the overplus I cannot, because I am principled against this kind of traffic in the human species. To hire them out is almost as bad because they could not be disposed of in families to any advantage, and to disperse [break up] the families I have an

aversion" (Washington letter to Robert Lewis, Aug. 18, 1799, *Washington's Writings*, 1980, Vol. 37, p. 338). Washington was instrumental in having a federal law passed in the first year of his presidency (1789) prohibiting slavery in the new American territories. As a result, the states of Ohio, Indiana, Illinois, Michigan, Minnesota, and Wisconsin all prohibited slavery as they entered the Union.

Many accounts were told by black men and women about Washington's humility and lack of racial prejudice. One was told by Primus Hall, the servant of Col. Timothy Pickering, one of General Washington's favorite officers during the War of Independence. One evening Washington and Pickering talked late into the evening, and Washington asked Hall if there were straw and blankets enough for him to sleep there that night. Hall replied in the affirmative, and when it was time for him to retire, Washington was shown an extra bed in Pickering's tent made of straw and blankets and laid down to sleep, not knowing that Hall had given him his own humble bed. When Washington woke up in the night and saw Hall sleeping at the Colonel's desk, he realized what had happened and demanded that Hall share his bed. When Hall expressed surprise and told him not to trouble himself, Washington ordered him in an authoritative voice, "Primus, I say, come and lie down here! There is room for both, and I insist upon it." Washington moved to one side of the straw bed, and the black man did as he was told. "Primus professes to have been exceedingly shocked at the idea of lying under the same covering with the commander-in-chief, but his tone was so resolute and determined that he could not hesitate. He prepared himself, therefore, and laid himself down by Washington; and on the same straw, and under the same blanket, the General and the Negro servant slept until morning" (Henry Harrington, "Anecdotes of Washington," Godey's Magazine and Lady's Book, June 1849).

There is also the account of how that Washington took a sentinel's place so he could eat breakfast. This account was

gathered by historian John Fanning Watson, who visited Valley Forge in the 1820s and gathered oral testimonies from soldiers. Watson published *Annals of Philadelphia* in 1830. One morning Washington found a 19-year-old soldier standing guard duty in the snow and told him to go eat breakfast and that he would take the soldier's duty until he returned. Watson's notebook is housed at the Library Company of Philadelphia, which was established by Benjamin Franklin in 1731.

Washington's Selflessness

Washington's selflessness was evident in that he led the Continental Army for eight years without pay or leave and without financial reward upon retirement.

His selflessness was evident when he surrendered his sword to Congress in 1783 and returned to his farm.

"General Washington became the first famous military leader in the history of the world to win a war and then voluntarily step down instead of seizing and consolidating power" (Eric Metaxas, *Seven Men and the Secret of Their Greatness*).

"His retirement from power had a profound effect everywhere in the Western world. It was extraordinary, it was unprecedented in modern times--a victorious general surrendering his arms and returning to his farm. Cromwell, William of Orange, Marlborough--all had sought political rewards commensurate with their military achievements. Though it was widely thought that Washington could have become king or dictator, he wanted nothing of the kind. He was sincere in his desire for all the soldiers 'to return to our Private Stations in the bosom of a free, peaceful and happy Country,' and everyone recognized his sincerity. It filled them with awe. Washington's retirement, said the painter John Trumbull writing from London in 1784, 'excites the astonishment and admiration of this part of the world. 'Tis a conduct so novel, so unconceivable to people, who, far from giving up powers they possess, are willing to convulse the empire to acquire more.' King George III supposedly predicted that if Washington retired from public life and returned to his farm, 'he will be the greatest man in the world'" (*Virginia Quarterly Review*, Spring 1992).

Washington's selflessness was evident in 1784, when he was offered 150 shares in the James River and Potomac canal companies in recognition of his services to the state of Virginia. He agonized over the decision, writing to many men, including Thomas Jefferson and Patrick Henry, "seeking the best information and advice." He didn't want to enrich himself through public service, but he also didn't want to discourage the men who were trying to honor him. In the end he accepted the shares, so as not to embarrass the legislature, *but he gave them away to a college*.

His selflessness was evident in 1787 when he agreed to come out of retirement, leave his beloved estate at Mt. Vernon, to lead the Philadelphia Convention that created the U.S. Constitution and then to accept the first presidency of the nation. His reluctance was expressed in these words: "My movements to the chair of government will be accompanied with feelings not unlike those of a culprit who is going to the place of his execution."

The move to New York required that he borrow a substantial sum of money and pay it back on interest, and when his salary as president was not sufficient to cover the expenses of office, he paid them with his own money.

How amazing this is in light of the fact that the vast, vast majority of politicians and government leaders enrich themselves at the expense of the people.

Washington's selflessness was evident in his careful obedience to the terms of the office of the presidency. In 1794 he wrote the following to Alexander Hamilton: "The powers of the Executive of the U States are more definite, & better understood perhaps than those of almost any other Country; and my aim has been, & will continue to be, neither to stretch, nor relax from them in any instance whatever, unless imperious circumstances should render the measure indispensable."

Washington's selflessness and generosity was evident in his concern for the future of the nation. He was motivated in his actions in his concern for the "millions unborn." He said, "We are a young nation, and have a character to establish. It behoves us therefore to set out right, for first impressions will be lasting."

Though some modern historians have tried to discredit Washington's sincerity, his contemporaries who knew him believed that he was "trying always to act in a disinterested and patriotic way." Even Thomas Jefferson, who often was on the opposite side of issues from Washington, praised his character, saying, "The moderation and virtue of a single character probably prevented this revolution from being closed, as most others have been, by a subversion of that liberty it was intended to establish" (Edward Larson, *The Return of George Washington*, p. 7).

Washington and the Bible

George Washington's moral greatness can be traced to the Bible's influence in his life.

He was a professing Christian, an active member of the Anglican Church, oftentimes riding long distances on horseback to services. He attended church regularly most of his life. There were times of sporadic attendance, but for the most part he was faithful. His pastor at Pohick church said, "I never knew so constant an attendant at church as Washington" (William Meade, *Old Churches, Ministers and Families of Virginia.* Vol. 2, p. 247). There was a period in which Washington stopped taking communion, and he never stated the reason for this.

Washington has been called a "Deist" by modern historians, but his own writings and speeches refute this accusation.

As a vestryman for 15 years in the Pohick and Alexandria congregations of the Anglican Church, Washington signed his agreement with the *39 Articles*. Historian Benson Lossing, in *Field Book of the Revolution* (1850), included a signed oath from Washington from the Pohick church records stating, "I do declare that I will be conformable to the Doctrine and Discipline of the Church of England, as by law established" (Lossing, Vol. 2, chapter 8). It is dated Aug. 19, 1765.

Washington thus signed under oath that he believed in the divine inspiration and sole authority of Scripture, the Trinity, the virgin birth, divinity, sinlessness, sacrificial atonement, and bodily resurrection of Jesus Christ, original sin, justification by faith in Christ alone without works, and salvation only through Christ.

And knowing his honesty, it is impossible to believe that he would sign such a thing if he did not believe it in truth.

Writing to the chiefs of the Delaware Indian tribes, Washington said, "You do well to learn our arts and our ways of life, and above all the religion of Jesus Christ" (Address to the Delaware Indian Chiefs, May 12, 1779, John Fitzpatrick, *The Writings of George Washington*, Vol. XV, 1932, p. 55). Though some have claimed that Washington might not have actually written this, there is no doubt that he signed it and that it therefore reflected his own thinking!

In his address to the governors of the states in 1783 when he resigned as Commander-in-Chief from the Army, Washington referred to the Christian religion as "OUR blessed religion," obviously testifying of his personal faith in Jesus Christ as Lord and Saviour.

"I now make it my earnest prayer, that God would ... most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which are the characteristics of the DIVINE AUTHOR OF OUR BLESSED RELIGION, and without an humble imitation of whose example in these things we can never hope to be a happy nation" (Jared Sparks, *The Writings of George Washington*, Vol. III, p. 86).

Many reputable people testified that Washington had a habit of morning devotions and that he prayed on his knees. This was witnessed by Washington's nephew George Lewis, by Revolutionary War General Robert Porterfield, by Alexander Hamilton (America's first Secretary of Treasury), and others. Hamilton said that "such was his most constant habit" (William Meade, *Old Churches, Ministers, and Families of Virginia*, Vol. II, pp. 491-492).

Washington purchased Bibles and prayer books for his step-children John and Patsy in October 1761 (C.M. Kirkland, *Memoirs of Washington*, 1857, pp. 198-199).

Washington was the first person to purchase the 1792 American edition of John Brown's *Self-Interpreting Bible*. It was printed in New York City while Washington lived there as President (Barbara Lacey, *From Sacred to Secular*, p. 81). This study Bible had commentaries, marginal cross references, book summaries, chapter headings, chronology, a Bible dictionary, and concordance.

Washington prayed at Valley Forge when his army seemed on the verge of total defeat. Though this event has been doubted by some historians in modern times, I find the evidence to be more than sufficient, and the act would have been in perfect character with the known facts of his life.

A Quaker named Isaac Potts witnessed Washington in prayer at Valley Forge and the deed so touched him that he became a supporter of the war effort. Quakers, being pacifists, did not support the war as a rule, but Potts had a change of mind by seeing the Continental Army's Commander-in-Chief in prayer. This was testified in the *Diary and Remembrances* of Nathaniel Snowden, a Presbyterian minister who lived from 1770 to 1851. Snowden heard the testimony from Potts personally.

"I knew personally the celebrated Quaker Potts who saw Gen'l Washington alone in the woods at prayer. I got it from himself, myself. Weems mentioned it in his history of Washington [Mason Weems, Life of George Washington, 1816 edition], but I got it from the man myself, as follows: I was riding with him [Mr. Potts] in Montgomery County, Pennsylvania, near to the Valley Forge, where the army lay during the war of the Revolution. Mr. Potts was a Senator in our State & a Whig. I told him I was agreeably surprised to find him a friend to his country as the Quakers were mostly Tories [supporters of the British crown]. He said, 'It was so and I was a rank Tory once, for I never believed that America could proceed against Great Britain whose fleets and armies covered the land and ocean, but something very extraordinary converted me to the Good Faith!' What was that, I inquired? 'Do you see that woods, & that plain. It was about a quarter of a mile off from the place we were riding, as it happened. 'There,' said he, 'laid the army of Washington. It was a most distressing time of the war, and all were for giving up the Ship but that great and good man. In that woods pointing to a close in view, I heard a plaintive sound as, of a man at prayer. I tied my horse to a sapling & went quietly into the woods & to my astonishment I saw the great George Washington on his knees alone, with his sword on one side and his cocked hat on the other. He was at Prayer to the God of the Armies, beseeching to interpose with his Divine aid, as it was the Crisis, & the cause of the country, of humanity & of the world. Such a prayer I never heard from the lips of man. I left him alone praying. I went home & told my wife [that] I saw a sight and heard today what I never saw or heard before, and just related to her what I had seen & heard & observed. We never thought a man could be a soldier & a Christian, but if there is one in the world, it is

Washington. She also was astonished. We thought it was the cause of God, & America could prevail.' He then to me put out his right hand & said, 'I turned right about and became a Whig [a supporter of the American revolution].'"

Some writers have claimed that Potts was a widower at the time of Washington's encampment at Valley Forge, and others said that he did not reside at Valley Forget then. Both are disproven by the record of the Potts family compiled in 1874 by Mrs. Thomas Potts after eleven years of painstaking work ("Washington in Prayer," ushistory.org). According to this record, Isaac Potts married Martha Bolton on December 6, 1770, and they lived at Valley Forge in 1777 and 1778.

Potts daughter, Ruth-Anna, who died in 1811, testified that she knew that her father witnessed Washington in prayer and that it had changed his opinion of the war effort ("Washington in Prayer," ushistory.org).

Washington was a man of charity. "He helped to care for the poor and believed strongly in charity, which he exercised privately. Regarding his own estate he said, 'Let the Hospitality of the House, with respect to the poor, be kept up. ... I have no objection to your giving my Money to Charity ... when you think it is well bestowed. What I mean, by having no objection, is, that it is my desire that it should be done'" ("George Washington and Religion," mountvernon.org).

Washington gave God the glory for protecting him throughout his military career, beginning with the Battle of the Monongahela River in 1755 during the French and Indian War. Washington was a 23-year-old Lieutenant Colonel serving under British General Edward Braddock. In July, Braddock's 2,000-man army was ambushed in heavy woods by the French and their Indian allies and slaughtered. The French and Indians, hidden behind thick woods, fired upon the British who were in the open. Washington did not flee as many did. Dressed in the bright red coat of a British officer, he rode back and forth to carry Braddock's orders and rally the men, presenting an easy target for the enemy, yet he was unscathed. Eighty years later, a gold seal that had been shot off of Washington's body without harming him was found on the battlefield (Ben Carson, *America the Beautiful*). Of Braddock's 2,000 men, 714 were killed and 37 wounded. Braddock himself and 26 of his officers died, including every mounted officer except Washington.

Washington wrote the following in letter to his mother nine days after the battle:

"... by the all-powerful dispensations of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me!"

Fifteen years later, an Indian chief testified that he was at the battle and they had actually singled out the large man in the red coat but could not hit him.

Washington wanted his army to act as Christian soldiers. On July 9, 1776, he issued the following order:

"The Hon. Continental Congress having been pleased to allow a Chaplain to each Regiment, with the pay of Thirtythree Dollars and one third per month--The Colonels or commanding officers of each regiment are directed to procure Chaplains accordingly; PERSONS OF GOOD CHARACTERS AND EXEMPLARY LIVES--To see that all inferior officers and soldiers pay them a suitable respect and ATTEND CAREFULLY UPON RELIGIOUS EXERCISES. THE BLESSING AND PROTECTION OF HEAVEN ARE AT ALL TIMES NECESSARY but especially so in times of public distress and danger--The General hopes and trusts that every officer and man will endeavor TO LIVE AND ACT AS BECOMES A CHRISTIAN SOLDIER defending the dearest rights and liberties of his country." The Articles of War adopted by the Continental Congress and approved by Washington "recommended that all officers and men attend divine worship and that if any behaved indecently or irreverently they were to be brought before a court martial to be reprimanded and fined or possibly confined. For swearing or blaspheming God's name, a soldier was compelled to wear a wooden collar for as long as his commander deemed proper" (Derek Davis, *Religion and the Continental Congress*).

George Washington was a product of the Bible and a product of America. As Daniel Webster said in his 1843 speech:

"[Washington's life] is the embodiment and vindication of our transatlantic liberty. Born upon our soil--of parents also born upon it--never for a moment having had a sight of the old world--instructed, according to the modes of his time, only in the spare, plain, but wholesome elementary knowledge which our institutions provide for the children of the people--growing up beneath and penetrated by the genuine influences of American society--growing up amidst our expanding, but not luxurious, civilization-partaking in our great destiny of labor, our long contest with unreclaimed nature and uncivilized man--our agony of glory, the war of independence--our great victory of peace, the formation of the union and the establishment of the Constitution--he is all--all our own! That crowded and glorious life--that life was the life of an American citizen" ("An Address at the Completion of the Bunker Hill Monument," June 17, 1843).

Washington was convinced that a nation had to please God and keep His laws in order to be blessed and prosperous. In his first inaugural address he stated these memorable words:

"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."

It was Washington who founded the custom of American presidents swearing the oath of office on a Bible. Inauguration day was April 30, 1789. The ceremony took place on the second floor balcony of Federal Hall in New York City facing Wall Street. The city fathers called the people together for prayer at 9am. At the sound of the bells, the people were advised to "go up to the house of God and in a solemn manner commit the new government, with its important train of consequences, to the holy protection and blessing of the Most high." At the inauguration ceremony, Washington placed his left hand on the Bible, which was opened to Genesis, and raised his right hand to heaven. He said, "I do solemnly swear that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States." After completing the oath, Washington kissed the Bible. The crowd responded with thunderous applause, and church bells rang out across the city.

After the oath of office, Washington went inside Federal Hall to the Senate Chamber and delivered his inaugural address before a joint session of the U.S. Congress. Washington gave God credit for the nation's blessing. The address was literally filled with references to God and to His providential acts in human affairs. The God that Washington believed in is certainly no "Deist" God as has been claimed by those who want to write biblical faith out of America's history. Washington's God is no absentee God, no "watchmaker God" who created the universe and then left it to itself, no God who does not act in human affairs. By his own testimony, Washington deeply believed in and loved the God revealed in Scripture.

"Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to THAT ALMIGHTY BEING WHO RULES OVER THE UNIVERSE, WHO PRESIDES IN THE COUNCILS OF NATIONS and whose providential aide can supply every human defect, that HIS BENEDICTION MAY CONSECRATE to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes; and may enable every instrument employed in its administration to execute with success, the functions allotted to his charge.

"In tendering this homage to THE GREAT AUTHOR OF EVERY PUBLIC AND PRIVATE GOOD, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either. 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; and in the important revolution just accomplished in the system of their United government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which them past seem to presage

"These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me I trust in thinking, that there are none under the influence of which the proceedings of a new and free Government can more auspiciously commence.

"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; and since the preservation of sacred fire of liberty and the destiny of the republican model of government are justly considered as deeply, perhaps finally, staked of the experiment. ...

"I shall take my present leave; but not without resorting once more to THE BENIGN PARENT OF THE HUMAN RACE, in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so HIS DIVINE BLESSINGS may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of this Government must depend" (George Washington's inaugural presidential address, April 30, 1789).

We see from this speech that Washington was convinced that America owed her existence to Almighty God's blessing and help and that her abiding happiness would depend on her obedience to Him. The smiles of heaven cannot be expected without obedience to heaven's laws.

After Washington's inaugural address before the U.S. Congress, he and the Congress members marched in procession to St. Paul's Church for a service to thank God and beseech His blessing on the new nation. The service was led by Samuel Provoost, the Episcopal bishop of New York and the Senate chaplain for that week. The service included readings from 1 Kings, Psalms 144-150, Acts, and 3 John.

Washington worshiped at St. Paul's the first two years of his presidency until the nation's capital moved to Washington, D.C.

On October 3, 1789, Washington, with the full backing of the U.S. Congress, proclaimed the new nation's first national

Thanksgiving. This was one week after the approval of the Bill of Rights granting religious liberty. The day was devoted to "the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be." The objective was to acknowledge "with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

After Washington died, Jared Sparks (1789-1866), later president of Harvard College, collected and published his papers in 12 volumes under the title *The Writings of George Washington*. Volume XII deals with Washington's religious character.

After this extensive research, Sparks concluded, "To say that he was not a Christian would be to impeach his sincerity and honesty."

In the context of the research, Sparks corresponded with Washington's step-granddaughter Eleanor "Nelly" Custis-Lewis. Nelly and her brother George were the children of Martha's son John Parke Custis. After John died during the Revolutionary War, their mother could not take care of all four of her children, and the youngest two were unofficially adopted by Martha and George and raised as their own. Nelly and George went to live with the President and Martha in New York City at the beginning of his first term of office. Nelly was ten, and during her eight years there and in Washington, D.C., she grew to adulthood. She was said to be lovely, intelligent, and of a bright personality. She and her brother were the first children of the nation's first First Family, and Nelly especially was the center of attention. She became the "teenage darling of America." She was given a good education by her grandparents, which was unusual for girls of her day. When the president's second term ended, she moved to Mount Vernon with them, and her room and some of her possessions can be seen there today. Washington gave her away in marriage at Mount Vernon in February 1799,

and she lived with her husband there for about a year before moving to their own plantation nearby called Woodlawn. The 2,000-acre estate was Washington's wedding gift to her. Seven of Nelly's eight children predeceased her. The first was born at Mount Vernon while the couple was still living there at the beginning of their marriage. It was born two weeks before Washington's death in December 1799, and Nelly was still bedridden and unable to attend her grandfather's funeral.

Nelly was greatly beloved by Washington and spent a lot of time with him.

She wrote the following letter to Sparks in February 26, 1833, when she was 53. The letter discounts the claims that some have made that Washington was not a Christian, that he did not take communion or pray on his knees.

Sir,

I received your favor of the 20th instant last evening, and hasten to give you the information, which you desire.

Truro Parish [Episcopal] is the one in which Mount Vernon, Pohick Church [the church where **George Washington served as a vestryman**], and Woodlawn [the home of Nelly and Lawrence Lewis] are situated. Fairfax Parish is now Alexandria. Before the Federal District was ceded to Congress, Alexandria was in Fairfax County. General Washington had a pew in Pohick Church, and one in Christ Church at Alexandria. He was very instrumental in establishing Pohick Church, and I believe subscribed [supported and contributed to] largely. His pew was near the pulpit. I have a perfect recollection of being there, before his election to the presidency, with him and my grandmother...

He attended the church at Alexandria when the weather and roads permitted a ride of ten miles [a one-way journey of 2-3 hours by horse or carriage]. In New York and Philadelphia he never omitted attendance at church in the morning, unless detained by indisposition [sickness]. The afternoon was spent in his own room at home; the evening with his family, and without company. Sometimes an old and intimate friend called to see us for an hour or two; but visiting and visitors were prohibited for that day [Sunday]. **No one in church attended to the services with more reverential respect**. My grandmother, who was eminently pious, never deviated from her early habits. She always knelt. The General, as was then the custom, stood during the devotional parts of the service. On communion Sundays, he left the church with me, after the blessing, and returned home, and we sent the carriage back for my grandmother.

It was his custom to retire to his library at nine or ten o'clock where he remained an hour before he went to his chamber. He always rose before the sun and remained in his library until called to breakfast. I never witnessed his private devotions. I never inquired about them. I should have thought it the greatest heresy to doubt his firm belief in Christianity. His life, his writings, prove that he was a Christian. He was not one of those who act or pray, 'that they may be seen of men' [Matthew 6:5]. He communed with his God in secret [Matthew 6:6].

My mother [Eleanor Calvert-Lewis, daughter of Martha Washington] resided two years at Mount Vernon after her marriage [in 1774] with John Parke Custis, the only son of Mrs. Washington. I have heard her say that General Washington always received the sacrament with my grandmother before the revolution. When my aunt, Miss Custis [Martha's daughter] died suddenly at Mount Vernon, before they could realize the event [before they understood she was dead], he [General Washington] knelt by her and prayed most fervently, most affectingly, for her recovery. Of this I was assured by Judge [Bushrod] Washington's mother and other witnesses.

He was a silent, thoughtful man. He spoke little generally; never of himself. I never heard him relate a single act of his life during the war. I have often seen him perfectly abstracted, his lips moving, but no sound was perceptible. I have sometimes made him laugh most heartily from sympathy with my joyous and extravagant spirits. I was, probably, one of the last persons on Earth to whom he would have addressed serious conversation, particularly when he knew that I had the most perfect model of female excellence [Martha Washington] ever with me as my monitress [a woman who admonishes about conduct], who acted the part of a tender and devoted parent, loving me as only a mother can love, and never extenuating [tolerating] or approving in me what she disapproved of others. She never omitted her private devotions, or her public duties; and she and her husband were so perfectly united and happy that he must have been a Christian. She had no doubts, no fears for him. After forty years of devoted affection and uninterrupted happiness, she resigned him without a murmur into the arms of his Savior and his God, with the assured hope of his eternal felicity [happiness in Heaven].

Is it necessary that any one should certify, 'General Washington avowed himself to me a believer in Christianity?' As well may we question his patriotism, his heroic, disinterested devotion to his country. His mottos were, 'Deeds, not Words'; and, 'For God and my Country.'

With sentiments of esteem,

I am, Nelly Custis-Lewis

(Written to Jared Sparks, Feb. 26, 1833)

One warning about Washington's faith pertains to his affiliation with the Masonic Lodge. He joined the secret organization at age 20.

He expressed his esteem for Masonic principles, such as in 1797 when he addressed the Grand Lodge of Massachusetts: "My attachment to the Society of which we are all members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Thirteen months before his death he said to the Grand Lodge of Maryland, "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

When Washington wrote in regard to Masons, he addressed God in Masonic terms as "the Great Architect of the Universe" and referred to the afterlife as "the eternal Temple of the Supreme Architect."

When the cornerstone for the United States Capitol was laid in 1783, it was dedicated by the Grand Lodge of Maryland, Washington being present in the role of Master.

I make no effort to whitewash this, since the Masonic Lodge is an unscriptural organization and a true Christian should have nothing to do with it.

Masonry denies the absoluteness of Bible Christianity. It promotes an ecumenical, syncretistic approach to religion which puts Masons at enmity with God's infallible Word and with Christ's Substitutionary Atonement. Masonry claims to be a society dating back to the dawn of time and built upon the mythical "precepts of Noah," which are the "only laws of morality enjoined" on a Mason (James Anderson's *Constitutions*).

Masonry seeks to promote religious unity. "... Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance" (*Anderson's Constitutions*, Vol. I, "Concerning God and Religion").

It is easy to see that Masonry is a tool of the devil in the promotion of end-time religious syncretism and the destruction of the uniqueness of biblical Christianity. It is a New Age religion. Masonry is a multi-level secret society, the secrets of which are learned by degrees and which are not to be revealed to outsiders (formerly at least) on pain of death.

It is possible that Washington interpreted Masonic doctrine in light of his Christian faith, since Masonry is highly esoteric and non-dogmatic and lends itself to multiple interpretations. But if that is true, he was absolutely wrong.

In addition to Washington, great names of the American Revolution who were Masons included Ethan Allen, Benjamin Franklin, Robert Livingston, Edmund Randolph, John Hancock, John Paul Jones, Paul Revere, and Edmund Burke. A least 15 of the 56 signers of the Declaration of Independence and 33 of Washington's 74 Revolutionary War generals were Masons. The first Chief Justice of the Supreme Court, John Marshall, was a prominent Freemason.

Even so, there can be no doubt that George Washington was a man of very high moral character and that he laid the foundation for a moral nation that is unique in the history of Gentile nations.

What Book other than the Bible has produced a George Washington?

And George Washington is only one of thousands upon thousands upon thousands of men and women of high moral character that America has produced.

Though America has been a mixed multitude from its inception and has produced its share of crooks and scoundrels, as a nation it long excelled in moral character in the midst of deeply corrupt world.

It is not realistic to judge America by some mythical ideal of perfection. It must be judged, rather, in comparison to Europe, to Asia, to Africa, to South America.

In former days, when the Bible's influence was greatest, America kept its promises. It paid its debts. Its laws were based on biblical morality. Its judicial system was largely just.

The Bible and Missionary Zeal

One of the chief marks of the greatness of England and America is their missionary zeal. It is a direct product of the Bible's influence, for the Great Commission of world evangelism lies at the heart of Christ's teaching in the New Testament, and the book of Acts and the Epistles contain the history of the beginning of Christ's missionary program.

England was great in missionary spirit

England was at the forefront of the great missionary era that began in the late 18th century.

Following are some examples of what was happening at that time:

1792 - William Carey, a teacher and shoemaker, published An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen. He stated that Christ's commission in Matthew 28:18-20 is still in force and Christians are obligated to obey it and that Paul's missionary journeys are the example of how to fulfill Christ's command. Carey's book influenced many. The Baptist Missionary Society was formed in October of the same year by 12 pastors of small churches (two of the congregations had fewer than 25 members each).

1793 - William Carey traveled to India and settled in the Danish colony of Serampore. His motto was "expect great things *from* God; attempt great things *for* God."

1795 - The London Missionary Society was formed to send Protestant missionaries to the Pacific Islands and Africa.

1796 - The Scottish Missionary Society was established.

1799 - The Church Mission Society was founded.

1804 - The British and Foreign Bible Society was founded.

1807 - Robert Morrison of the London Missionary Society was the first Protestant missionary to China. By 1900 there were 1,400 British missionaries in China.

1813 - The Wesleyan Missionary Society was formed by Methodists.

1816 - Robert Moffat traveled to Africa.

1831 - The Trinitarian Bible Society was founded.

1838 - Church of Scotland missionaries Robert Murray M'Cheyne and Andrew Bonar traveled to Palestine.

1840 - David Livingstone traveled to Africa with the London Missionary Society.

1841 - The Edinburgh Medical Missionary Society was formed.

1842 - Christian Mission to the Jews established a church in Jerusalem.

1854 - Henry Venn of the Church Missionary Society described the missionary goal of establishing self-governing, self-supporting, self-propagating churches.

1865 - Hudson Taylor founded the China Inland Mission. He said, "If I had a thousand pounds China should have it; if I had a thousand lives, China should have them. No! Not China, but Christ. ... Can we do enough for such a precious Saviour?" His 1865 book *China's Spiritual Need and Claims* stirred many people to missionary work. Charles Spurgeon said, "The word *China, China, China* is now ringing in our ears in that special, peculiar, musical, forcible, unique way in which Mr. Taylor utters it." Taylor believed in depending on God for missionary supply, saying, "God's work done in God's way will never lack God's supply."

1866 - James Chalmers arrived in New Hebrides.

1873 - Regions Beyond Missionary Union was founded.

1876 - Mary Slessor arrived in Africa. She rescued many twin babies who were abandoned by their parents, believing them to be demon possessed. 1881 - Home & Foreign Mission Fund was founded by Brethren missionaries.

1885 - Students at Cambridge University, dubbed *The Cambridge Seven*, made a pact to become missionaries in China. Their testimonies challenged many others. One of them, C.T. Studd, later worked in India and Africa and founded the Worldwide Evangelisation Crusade. Studd wrote the poem "Only One Life," which begins, "Only one life 'twill soon be past, Only what's done for Christ will last." He also said, "Some wish to live within the sound of a chapel bell; I wish to run a rescue mission within a yard of hell."

America was great in missionary spirit

America's missionary zeal was evident already in the 17th and 18th centuries during the colonial era with the preaching of the gospel to native Indians.

In the case of the Indians, we can see the two sides to America, the good and the bad, the spiritual and the secular. On one hand, America as a nation oftentimes lied to and mistreated the Indians, and this is to America's shame. On the other hand, many Americans loved the Indians and tried to give them the gospel and humanitarian aid. This demonstrates that America as a whole is not a "Christian nation," but America is a secular nation with a strong Christian influence.

1646 - John Eliot began ministering to the Indians in Massachusetts. Eventually he established 14 towns of "Praying Indians."

1663 - Eliot published a translation of the Bible in the Massachusett language. Based on the Geneva Bible, this was the first Bible published in the United States. It was a missionary Bible and was the beginning of writing and education in North American Indian languages.

1709 - Experience Mayhew and Thomas Prince published a bilingual Massachusett-English Psalms and Gospel of John.

1726 - John Wright began work with Indians in Pennsylvania.

1739 - John Sergeant began missionary work to the Mahican (Mohegan) Indians.

1743 - David Brainerd began his ministry to Delaware Indians.

1745 - David Zeisberger began work among the Mohawks and other Indian tribes.

1753 - Gideon Hawley began missionary work among the Six Nations tribes on the Susquehanna River.

1770 - John Marrant, a black man, began preaching to the Cherokee and Creek Indians and others.

1793 - Stephen Badin began working among the Potawatomi Indians.

1798 - The Missionary Society of Connecticut was organized to send missionaries to the Indians of Vermont and Ohio.

JOHN ELIOT (1604-1690) exemplified the American missions to the Indians. He was called "the apostle to the Indians."

He was born in England and attended Jesus College at Cambridge.

In 1631 he immigrated to Boston in the Massachusetts Bay Colony. This was partly to escape persecution from the Church of England for his Puritan views.

Eliot and his wife, Hanna, had five sons and one daughter. Two of his sons and one of his grandsons became pastors.

He pastored the First Church in Roxbury, Massachusetts, for 40 years.

He worked with Thomas Mayhew and Richard Mather to produce the *Bay Psalm Book*, the first book published in the British colonies.

He established a grammar school at Roxbury (today a suburb of Boston) and "worked hard to keep it prosperous
and relevant." Later he donated 75 acres of land to support the school, stipulating that it must accept Negroes and Indians "without prejudice."

In 1646, he began preaching to the Algonquin Indians. He soon realized that they needed their own Bible literature if they were to be educated properly, so he began working with a bilingual young man to put this language to writing and to translate the Bible. He also realized that the Indians must have their own teachers (2 Tim. 2:2), so he taught some of them how to teach.

In 1663, Eliot published the Bible in the Massachussett language, translated from the Geneva Bible. This was the first printed Bible in North America and the first Bible in an American Indian language.

In 1666, he published a grammar in the Massachussett language.

He formed the Indians who professed Christ into towns of "Prayer Indians" and assisted and supported them in disputes with the white people, stating that the Massachusetts colony's purpose was to benefit the native people.

When Eliot died in 1690 at age 85, his last words were "welcome joy!"

DAVID BRAINERD (1718-1747) also exemplifies American missionary zeal to the native Indians.

His parents were godly and strict Puritan Christians, but his father died when he was nine and his mother when he was fourteen. From then until age 19, he lived with his married sister Jerusha.

In 1738, he lived with Pastor Phineas Fiske and was trained by him. Not understanding the gospel clearly, Brainerd tried to gain salvation through fasting, prayer, and good works. He described his experience as "very careful and serious but having no grace."

In July 1739, at age 21, he had a life-changing conversion experience one July evening just before sunset in a grove of trees where he was praying. He said, that "'unspeakable glory' seemed to open to the view and apprehension of my soul ... It was a new inward apprehension or view that I had of God..." This produced a "hearty desire to exalt God, to set Him on the throne, and to seek first his kingdom." From then on, his confidence of salvation was in Christ rather than in himself.

That year he enrolled at Yale College. It was the height of the First Great Awakening, and preaching by men such as George Whitefield and Jonathan Edwards had stirred a revival among some of the students. Gil Tennent preached on "The Danger of an Unconverted Ministry," warning that many pastors were not born again. The Yale leaders did not support the revival and made the following rule: "Voted that if any student of this College shall directly or indirectly say, that the Rector, either of the Trustees or Tutors, are hypocrites, carnal or unconverted men, he shall for the first offense make a public confession in the Hall, and for the second offense be expelled." Brainerd broke the rule when he commented to a fellow student that one of his teachers "has no more grace than a chair." Though he wrote an apology to the administration, he was expelled.

Though some prominent men interceded on Brainerd's behalf, Yale refused to reconsider the expulsion. In spite of this, Brainerd's call to preach was recognized by many, and he was ordained and sent to work among Indians in April 1743.

When he received offers to leave the difficult Indian work to become a pastor, he refused. He wrote, "All my desire was the conversion of the heathen, and all my hope was in God. God does not suffer me to please or comfort myself with hopes of seeing friends, returning to my dear acquaintance, and enjoying worldly comforts."

He did an enormous amount of work in a short time. He translated part of the Bible into an Indian language. He traveled an estimated 15,000 miles on horseback.

He suffered greatly from the tuberculosis that eventually killed him. For example, he wrote, "sweat much in the night, so that my linen was almost wringing wet all night, was exceedingly weak, so that I could scarcely ride; it seemed sometimes as if I must fall off from my horse, and lie in the open woods." "During these years of ministry at the forks of the Delaware and along the Susquehanna, David Brainerd was frequently soaked to the skin by rain and chilled to the bone by the snow and wind. He often slept in the forest with little or no protection from the elements. A very inadequate diet left him frequently weakened. Long sessions of fasting and prayer fed his soul but weakened his body. The long weeks on horseback or on foot, living under very primitive conditions, were most difficult and debilitating" ("David Brainerd," Gospel Fellowship Association).

He tried to find a helper for his ministry, but was unsuccessful. One time he rode 600 miles on horseback across New Jersey, New York, and Connecticut "to find a companion," but no one was "qualified or disposed for this good work," so he returned alone.

He tended toward great emotional extremes, sometimes feeling spiritual passion and love for God, but often being afflicted with dark depression. At least 22 times in his diary he expressed a wish for death. At the beginning of his *Journal* he wrote, "I was, I think, from my youth ... inclined rather to melancholy than the other extreme." In 1865, Thomas Brainerd, a descendant of David, wrote, "In the whole Brainerd family for two hundred years there has been a tendency to a morbid depression" (biography of John Brainerd).

Brainerd expressed confusion about the frequent deadness of his affections and compassion. This is an example from his *Journal*: "About noon, rode up to the Indians; and while going, could feel no desires for them, and even dreaded to say anything to 'em." We see this same experience expressed by the Psalmists, such as in Psalm 119:25, 28, 83. Romans 8 describes the present Christian life as one of groaning (Rom. 8:23).

By November 1746 he had an Indian flock of 85, but he was too ill to continue the work. He wrote of his suffering as follows: "In the greatest distress that ever I endured having an uncommon kind of hiccough; which either strangled me or threw me into a straining to vomit."

In his last months, he lived in the home of Jonathan Edwards and was nursed by Edwards' 17-year-old daughter, Jerusha. His letters in those days were signed "Your dying brother."

He died in October 1747 at age 29. His last words were, "He will come, and will not tarry. I shall soon be in glory; soon be with God and His angels."

Four months later Jerusha died, having contracted tuberculosis from Brainerd. Their graves are located next to each other at Bridge Street Cemetery in Northampton, Massachusetts.

Brainerd's gravestone reads, "Sacred to the memory of the Rev. David Brainerd. A faithful and laborious missionary to the Stockbridge, Delaware and Sasquehanna tribes of Indians, who died in this town, October 10, 1747."

Brainerd's short life had a great influence because of a biography by Jonathan Edwards that appeared two years after his death. An Account of the Life of the Late Reverend Mr. David Brainerd contains excerpts from Brainerd's diary, and it has never been out of print. It is particularly challenging because of Brainerd's missionary vision and his persistence and faith in the face of difficulty and great suffering. Many missionaries have attributed Brainerd's biography as an influence and help in their lives.

Brainerd said, "We should always look upon ourselves as God's servants, placed in God's world, to do his work; and accordingly labour faithfully for him; not with a design to grow rich and great, but to glorify God, and do all the good we possibly can."

Princeton College was founded as a protest against Yale's spiritual compromise and its rejection of Great Awakening theology and practice. After Brainerd became famous due to Edward's biography, Yale hypocritically named a building for him!

Soon after her birth as a nation, America began sending missionaries to the ends of the earth.

Following are some of the highlights of the American missionary movement of the 19th century:

1810 - The American Board of Commissioners for Foreign Missions is established and sends out the first American missionaries to a foreign land. These were Adoniram Judson and Luther Rice. They were Congregationalists but became Baptists on the way to India by studying the Bible and were scripturally baptized by William Carey after arriving in India. Judson said, "God loves importunate prayer so much that He will not give us much without it," and, "It is true that we may desire much more; but let us use what we have, and God will give us more," and, "The future is as bright as the promises of God."

1816 - The American Bible Society is founded

1819 - Reginald Heber writes the missionary hymn, "From Greenland's Icy Mountains"

1820 - Hiram Bingham leads the first American missionaries to the Sandwich Islands (Hawaii)

1821 - Lott Carey, a black Baptist preacher who had purchased his freedom from slavery at age 33, sails to Sierra Leone with 28 colleagues; Lott is the first black American Baptist missionary to Africa; he establishes the free colony of Liberia at great cost, having to fight off attacks by slavers as well as native Africans

1831 - American Congregational missionaries arrive in Thailand and labor for 18 years without a convert 1834 - The first American missionary to China opens a hospital in Canton

1836 - African Americans form the Providence Missionary Baptist Association to send missionaries to Africa

1840 - American Presbyterians enter Thailand and labor for 18 years before seeing their first convert

1845 - The Southern Baptist mission board is founded

1847 - The American Missionary magazine begins publication

1864 - "Jesus Loves the Little Children" is published (words by Clarence Woolston)

1864 - "Work for the Night Is Coming" by Annie Walker

1870 - "Rescue the Perishing" by Fanny Crosby

1871 - "Onward Christian Soldiers" by Sabine Baring-Gould

1874 - "I Love to Tell the Story" by Arbella Hankey

1880 - A.B. Simpson begins publication of the periodical *The Gospel in All Lands* and three years later organizes the Missionary Union for the Evangelization of the World; this is the beginning of the Christian & Missionary Alliance

1881 - "Tell It Out Among the Nations" by Frances Havergal

1882 - The American Missionary for September 1882 features drawings of four "races" on the cover (Native American Indian, White, Chinese, and Black) with the words "They are rising, all are rising; the Black and White together." This reminds us that the missionaries always rejected racism.

1884 - Horace Allen is the first Protestant missionary to Korea; through his modern medical practice he is able to break down barriers to the country's anti-Christian policy and open the door to missionaries

1886 - The Student Volunteer Movement is founded to challenge young people to surrender their lives to missionary work; its motto is "The evangelization of the world in this generation"; one hundred students sign the Princeton Pledge, "I purpose, God willing, to become a foreign missionary"

1890 - Central American Mission founded by C.I. Scofield

1890 - Methodist Charles Gabriel writes the missionary song "Send the Light"

1893 - The Sudan Interior Mission founded

1895 - The African Inland Mission founded

By 1900, there were 5,000 American missionaries working overseas.

The money given by American churches and individuals to missionary work cannot be tabulated, but it is vast.

In 2010, America sent out 127,000 of the world's 400,000 missionaries. Brazil, in second place, sent 34,000 missionaries abroad.

The Bible and Liberty

The Protestant Reformation broke the temporal power of the Catholic Church in many places and gave people more liberty. It also reduced the abusive power of kings.

These concepts are based on Bible teachings such as the following:

Kings are to rule by righteousness and justice (Prov. 16:10, 12, 13; 17:7; 20:26).

Governments are to judge the wicked and bless the good (Rom. 13:3-4).

Rulers do not have authority over spiritual matters such as prayer and worship. Examples are Moses refusing to obey Pharaoh's command in Exodus 5-12; Daniel's friends refusing to bow to Nebuchadnezzar's statue in Daniel 3; Daniel refusing to stop praying to Jehovah God in Daniel 5; Uzziah judged for trying to usurp the priesthood in 2 Ch. 26:16-121; and Peter refusing to obey the command to stop preaching Christ in Acts 5:28-29. This means that men should have liberty of religious belief.

The concept of granting human liberty is taught by the gospel of Jesus Christ. In the gospel we learn about God's love for man and His desire to liberate them from bondage to sin and Satan. Christ is the great Liberator. "The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, TO PROCLAIM LIBERTY TO THE CAPTIVES, and the opening of the prison to *them that are* bound" (Isaiah 61:1).

Even the Old Testament law of Moses prepares the way for this great and wonderful concept by such things as the Jubilee festival. Every 50th year, liberty was to be proclaimed throughout the land. This is a forerunner to the gospel, the worldwide preaching of the gospel in the church age, and Christ's kingdom beyond.

"And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY THROUGHOUT ALL THE LAND unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10).

England and Human Liberty

Consider two examples from England's history of how the Protestant Reformation and the distribution of the Bible reduced the unlimited power of kings and produced increased greater rule of law and liberty for the people:

The Glorious Revolution. During the reign of William III (1688-1702), Prince of Orange, the Glorious Revolution deposed Catholic sympathizer James II and returned Protestantism to power in England. The Revolution ended the concept of a king ruling as a totalitarian by "divine right." In 1689 the Toleration Act ended religious persecution. In 1695, press censorship ended. These were ground-breaking events, and they were motivated by biblical principles of justice and freedom of thought.

The People's Charter. Between 1838-1858, the People's Charter movement (called "Chartism") produced democratic reforms and brought dramatic changes to a society that had heretofore been protective of the rights of the nobility, a privileged minority. The major leader of the movement, William Lovett, promoted non-violent change. He rejected communism and the "community of property" as "unjust, unnatural, and despotic in its tendency," believing instead in "co-operation in the production of wealth." He did not believe the Old Testament to be divinely inspired, but he was enlightened by principles taught by Christ in the Gospels. "... the morality and integrity which he may be seen to represent as a later spokesman for working-class radicalism remained broadly Christian at its core" (Joel Wiener, *William Lovett*, p. 5). Three of the reforms that resulted from this movement are as follows:

The vote was given to every 21-year-old man of sound mind and not under sentence for a crime.

The property qualification for members of Parliament was done away with, thus making it possible for the common man to run for office.

Parliament members were paid, thus allowing non-wealthy people to serve in office.

America and Human Liberty

It is America that has been the greatest shining light for liberty in human history. From its inception, this has been one of the main focuses.

"From the moment the explorers' ships began landing on the shores of the New World to the development of the colonies, through the American Revolution, through a great Civil War, to the nation's position on a contemporary world stage, there have echoed the constant themes of religious freedom, economic freedom and individual freedom. ... An overarching theme of America's development has been the drive to freedom. And that drive was often nourished and inspired by the Bible" (Chuck Stetson, "Teaching the Bible in Social Studies," *The Washington Times*, Dec. 11, 2014).

Many of the American colonies were established on the principle of liberty from tyranny. The Puritans and others fled the tyranny of James I (r. 1603-1625), Charles II (r. 1660-1685), and James II (r. 1685-1688). By 1700, a quarter of a million Europeans had immigrated to the American colonies, and a large percentage of them were seeking liberty from the tyranny they had experienced in the mother countries.

The Americans who fought against Britain were called "the Sons of Liberty." They met in 1765 under the Liberty Tree in Boston. One Sons of Liberty flag had thirteen horizontal stripes, seven red and six white. This became the basis for the American flag, with the stripes signifying the original colonies and the blue stars signifying the states.

The Liberty Bell was cast in 1752 as Philadelphia's city bell to announce major events. It was was inscribed with Scripture: "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10). Upon its first ringing, it cracked and was recast the next year. It was rung to announce the Declaration of Independence in July 1776. In 1835, it cracked again and was retired as a museum piece. It has been used widely as a symbol of human freedom.

The Declaration of Independence of July 4, 1776, stated in the first sentence of the second paragraph, "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."

The *United States Constitution* (1787) is the father of all national constitutions that grant full civil liberties. The Preamble stated that its goal was to "secure the blessings of liberty to ourselves and our posterity."

"American constitutionalism has been a keystone in the establishment of civil liberty in recent history. It has been said that next to the Holy Bible, America's Constitution is the most important document ever written for the benefit of mankind. Such a statement seems justified when you consider that since the United States Constitution went into effect about two hundred years ago, over 175 nations have adopted constitutions, most modeled on that of America. To the extent these nations have applied, both internally and externally, the governmental principles in that document is the extent to which they have experienced liberty, justice, and prosperity. The civil liberty the world has experienced in the past two centuries is largely due to the gradual expansion of American constitutionalism" (Stephen McDowell, "Noah Webster, God's Law, and the United States Constitution," providencefoundation.com).

The proposed seal of the United States, designed by Benjamin Franklin, John Adams, and Thomas Jefferson, depicted Israel crossing the Red Sea with the inscription "Rebellion to kings is obedience to God." The seal wasn't adopted, but it expressed the belief of the new nation. They saw themselves as the new Israel escaping tyranny and seeking liberty. The nation was often called the "American Israel."

We should point out that the statement, "Rebellion to kings is obedience to God," isn't exactly Scriptural. Rebellion to kings is only obedience to God when it is God's will, as with Israel and Pharaoh. The apostles did not teach the people to rebel against the Roman Caesar, and he was certainly no more just than England's George III. Peter taught obedience even to evil rulers (1 Pet. 2:16-18). I believe it was God's will for America to rebel against the king of England in the 18th century, but rebellion against unjust authorities is not always God's will. God uses unjust rulers for His own purposes.

Noah Webster observed that it was Bible Christianity that created America's concepts of human liberty:

"The religion which has introduced civil liberty is the religion of Christ and His apostles, which enjoins humility, piety, and benevolence; which acknowledges in every person, a brother or a sister, and a citizen with equal rights. This is genuine Christianity, and to this we owe our free constitutions of government" (*History of the United States*, 1832).

Daniel Webster (1782-1852), U.S. Secretary of State (distant cousin to Noah Webster), made the same observation: "... to the free and universal reading of the

Bible ... men [are] much indebted for right views of civil liberty" (Address delivered at Bunker Hill, June 17, 1843).

The love for liberty held by America's founders and people was exemplified by Patrick Henry's speech to the Virginia Convention in 1775, held in St. John's Church in Richmond. He was urging his fellow citizens to pass a resolution to send soldiers to fight in the War of Independence. There was significant opposition to this move, with some wanting to "wait and see." Present in the meeting were George Washington and Thomas Jefferson.

Following is an excerpt of Henry's speech:

"The question before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery. ... Should I keep back my opinions at such a time, through fear of giving offence, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the majesty of heaven, which I revere above all earthly kings. ... We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. ... An appeal to arms and to the God of Hosts is all that is left us! ... They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? ... Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. ... Besides, sir, we shall

not fight our battles alone. There is a just God who presides over the destinies of nations; and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. ... Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or 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!"

The speech was so powerful that the listeners sat in stunned silence for several minutes afterwards. One, Edward Carrington, asked to be buried on that very spot, and he got his wish in 1810.

New Hampshire's state motto, "Live free or die," is based on this event.

The speech reminds us of the great courage that was required for a small country like America with no army or navy to declare its independence from the world's greatest military power and to see that declaration through with a terrible war.

The speech also reminds us of the necessity of good leadership. Many of Henry's fellow citizens did not support independence from Great Britain. They were content to complain about the conditions under which they lived, but to do nothing about it. It was men like Patrick Henry and George Washington who rallied the people to rise up and pursue liberty, and their courage came from the God of the Bible, as they themselves testified.

The greatest of America's liberties is freedom of religion. The settlements at Jamestown (1607), Plymouth (1620), Rhode Island (1636), Connecticut (1639), and Pennsylvania (1681) were founded by Bible-believing Christians who were seeking liberty to practice their Christian faith according to the dictates of their conscience. Freedom of religion was enshrined in the U.S. Bill of Rights of 1789 with these memorable words:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Freedom of religion was promoted vigorously by the Baptists. Some of the Protestants had been guilty of persecution because of their state-church mindset, particularly in Massachusetts and Virginia, but the Baptists (and Quakers) wanted true and complete freedom of religion.

Roger Williams, founder of the first Baptist church in America, also founded the first colony to grant religious liberty. His *The Bloody Tenet of Persecution for Cause of Conscience* (1644) called for freedom of religion.

Baptist pastor Thomas Helwys published the first book in England calling for religious liberty. This was *A Short Declaration of the Mystery of Iniquity* (1612). Helwys sent a copy of the book to King James I with a handwritten note in the front. The king responded by putting the Baptist preacher in prison, where he died two or three years later at about age 40.

Baptist pastor John Leland of Virginia had a strong influence on James Madison and Thomas Jefferson to include religious liberty in the U.S. Constitution. Leland wrote, "Every man must give an account of himself to God, and therefore every man ought to be at liberty to serve God in a way that he can best reconcile to his conscience. If government can answer for individuals at the day of judgment, let men be controlled by it in religious matters; otherwise, let men be free."

Isaac Backus was sent to the Continental Congress by the Baptist churches of the colonies to represent them in the fight for religious liberty. His *An Appeal to the Public for Religious Liberty* (1773) had a wide influence. Backus also wrote a history of the Baptists of New England.

In 2011 Israeli Prime Minister Benjamin Netanyahu said to the U.S. Congress, "Providence entrusted the United States to be the guardian of liberty. All people who cherish freedom owe a profound debt of gratitude to your great nation."

The Bible and Benevolence

The Bible's teaching that man is made in God's image and that men are to care for one another is a great impetus for social welfare.

It is the outworking of Christ's "Royal Law" or "Golden Rule," which is to love your neighbor as yourself. This divine law is repeated eight times in Scripture: Leviticus 19:18; Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8.

The Bible further instructs the wealthy to help the needy and to develop a giving heart. This is found throughout the Bible and is heavily emphasized.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God" (Leviticus 19:9-10).

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee un to the LORD, and it be sin unto thee" (Deuteronomy 24:14-15).

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing" (Deuteronomy 24:19-22).

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, God, and come again, and tomorrow I will give; when thou hast it by thee" (Proverbs 3:27-34).

"He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor" (Prov. 14:31).

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again" (Prov. 19:17).

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9).

"The righteous considereth the cause of the poor: but the wicked regardeth not to know it" (Prov. 29:7).

"The king that faithfully judgeth the poor, his throne shall be established for ever" (Prov. 29:14).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:17-18).

There is some benevolence in the natural human heart, because man is made in God's image and even in his fallen condition there is a some charitableness. And there have been examples of human benevolence displayed throughout history, even in the most pagan of nations.

But there has never been anything like the benevolence that we see in British and American history.

The result was the abolishment of slavery, care for widows and orphans, legal reform toward true justice, prison reform, improved working conditions in industry and in the British Navy, higher wages, and help for the poor.

There were large numbers of benevolent projects by private citizens as well as the government. For example, the Countess of Meath purchased a property and established a Home of Comfort for Epileptics for Women and Children.

This type of thing was happening everywhere, and it was the product of a biblical worldview.

Debtor's Prison Reform

Consider the mission to help the poor in debtor's prison.

By the 18th century, thousands of people were incarcerated in England's debtors' jails. (It was spelled "gaol" but pronounced "jail.")

The inmates included both poor and rich. Many famous people spent time in debtor's prisons, including Daniel Defoe's father, Charles Dickens' father, John and Charles Wesley's father, the son of poet and hymnodist John Byrom, the English statesman John Eliot, renowned legal scholar John Selden, and architect Robert Castell, author of *Villas of the Ancients*.

When Charles Dickens' father, John, was in Marshalsea Prison, Charles was 12 years old and was forced to work in a shoe polish factory to support the family. The Marshalsea is described in Dickens' novels and is central to the plot of *Little Dorit*. John Dickens gave his son this advice: "If a man had twenty pounds a year and spent nineteen pounds, nineteen shillings and sixpence, he would be happy; but a shilling spent more would make him wretched," which advice is backed up by Proverbs 22:7.

The prisons were privately operated as businesses, and the inmates were required to pay their own room and board. The jailers typically extorted as much from the prisoners as possible. This meant that oftentimes their debt increased month by month and there was no hope of gaining freedom. Often the conditions were filthy and disease-ridden, with dozens of prisoners crammed into small rooms. The inmates could be tortured at the whim of the jailer. Many were placed in irons. Disease killed thousands.

One of the most infamous of the debtors' prisons was the Clink in London, the prison that gave its name to the expression "thrown into the clink."

A British parliamentary committee report in 1729 said that 300 prisoners had starved to death in Marshalsea within a three month period.

The men who reformed the debtors' prison system were Christians who were motivated by the biblical worldview to love your neighbor as yourself.

John Howard (1726-1790) was one of these. He was raised in the home of a strict Calvinist dissenter. He improved the lives of the tenants who farmed his property and paid to educate many of their children. Howard traveled over 42,000 miles visiting prisons across Great Britain and published *The State of the Prisons* in 1777. His report of one prison said, "... the straw, worn to dust, swarmed with vermin: no court: no water accessible to prisoners. The petty offenders were in irons: at my last visit, eight were women." He proposed such things as better food and hygiene, adequate and clean water, better quality prison personnel, and a system of regular inspection. These were eventually adopted by law. He used much of his own inheritance to improve conditions in prisons.

Thomas Bray (1658-1730), a Church of England pastor, was another of the early prison reformers. He was a founder of the Society for the Propagation of the Gospel, one of England's first missionary agencies. He worked for the abolition of slavery as well as the improvement of conditions in debtors' prisons, urging preachers to visit the prisons as chaplains and providing food assistance. He envisioned a colony in America where debtors could go to start a new life. Bray's vision was taken up by James Oglethorpe (1696-1785), a British general who founded the colony of Georgia. Oglethorpe's architect friend Robert Castell had died in Fleet Prison when he was placed in the same room with a man who had smallpox. Castell had gotten into debt when he borrowed money to publish *Villas of the Ancients* and it had sold poorly.

In 1728, Oglethorpe chaired a parliamentary committee on prison reform that documented terrible conditions. This led to the passage of the Prison Reform Act of 1729 which released many debtors from prison and resulted in improved conditions.

The government also approved Oglethorpe's plan to settle some of the debtors in the New World in the colony of Georgia. Its "Founding Vision" (1733) called it an extension of Christianity and warned about "the profligate lives of such, who have scarce anything of Christian but the name." It was envisioned as a place where England's "useless poor" and Europe's "distressed Protestants" could be resettled. The colony's seal was inscribed with the words "Non sibi, sod aliis" ("Not for themselves, but others"). Sadly, the colony's emphasis quickly shifted from charity to commerce and Georgia's Christianity was largely nominal until the Second Great Awakening brought some revival.

Abolition of Slavery

Consider England's role in the abolition of slave trade.

In 1789, **WILLIAM WILBERFORCE** (1759-1833) began his efforts in Parliament to abolish slavery.

His work was the fruit of his Christian faith. Three years earlier, he had experienced a spiritual conversion that dramatically changed his life. Whereas previously he had lived for personal pleasure, now he cared about others and wanted to use his position in Parliament for good in the service of Christ. Though small in stature (about five foot three), he became mighty in faith.

The first cause he dedicated himself to was the abolition of slavery. He wrote, "So enormous, so dreadful, so irremediable did the trade's wickedness appear that my own mind was completely made up for abolition. Let the consequences be what they would: I from this time determined that I would never rest until I had effected its abolition."

Wilberforce was encouraged and helped by John Newton, a former slave ship captain who was converted in 1747 after reading the Bible. Newton worked with William Cowper to write famous hymns such as "Oh, for a Closer Walk with God" and "There Is a Fountain Filled with Blood." Newton's most famous hymn is "Amazing Grace." In 1780, Newton moved to London and became pastor of St. Mary Woolnoth Anglican Church. There he influenced Wilberforce, who sometimes attended his church.

From about 1790 to 1830, Wilberforce joined with other wealthy and socially-prominent Anglicans to pray and work for social and missionary work. The group was called the "Clapham Sect," as they met in Clapham, a suburb of London, and attended Holy Trinity Church. They helped found the British & Foreign Bible Society, the Sunday School Society, and the Anti-Slavery Society. They also founded Freetown in Sierra Leone, Africa, as a colony where slavery was illegal and where Africans could escape the slavers.

Beginning in 1789, Wilberforce introduced abolition bills into British Parliament.

It was an uphill battle. Huge amounts of money were involved. Great fortunes were made in the slave trade. British sugar and coffee plantations in the West Indies depended on slave labor, and British ships had been involved in the trade since 1650. Its abolition seemed impossible. Year after year, Wilberforce introduced bills only to have them defeated by powerful vested interests. He persisted in spite of bad health and vilification. He was so hated that some feared for his life.

Wilberforce labored for many other benevolence projects, including helping single mothers and juvenile delinquents. He gave away one-fourth of his personal income annually to help the poor.

Finally in 1807, 18 years after Wilberforce's first abolition bill was introduced, the British Parliament abolished the slave trade. When the Abolition of Slave Trade Act passed Parliament, the members "rose to their feet and cheered wildly" even though it meant a great economic loss to Great Britain.

The Royal Navy was tasked with capturing slave ships and freeing slaves. Beginning in 1808 with just two ships, the West Africa Squadron eventually consisted of 25 vessels with 2,000 personnel. Between 1808-1860, the Squadron captured 1,600 slave ships and freed 150,000 slaves. More than 1,500 British sailors lost their lives through tropical disease, accidents, and violent encounters with slavers. The most successful anti-slaver ship was the HMS Black Joke, the former slave ship Henriquetta that had transported more than 3,300 slaves in the two years prior to its capture. In January 1829, the Black Joke chased the Spanish ship El Almirante for 31 hours before capturing it and freeing 466 slaves. The ships fought for an hour and a half. The El Almirante had 14 guns to the Black Joke's two, but after the death of its captain and the death or wounding of 29 crew members, the slaver surrendered. Altogether the Black Joke captured 16 slave ships and liberated 3,970 slaves.

Liberated slaves were mostly released in Freetown on the west coast of Africa, a colony established for former slaves.

The condition on the slave ships was horrible. The slaves were chained and crowded into narrow compartments. Some were chained together in a sitting position. Others had to lie down. The height of the compartments on some ships was 39 inches; in others it was only 18 inches. Robert Walsh, who in May 1829 was on board a British ship that captured a slaver carrying 517 slaves, described the conditions as follows:

"The slaves were all inclosed under grated hatchways between decks. The space was so low that they sat between each other's legs and [were] stowed so close together that there was no possibility of their lying down or at all changing their position by night or day. As they belonged to and were shipped on account of different individuals, they were all branded like sheep with the owner's marks of different forms. ... the circumstance which struck us most forcibly was how it was possible for such a number of human beings to exist, packed up and wedged together as tight as they could cram, in low cells three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light or air, and this when the thermometer, exposed to the open sky, was standing in the shade, on our deck, at 89'. ... The space between decks was divided into two compartments 3 feet 3 inches high ... giving to the whole an average of 23 inches and to each of the women not more than 13 inches. ... The heat of these horrid places was so great and the odor so offensive that it was quite impossible to enter them, even had there been room. ... While expressing my horror at what I saw and exclaiming against the state of this vessel for conveying human beings, I was informed by my friends, who had passed so long a time on the coast of Africa and visited so many ships, that this was one of the best they had seen. The height sometimes between decks was only eighteen inches, so that the unfortunate beings could not turn round or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs" (Robert Walsh, Notices of Brazil 1828 and 1829).

Many died of abuse and sickness on the passage from Africa to the slave markets in the Americas, and many others committed suicide. Knowing that they could be captured only if caught with human cargo, the slavers would sometimes throw the slaves overboard if they knew the British Squadron had targeted them.

In 1833, 44 years after Wilberforce's first abolition bill, slavery itself was abolished in Great Britain. The Parliamentary vote passed on July 26, three days before Wilberforce's death.

Seven hundred thousand slaves were freed, with the owners receiving about $\pounds 20$ million compensation from the British treasury.

There can be no doubt that the Bible had the major role in influencing men to abolish slavery. It was contrary to the second great law of God, which is "thou shalt love thy neighbour as thyself" which is repeated nine times in Scripture by way of emphasis (Lev. 19:18; Mat. 5:43; 19:19; 22:39; Mk. 12:31; Lk. 10:27; Rom. 13:9; Gal. 5:14; Jam. 2:8).

Though the law of Moses allowed the Jews to practice slavery under strict regulations, those regulations would have destroyed the slavery system as it existed outside of Israel. For example, if a slave was abused, he was to be freed (Ex. 21:26-27). In fact, the capture and sell of a person brought the death penalty (Ex. 21:16). This one law rendered the entire slave trade null and void before God.

America the Benevolent Empire

America is a nation unparalleled in history for its generosity and benevolence. She has been called the *Benevolent Empire*.

Who can deny that America's love for the Bible has produced this fruit? The Bible teaches love for one's neighbor. It teaches people to "do good" (Galatians 6:10), and America, taken as a whole, has been a great "do gooder" nation. American's benevolence was evident from its inception. Its founders were not seeking great power and wealth for themselves. They were willing to sacrifice their wealth and their very lives for the establishment of America as a free nation, and some of them made that ultimate sacrifice. George Washington served for eight years as America's Commander-in-Chief without pay, and as president he borrowed personally to pay the expenses of office that weren't covered by his salary.

America's benevolence has been so broad and so large, reaching from the individual and local level to the state, regional, and national, that it can never be quantified.

Edward Kilsdonk of the University of Virginia tried to count the benevolent organizations in the U.S. between 1800 and 1840. "I stopped counting after I found dozens of national or regional organizations and many hundreds of local auxiliaries. By any measure, there were a lot of organizations created by religious people who were attempting to improve the lives of themselves, of their neighbors, and of people they had never met and never would meet" ("Religious Groups, Benevolent Organizations, and American Pluralism," *The American Religious Experience*, wvu.edu).

Note that the historian says that America's benevolent organizations were "created by religious people." For the most part, that religion was Bible-believing Christianity.

America has helped the needy and downtrodden and oppressed more than any other nation.

When the Armenians were slaughtered by the Ottomans in the 19th and early 20th centuries, the American people and the American government gave more assistance than anyone else by far.

America has given trillions of dollars in foreign aid. In 2004, the U.S. government gave \$40 billion in foreign aid, while private assistance totaled an estimated \$71 billion.

Much of this aid is not motivated by true benevolence and much is wasted by corrupt governments, but that is another story. The concept of nations helping others is a biblical concept.

The **Statue of Liberty** is a powerful symbol of America's freedom and generosity.

Sitting on Liberty Island in New York Harbor, the statue welcomed millions of immigrants who came to America seeking liberty. It was designed by Frederic Bartholdi and built by Gustave Eiffel of Eiffel Tower fame. A gift from the people of France, the statue was dedicated in 1886.

Liberty holds a torch signifying the light of freedom and a tablet inscribed with the date of America's Declaration of Independence. A broken chain lies at her feet, signifying liberty.

Between 1886 and 1924, the Statue of Liberty welcomed 14 million immigrants to America.

For the dedication of the statue, Emma Lazarus wrote a poem entitled *The New Colossus* that contains the following famous lines:

Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore, Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!

Consider America's relationship with the Jews.

The Jewish conclave in New York was founded in the 17th century when Jews fleeing Catholic persecution in Portuguese Brazil found their way to the Dutch colony of New Amsterdam. When the British took over the young city in 1664, it was renamed New York.

Jews were blessed at America's founding. George Washington wrote as follows to the Jewish congregation of Newport, Rhode Island: "May the children of the stock of Abraham who dwell in the land continue to merit and enjoy the goodwill of the other inhabitants. While everyone shall sit safely under his own vine and fig-tree and there shall be none to make him afraid" (Aug. 17, 1790).

Between 1880 and 1924, two million Jews immigrated to America from persecution in Eastern Europe (Russia, Poland, Lithuania, Ukraine). Emma Lazarus, who penned *The New Colossus* ("Give me your tired, your poor..."), was particularly concerned for Jewish immigrants from Russia.

As a result, there were more Jews living in America than any other place. When the Jewish state was formed in 1948, there were five million Jews in America of a world total of eleven million.

America has stood with the modern state of Israel as no other nation has. America was the first to recognize Israel in 1948, and though America has not been a perfect friend to Israel, the fact remains that America has been modern Israel's best friend on this earth.

It is to America's discredit and shame that she severely restricted Jewish immigration from Europe in 1924, just before Hitler's "final solution" began, and refused to receive the Jews who could have fled Germany in those days. America only allowed 21,000 Jews to immigrate during World War II.

Jews have prospered in America, both intellectually and economically. Today, the Jewish community has the highest per capita income of any ethnic group, double the average of non-Jewish Americans. In the 1980s, one-fourth of the 400 richest Americans were Jewish. Jews formed some of the nation's first banks, and Jewish families continued to have a major part in American banking and investment. Firms that were founded by Jews include Goldman Sachs, Kuhn Loeb, Salomon Brothers, and Lehman Brothers. Jewish firms helped finance the Panama Canal and had a major role in railroads and other major construction projects. As a result of America's blessing of the Jews, they have loved America and fought for it.

Jews fought in the War of Independence and helped finance the war. Haym Salomon was the prime financier of the conflict. He worked closely with Robert Morris, Superintendent of Finance for the Continental Congress. Salomon was twice arrested by the British, and the second time he was sentenced to death, but he was able to escape to Philadelphia. He arranged for the lending of \$650,000 to the American cause, which would be about \$17 million today. When the American army was bankrupt in 1781, Salomon raised \$20,000 in loans so that Washington could defeat the British at Yorktown. (To its discredit, the newly liberated colonies did not repay the Salomon loans and he died in poverty before the writing of the Constitution and before the first president, George Washington, led the nation in satisfying all of its wartime creditors.)

Some half a million Jews volunteered for military service in World War II. This represented about half of Jewish males between 18 and 50.

Jews have won a large percentage of America's Nobel prizes.

American Jews have sent uncounted millions of dollars to help their fellow Jews in other parts of the world and have played a major role in financing the modern state of Israel, beginning before 1948 with the purchase of land and the funding of kibbutzim.

America's benevolent spirit is evident in how she has rebuilt her defeated enemies.

World War II left America the world's only superpower, the only nation with the atomic bomb. She could have ruled the world on that basis alone, but instead she largely dismantled her massive military and rebuilt her defeated enemies. Through the Marshall Plan, America gave \$13 billion (approximately \$130 billion in today's money) to rebuild western Europe between 1947-1951. The U.S. also helped rebuild Japan.

England was probably the first government in modern times to encourage benevolent giving, and America has followed suit in a very big way.

The first law of this kind was Britain's Statute of Charitable Uses of 1601, which was enacted during the reign of Queen Elizabeth I. It was "a list of purposes or activities that the State believed were of general benefit to society, and to which the State wanted to encourage private contributions." "The list has formed the foundation of the modern definition of charitable purposes, which has developed through case law" ("Charitable Uses Act," *Wikipedia*).

Elizabeth's statute listed things such as the relief of aged, impotent, and poor, maintenance of sick and maimed soldiers and mariners, mending of bridges and highways, maintenance of schools of learning, the education and preferment of orphans, the support, aid, and help of young tradesmen, and the relief or redemption of prisoners or captives. The statute did not include religion (other than repair of church buildings), because Elizabeth did not want to encourage giving to churches other than the State Church.

"Elizabeth I wanted her subjects to abide by the religion of their monarch. She considered it an issue of political allegiance if they did not conform to her religious views and legislated penal sanctions for citizens who did not respond with 'due obedience'. Holding contrary religious views was repeatedly legislated to be seditious or treasonous, being political crimes" (Blake Bromley, "1601 Preamble: The State's Agenda for Charity," Oct. 2001).

This reminds us of the danger of government interference with religion and even with charitable giving, since secular government does not have a spiritual mind and its agenda will inevitably be flawed. In America, on the other hand, religious giving has always formed a major part of charitable giving. From its statehood, the American government has encouraged charitable giving to any and all churches and religions as befitting its historic concept of religious liberty.

America's first law pertaining to tax exemption was the Wilson-Gorman Tariff Act of 1894, which exempted charitable organizations from taxes.

Nonprofit corporations, including churches and evangelistic and missionary enterprises, are free from income tax and property taxes, both at the federal and the state level.

Further, the U.S. government allows individual citizens to deduct charitable giving in order to reduce the amount they pay in taxes.

By this means, the United States has encouraged trillions of dollars in charitable giving, and though there are problems that can be discussed in this regard, the very concept is a product of the Bible's influence on the nation.

Americans donated \$358 billion to charity in 2014.

- That was 2.1% of the GNP.

- The average household gave \$2,974 to charity.

- 98.4% of high net worth households give to charity.

- 63% of high net worth donors cite "giving back to the community" as a chief motivation for giving.

- The greatest portion of the giving (72%) was by individuals, totaling \$258.51 billion.

- The largest portion of charitable giving was for religion (32%).

- America's largest corporations gave \$17.77 billion in donations. Kroger, for example, gave away 11% of its pre-tax profits.

- Foundation giving was \$53.7 billion.

American is a nation of volunteers. There is a great sense of civic concern and contribution to the common good.

After Alexis de Tocqueville visited America in 1831, he wrote,

"I have seen Americans making great and sincere sacrifices for the key common good and a hundred times I have noticed that, when needs be, they almost always gave each other faithful support."

"Americans of all ages, conditions, and dispositions constantly unite together. ... Americans group together to hold fetes, found seminaries, build inns, construct churches, distribute books."

In 1944, Arthur Schlesinger referred to America as a "nation of joiners."

In a typical year, 65 million Americans volunteer eight billion hours of service to their communities, states, and nation.

Americans help one another. Historically, Americans helped one another clear land, build houses and barns, and gather in crops. They volunteered to form schools, militias, fire departments, lending libraries, and soup kitchens.

"Quilting parties and spinning bees were common occurrences, as were 'whangs,' gatherings of women who helped each other with annual housecleaning. Church buildings were built by volunteers, and town records are rife with references to donations of land, materials and money, all given voluntarily so that each community could have its own place of worship. Volunteer efforts by both men and women were called 'changing works'" ("Volunteering: An American Tradition," usembassy.gov, Dec. 20, 2011).

Americans continue to rally in support of all sorts of community and charitable causes. They construct churches, build parks, clean neighborhoods, repair sidewalks, man fire departments (more than 70% of firemen in the U.S. are volunteers), collect food and clothing for the needy, operate shelters for the homeless. They run errands for shut-ins, donate blood, preserve historical landmarks, operate libraries, 4-H clubs, scout troops, youth sports teams.

The spirit of volunteerism extends far beyond America's shores. Americans have established international humanitarian organizations such as the YMCA, American Red Cross, United Way, Rotary Club, Kiwanis Club, and Lions Club. Generations of Americans have volunteered for missionary work, the Peace Corp, and countless other aid projects.

In contrast, China, which has the world's second largest economy, is one of the least generous nations in charitable contributions and volunteerism.

A recent report observed, "... conscious, voluntary action for the public good has not yet become an integral part of people's lives. Unlike gambling, giving does not seem to be in Chinese genes" ("Why Has Philanthropy Failed to Take off in China?" *Forbes*, May 30, 2014).

In a study in 2010, China ranked 147 out of 153 countries in charitable giving, and the Chinese were found to be "the least likely on the planet to volunteer" ("Charitable giving by country: who is the most generous," *The Guardian*, Sep. 8, 2010).

The *Forbes* article is entitled "Why Has Philanthropy Failed to Take off in China?" The answer is that China is not built on the Bible and biblical Christianity. It is built on pagan religion and Maoism, combined today with the frenzy for making wealth at any cost. These influences do not create a spirit of charity and benevolence but rather encourage selfishness.

Sadly, in recent times socialism, government welfare, and the encouragement of a victim mentality have constrained the spirit of volunteerism and charity in some American communities, particularly inner cities, and has taught the people to look to the government for everything instead of taking care of themselves. As a result, these communities have deteriorated and the sense of civic pride and contribution has disappeared.

America has been at the forefront of philanthropy trusts.

The word "philanthropy" means love (*philo*) of humanity (*anthropos*). Synonyms include charity, generosity, altruism, and kindness, all of which are biblical concepts.

Though many philanthropists were not and are not born again Christians, the very concept of philanthropy can be seen as a product of the Bible's influence on society.

The first great American philanthropist was **Andrew Carnegie** (1835-1919) who made a vast fortune in the steel industry and gave away a large portion of his money. He said that a man who dies rich dies disgraced. In his essay *The Gospel of Wealth*, he said the wealthy should "consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community." This thinking comes from biblical principles such as 1 Timothy 6:17-19.

James Cash Penney, Jr. (1875-1971), founder of J.C. Penney department stores, is an example of the multitudes of philanthropists that America has created. The Penney stores were originally called Golden Rule stores, because the founder was "dedicated to following the Golden Rule as a basic commercial principle." It refers to the Biblical principle of "Thou shalt love thy neighbour as thyself." Penny offered quality products at fair prices and treated the customers with respect. He kept the profit margin small. He tested every policy by asking if it was "right and just?" He operated on a cash only basis, because he didn't want his fellow man to be in debt. He made his managers part owners of the stores in order to share the wealth. He gave away much of his personal wealth to charities. He said he would rather be known as a
Christian than a merchant. In an early advertisement he said, "Business is therefore as much religious as it is secular. If we follow the admonition to love God, and our neighbors as ourselves, it will lead us to understand that, first of all, success is a matter of the spirit."

Wealthy Americans are still giving away massive amounts of their wealth. Currently 15 of the 20 greatest philanthropists in the world are Americans ("The 20 most generous people in the world," Business Insider, Oct. 12, 2015). Warren Buffet and Bill Gates are the world's leading philanthropists. Buffett has given away \$23 billion and has pledged to give away 99% of his fortune. Bill and Melinda Gates have given more than \$28 billion to charitable works throughout the world, and their goal, too, is to give away most of their wealth before they die. We are not saying that the charities funded by these people are godly. We are simply pointing out that the very concept of benevolence and the concept of the wealthy using their riches to help others are biblical concepts. And even unsaved men like Gates and Buffet, who make no profession of faith in Jesus Christ that I know of, are products of an environment that has been deeply influenced by the Bible.

In any great natural disaster, America is typically the first to provide help. When the great Russian novelist Aleksandr Solzhenitsyn visited America, he said, "The United States has long shown itself to be the most magnanimous, the most generous country in the world. Wherever there is a flood, an earthquake, a fire, a natural disaster, an epidemic, who is the first to help? The United States. Who helps the most and unselfishly? The United States."

In 2011, Australian Prime Minister Julia Gillard said in an address to the U.S. Congress: "There is a reason the world always looked to America. Your city on a hill cannot be hidden. Your brave and free people have made you the masters of recovery and reinvention" (William Bennett, "America the Generous," CNN, Dec. 15, 2011). The U.S. Department of Defense is one of the world's largest providers of international aid and disaster relief.

For example, the United States Navy operates two hospital ships, **the** USNS Mercy and the USNS Comfort, which are tasked to support U.S. armed forces as well as to provide medical aid and humanitarian assistance. "Both serve as 70,000-metric-ton symbols of how much America cares as a nation and as a people" ("Hospital Ships," navy.com).

The ships are huge, the second largest in the U.S. Navy fleet after the supercarriers and the fifth largest ships in the world. Converted from oil supertankers, the two ships originally cost \$560 million.

The ships are 894-feet long (the length of three football fields) and the height of a 10-story building.

Each ship is a 1,000-bed hospital that carries 700 medical personnel at full capacity. Each has 12 operating rooms, four intensive care wards, an emergency/triage room, full medical labs, pharmacies, and are equipped with the latest technology such as CAT scanners and digital X-ray. They offer radiological, optometry, and dental services. They have their own medical oxygen producing plants, blood banks with a 5,000 unit capacity, and water distilling plants (300,000 US gallons per day). A flight crew operates the ship's helicopter pad which can handle the Navy's largest helicopters. Kitchens can provide meals for 1,000 personnel.

They assist in natural disasters such as the Southeast Asia tsunami of 2004 and the Haiti earthquake of 2010. On a visit to Southeast Asia in 2010, the USNS Mercy treated 109,754 patients and performed 1,580 surgeries. In 2015, the USNS Comfort provided care for more than 120,000 patients (including 1,200 surgeries) in 11 countries in the Caribbean and South and Central America. These projects are funded by the U.S. government with assistance by volunteer medical personnel and supplies donated by private organizations.

U.S. Marines are stationed around the world for rapid military deployment, but they also use this capacity to provide quick humanitarian aid in time of disaster. No other nation has this capacity. The Marines even have a medal called the Humanitarian Service Medal.

"... no one in the history of the world can declare that they have made such great strides in providing aid and relief like the Americans. ... Say what you want about us, but without that aid provided by hundreds of thousands of American service people and hundreds of millions of taxpayers, millions upon millions of people who have been fed, vaccinated, operated on, given shelter, given homes, bathed, birthed, and listened to would now be dead. Many more would not experience the quality of life they now experience" (Jon Davis, "Some mind-blowing facts about the U.S. military," quora.com).

This is the fruit of the Bible on Western Society.

The Bible and Modern Science

The Bible imparts practical wisdom. Proverbs 8 describes the wisdom of God imparted to men by God's Spirit in poetic terms. "I wisdom dwell with prudence, and find out knowledge of witty inventions" (Proverbs 8:12).

This is not referring specifically to inventions in the modern sense of science and machines, but it does encompass such things being the product of sound wisdom.

No nations in history, since ancient Israel at her heyday, have been such a "people of the Bible" as England and America, and it can be no accident that no nations have been more famous for "witty inventions" than England and America.

Germany has also been an extremely inventive nation, and we could include her in this category, and this doubtless has something to do with her reception of the Bible during the Reformation. But for the sake of brevity, we are focusing on England and America.

We understand, of course, that it was not only the influence of the Bible that created the modern scientific/ technological revolution. There are many factors, including God's sovereign will in the changing of the times as prophesied in Daniel 12:4 ("knowledge shall be increased"), the personal liberty granted by democratic governments, the openness of American and British societies and their broad contact with other societies, and the exchange of ideas facilitated by English as a world language and modern technology which has removed former linguistic barriers. See Genesis 11:6.

The Bible is not the only influence behind the scientific/ technological revolution, but it is one influence. The spread of the Bible after the Protestant Reformation produced an explosion of scientific learning and inventiveness.

Most branches of modern science were invented after the Reformation by men who believed in divine creation and were deeply influenced by the Bible.

The following is a list of Christians who were fathers of various fields of modern science. These men believed in the God of the Bible and divine creation and were deeply influenced by a biblical worldview. The vast majority of these were British.

- Antiseptic Surgery (Joseph Lister)
- Atomic Theory (John Dalton)
- Calculus (Isaac Newton)
- Chemistry (Robert Boyle)
- Comparative Anatomy (Georges Cuvier)
- Computer Science (Charles Babbage)
- Dynamics (Isaac Newton)
- Electrodynamics (James Clerk Maxwell)
- Electromagnetics (Michael Faraday)
- Electronics (Ambrose Fleming)
- Energetics (William Thompson)
- Field Theory (Michael Faraday)
- Fluid Mechanics (George Stokes)
- Galactic Astronomy (William Hershel)
- Gas Dynamics (Robert Boyle)
- Glacial Geology (Louis Agassiz)
- Gynecology (James Simpson)
- Hydrography (Matthew Maury)
- Ichthyology (Louis Agassiz)
- Isotopic Chemistry (William Ramsay)
- Model Analysis (Lord Raleigh)
- Natural History (John Ray)
- Neuropathology (John Abercrombie)
- Oceanography (Matthew Maury)
- Optical Mineralogy (David Brewster)

- Paleontology (John Woodard)
- Pathology (Rudolph Virchow)
- Plasma physics (Michael Faraday)
- Reversible Thermodynamics (James Joule)
- Statistical Thermodynamics (James Clerk Maxwell)
- Stratigraphy (Nicholas Steno)
- Taxonomy (Carolus Linnaeus)
- Thermodynamics (William Thompson)
- Thermokinetics (Humphry Davy)
- Vertebrate Paleontology (Georges Cuvier)

The founders of modern science saw the handiwork of God in the universe. Bible truths such as the following formed much of their worldview and their philosophy of science.

Man is made in the image of God and therefore has the ability and the obligation to study creation to learn about God (Gen. 1:26-30; Psa. 19:1-3).

The creation was made for man's benefit, and its study is worthwhile and beneficial both to the scientist himself and to mankind in general (Gen. 1:28; Job 12:7-9; 1 Tim. 6:17). This knowledge motivated nearly all of the fathers of modern science.

Nature is real and can be studied as a real entity; it is not god; it is the creation of God. This is in contrast to Eastern philosophy which teaches that the material universe is an illusion (maya) or emanation or pantheistic and that the only reality is an unknown and unknowable higher power. "The Bible teaches that the universe and the natural order is God's creation ... objects and forces, not part of God himself. Therefore, says science historian R. Hooykaas, Judeo-Christianity 'un-deified' nature, and this was an essential precondition for the endeavor of modern science to exist" (R. Totten, "The Foundation of Modern Science," Testingworldviews.com). As the product of a wise God, the laws of the universe are unified, precise, predictable, and orderly (Neh. 9:6; Psa. 19:1-2; 24:1; 33:5-9; 65:5-13; 89:11-13; 104:24; 146:5-6; 147:4-5; 148:1-6; Acts 17:24-28; Rom. 1:20). The Bible teaches that the laws of nature are not haphazard as if they arose by blind chance; therefore, the laws of nature can be investigated and tested.

"Christians expected nature and the universe to exhibit unified dependable 'laws' of behavior. Copernicus said the universe was 'wrought for us by a supremely good and orderly Creator.' Natural law implies that the forces of nature (e.g. the properties of gravity, and the speed of light, etc.) should not be expected to change significantly. If this were not true, the objects of study might change radically from day to day, so that no coherent course of study would be possible. Historian Carl Becker writes that the concept of 'natural law' was not derived from observations of nature; rather, it was first hypothesized from belief in the Biblical God before observations of nature confirmed it. Today, many people take this point for granted, but A.R. Hall observes out that both the ancient Western and Asian worlds had no concept of 'natural law,' until it finally came about from Christians in the Middle Ages, and Hall says that it constituted 'a notable departure' from anything that had preceded it. ... The work of astronomer J. Kepler illustrates this beautifully, because he struggled for years over the small difference of eight minutes between the observed orbittime of Mars, compared to what the calculated time should have been if the orbit were circular. This 'small' discrepancy drove Kepler to postulate that the orbit was elliptical instead of round. He hit upon this because of a conviction that God's work in designing nature must be mathematically precise and logical. Otherwise Kepler would not have worried about it and would not have decided against a two thousand year-old belief in circular orbits" (R. Totten, Testingworldviews.com).

Founders of the Scientific Revolution

Consider statements by four of the founders of the scientific revolution in Britain:

Isaac Newton (1642-1727) was a prominent figure with his theories on light, motion, gravity, calculus, and celestial mechanics. He constructed the first reflecting telescope. (The earliest known working telescope was constructed in 1608.) He established the scientific method. Newton was a Christian who opposed the restoration of Catholicism in the Church of England under King James II. In his 1687 book *Philosophiae Naturalis Principia Mathematica (Mathematical Principles of Natural Philosophy)* he wrote, "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. ... Atheism is so senseless. When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance."

Robert Boyle (1627-1691), the father of modern chemistry, said, "The vastness, beauty, orderliness of the heavenly bodies, the excellent structure of animals and plants; and the other phenomena of nature justly induce an intelligent and unprejudiced observer to conclude a supremely powerful, just, and good author" (*Works*, Vol. IV, p. 25).

Michael Faraday (1791-1867), one of the fathers of modern physics, was a Christian who held the Bible to be God's Word. He wrote, "... the Christian who is taught of God ... finds his guide in the Word of God ... and looks for no assurance beyond what the Word can give Him. ... The Christian religion is a revelation, and that revelation is the Word of God ... No revival and no temporal teaching comes between it and him. He who is taught of the Holy Spirit needs no crowd and no revival to teach him; if he stand alone he is fully taught" (*Selected Exhortations Delivered to Various*)

Churches of Christ by the Late Michael Faraday, Dundee: John Leng and Co., 1910).

James Clerk Maxwell (1831-1879), a father of the science of electrodynamics, was a Bible-believing Christian who said, "I believe, with the Westminster Divines and their predecessors ad Infinitum, that 'Man's chief end is to glorify God and to enjoy him for ever" (Lewis Campbell and William Garnet, *The Life of James Clerk Maxwell*, 1882). In his final illness, Maxwell reasserted "his firm and undoubting faith in the Incarnation and all its results; in the full sufficiency of the Atonement; in the work of the Holy Spirit. He had gauged and fathomed all the schemes and systems of philosophy, and had found them utterly empty and unsatisfying--'unworkable' was his own word about them-and he turned with simple faith to the Gospel of the Saviour" (Campbell and Garnet).

The Industrial Revolution

England and America were at the forefront of the Industrial Revolution of the 18th and 19th centuries and the technological revolution of the 20th.

In truth, the Industrial Revolution that began in the 18th century has never ended. Every few decades there is a new revolution. Society has been dramatically changed by the breathtaking onslaught of inventions, and a very large majority of them were made by British and American inventors.

We believe that this was prophesied in Daniel 12:4. "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased."

The Industrial Revolution was powered by the steam engine of the 1700s, followed by the internal combustion engine of the 1800s. There was a major down side at the beginning of the Industrial Revolution. The multiplication of machine-driven factories and the lack of government control over industry produced terrible working conditions for thousands of people. Women, children, and unskilled men were employed to work long hours in filthy conditions that were often ruinous to their health, and they were paid extremely low wages.

These conditions were eventually addressed by laws that were promoted by men who were influenced by the Bible.

There have been other negatives to the industrial revolution, but overall it has provided great benefits to mankind.

Agriculture was transformed by the invention of such things as the mechanical reaper, mechanical thresher, grain drill, cotton gin, steel plow, tractor, truck, mowing machine, hydraulic lift, cream separator, chemical fertilizer, grain elevator, silo, mason jar, frozen food, herbicides, and diseaseresistant plants.

Consider an example of how American agriculture was transformed by the Industrial Revolution so that America and Canada became the "breadbasket of the world" for a century.

In 1830, 250-300 man hours were required to produce 100 bushels of wheat on 5 acres (with walking plow, brush harrow, hand broadcast of seed, sickle, and flail) (100 bushels = 800 gallons or 6000 pounds)

By 1890, 40-50 man hours were required to produce 100 bushels of wheat (with gang plow, seeder, harrow, binder, thresher, wagons, and horses)

By 1930, 15-20 man hours were required to produce 100 bushels of wheat (with 3-bottom gang plow, tractor, 10-foot tandem disk, harrow, 12-foot combine, and trucks)

By 1955, 6.5 man hours were required to produce 100 bushels of wheat (with tractor, 10-foot plow, 12-foot row

weeder, harrow, 14-foot drill, self-propelled combine and trucks)

By 1975, 3 man hours were required to produce 100 bushels of wheat on just 3 acres (with tractor, 30-foot sweep disk, 27-foot drill, 22-foot self-propelled combine, and trucks). Consider a farmers production through the years:

- 1940 one farmer supplies food for 10 persons
- 1950 one farmer supplies food for 15 persons
- 1960 one farmer supplies food for 25 persons
- 1970 one farmer supplies food for 48 persons
- 1980 one farmer supplies food for 75 persons
- 1990 one farmer supplies food for 100 persons

Health care and medicine were transformed with the discovery of such things as blood circulation, blood transfusion, improved microscopes, the stethoscope, the germ theory of disease, disinfectant, anesthesia, antibiotics, vaccinations, X-rays, and organ transplants. Between 1879 and 1935, vaccines were discovered for cholera, anthrax, rabies, tetanus, diphtheria, pertussis, tuberculosis, tetanus, and yellow fever.

Before disinfectants and antibiotics, life was very different.

People often died from a mere scratch, which became infected, or cold or flu that turned into pneumonia.

People died from burns that became infected.

Surgeries ended in death from infection 50%-80% of the time.

Childbirth was 50 times more life threatening for both child and mother than today. Infant mortality was about 20% at best. Childbirth was so dangerous that a woman would make out a will as soon as she found she was pregnant. For example, three women on board the Mayflower were pregnant, but only one child survived to adulthood. One died at birth (and his mother also died), while another died within months of its birth.

In 1900, the three leading causes of death were pneumonia, tuberculosis (TB), and diarrhea and enteritis. These are all treatable today.

Life expectancy was 30% shorter before antibiotics.

Consider Joseph Lister (1827-1912)

His discovery was so important that medicine can be divided into "before Lister and after Lister." Before Lister, 50-80% of surgery patients died of infection, but the cause was not known. It was commonly thought that it was the product of "bad air" ("miasma").

In the 1860s, Lister studied the work of Louis Pasteur of France and became convinced that disease, including infection, is caused by the spread of germs or bacteria. Pasteur had proven that milk spoils and wine sours because of bacteria. If bacteria is kept out, this does not happen. Pasteur invented the process of pasteurizing milk or wine to keep it from spoiling. It involves heating it to kill bacteria. Lister realized that if germs are kept out of a wound, it will not become infected. In a letter to Pasteur in February 1874, Lister said, "Thanks for having, by your brilliant researches, proved to me the truth of the germ theory. You furnished me with the principle upon which alone the antiseptic system can be carried out" (J.H. Tiner, *Louis Pasteur: Founder of Modern Medicine*, p. 111).

Lister did two things to prevent infection. First, he kept the surgery area clean to keep out germs. This includes washing the hands of surgeons and medical personnel and wearing gloves and face masks. Second, he killed germs by spraying carbolic acid in the surgery area and on the wound. Preventing bacteria from entering a wound through a clean environment is called *asepsis*, and killing bacteria is called *antisepsis*.

After the use of Lister's methods were adopted, death from infection in surgery dropped from 50-80% to a very small percentage.

Consider Jonathan Edwards (1703-1758) and David Brainard (1718-1747)

Brainard was a passionate young missionary to the American Indians. In July 1739, at age 21, he had a lifechanging conversion experience. Five years later, he was ordained and sent to work among Indians. He was very zealous and hardworking, but he contracted tuberculosis (TB) and suffered greatly before he died at age 29. Commonly called consumption, tuberculosis brought great numbers of people to an early grave prior to a modern cure. In Bristol, England, in the 1790s, nearly one in two deaths was from tuberculosis. In 1900, 450 Americans died every day from this disease.

In 1921 a vaccine was developed to prevent tuberculosis, and in 1944 an antibiotic was developed that could treat it.

Brainard was cared for in the last stages of his sickness by Jonathan Edwards and died in Edwards' home. Edwards was a prominent figure in the First Great Awakening. His sermon "Sinners in the Hands of an Angry God" is one of the most famous sermons in history. But he died at age 54 of an unsuccessful attempt to inoculate him from small-pox. This was the result of poor medical knowledge in a day when inoculations were just being discovered. In the day before proper immunization, about one of five who got smallpox died from it. In Europe in the 18th century, 400,000 died each year of smallpox.

Smallpox is a terrible disease. "Smallpox is hideous and excruciating, as the pox bubble up, lifting off bloody sheets of crusty skin, torturing the sufferer in his bed, every movement a dagger slice of pain. Worse for Edwards, the pox encrusted the roof of his mouth and throat so thickly he couldn't speak above a whisper, and eating or drinking was impossible" (John Sedgwick, *War of Two: Alexander Hamilton, Aaron Burr, and the Duel That Stunned the Nation*, pp. 9). Prior to smallpox immunization, one of the popular remedies was a pill containing deer dung and turpentine. This is the type of thing that formed much of the medical practice for millennia prior to modern science.

The **textile industry** was transformed by the invention of such things as the flying shuttle, spinning jenny, power loom, cotton spinning mill, bleach, punched card loom, sewing machine, circular knitting machine, synthetic dye, synthetic fabric.

The **metal industry** was transformed by the invention of the Bessemer process to mass-produce steel from iron at low cost. This made it economically feasible for steel to be used for large building projects such as railroads, bridges, and skyscrapers.

Transportation was transformed by the invention of such things as the railroad, the steamship, the automobile, vulcanized rubber, the pneumatic tire, and the airplane. The railroad changed the world of the 19th century as much as the airplane changed it in the 20th. The first public steam train railroad was built in England in 1825. In 1889, the famous engineer Thomas Curtis Clarke wrote, "The world of today differs from that of Napoleon more than his world differed from that of Julius Caesar; and this change has chiefly been made by railroads" (cited from *Eighty Days: Nellie Bly and Elizabeth Bisland's History-making Race*).

Communication was transformed by such things as the telegraph, the telephone, wireless radio, the transatlantic cable, the typewriter, photography, and high speed printing presses.

Cities were transformed by such things as electric lighting, electric elevators that made skyscrapers possible, air conditioning, escalators, modern sewage systems, and underground railroads.

Manufacturing was transformed by machines, factories, interchangeable parts, and the assembly line.

Construction and engineering were transformed by such things as dynamite, the power shovel, the bulldozer, and metal bridges.

Food processing and distribution was transformed such things as the tin can, bottling, refrigeration, automatic packaging, frozen food, canning factories, trucks, improved roads, railways, steamships, concentrated juices, and grocery stores.

World Changing Inventions

A large percentage of the greatest world-changing inventions were produced by British and Americans, including the following:

- Steam engine, 1712, Thomas Newcomen, England; improved in 1765 by Thomas Watt, American
- Power Loom 1784, Edmund Cartwright, England
- Vaccinations 1788, Edward Jenner, England, discovered small pox vaccination and started the vaccination revolution
- Cotton gin 1793, Eli Whitney, America
- Wireless communication 1797, Guglielmo Marconi, an Italian living in England
- Interchangeable parts 1798, Eli Whitney, America
- Steam locomotive 1804, Richard Trevithick, England
- Refrigeration 1805, Oliver Evans, America
- Commercial steamboat 1807, Robert Fulton, America
- Electric motor 1821, Michael Faraday, England
- Railroad 1825, first passenger railroad, England
- Mechanical reaper 1831, Cyrus McCormick, America
- Combine harvester 1834, Hiram Moore, America
- Photography 1835, William Talbot, England
- Steam shovel 1835, William Otis, America

- Telegraph 1837, Charles Wheatstone and William Cooke, England
- Vulcanized rubber 1839, Charles Goodyear, America
- Chemical fertilizer 1842, John Lawes, England
- Grain elevator 1842, Joseph Dart, America
- Rotary printing press 1845, Richard Hoe, America; double sided printing, continuous roll paper, could produce 18,000 printed, cut, folded newspapers an hour
- Sewing machine 1846, Elias Howe, America
- Agricultural tractor 1852, John Fowler, England
- Elevator brake 1852, Elisha Otis, America
- Synthetic dye 1856, William Perkin, England
- Bessemer process of making steel 1856, Henry Bessemer, England
- Repeating rifle 1860, Benjamin Henry, America
- Machine gun 1861, Richard Gatling, America
- Disinfectant surgery 1867, Joseph Lister, England
- Russet Burbank potato 1871, Luther Burbank, America; he was a genius horticulturist who developed more than 800 varieties of plants, including the blight-resistant Burbank potato that helped stem Ireland's potato famine
- Telephone 1876, Alexander Graham Bell, America
- Phonograph 1877, Thomas Edison, America
- Microphone 1878, Thomas Edison, America
- Refrigerated ice freight car (first practical one) 1878, Andrew Chase, America
- Incandescent light bulb 1879, Thomas Edison, America
- Steam turbine 1884, Charles Parsons, England
- Skyscraper 1884, William Jenney, America
- Photographic film 1885, George Eastman, America
- Electric welding process 1885, Elihu Thomson, America
- Pneumatic tire 1887, John Dunlop, England
- Ballpoint pen 1888, John Loud, America
- Motion picture camera 1891, Thomas Edison, America
- Kodak Brownie camera 1900, Eastman Kodak, America; the Brownie put photography within the reach of the common man

- Assembly line 1901, Ranson Olds, America; vastly improved by Henry Ford, America
- Air conditioning 1902, Willis Carrier, America
- Offset printing press 1903, Ira Rubel, America
- The airplane 1903, the Wright Brothers, America
- Plastic 1907, Leo Baekeland invented Bakelite, the first fully synthetic plastic; few things have changed society more than plastic
- Model T 1908, Henry Ford's Model T put the automobile within the reach of the common man and created the modern mobile society
- Bulldozer 1923, J. Earl McLeod, America
- Television 1925, John Baird, England; 1927, Philo Farnsworth, America
- Radar 1935, Robert Watson-Watt, England
- Jet engine 1937, Frank Whittle, England
- Blood bank 1937, Bernard Fantus, America
- Penicillin- the forerunner to the antibiotic revolution, was perfected for clinical use in the late 1930s by Howard Florey, England, based on the work of Alexander Fleming
- Xerography 1938, Chester Carlson, America
- Nylon 1938, Wallace Carothers leading a team of researchers at du Pont, America; this was the dawn of the synthetic revolution
- Microwave oven 1945, Percy Spencer, America
- Credit card 1946, John Biggins, America
- Transistor 1947, John Bardeen and Walter Brattain, Bell Laboratories, America
- X1 first supersonic aircraft 1947, Bell Laboratories, America
- Nuclear electric power (first production of electric power from a nuclear reactor) - 1948, Oak Ridge National Laboratory, America
- Heart-lung machine 1953, John Gibbon, America
- Nuclear submarine 1955, Hyman Rickover, America
- Polio vaccine 1955, Jonas Salk, America
- Integrated circuit 1958, Jack Kilby, America

- Laser 1960, Theodore Maiman, America
- ATM 1961, Luther Simjian, America; 1969, John Shepherd-Barron, England
- USS Enterprise (first nuclear-powered aircraft carrier) 1962, Newport News Shipyard, America
- Carbon fiber 1963, Royal Aircraft engineers, England
- Liquid crystal display (LCD) 1964, George Heilmeier, America
- Computer mouse 1963, Douglas Engelbart, America
- Compact Disc (CD) 1965, James Russell, America
- Handheld calculator 1967, Jack Kilby, America
- ARPANET (beginning of the Internet) 1969, U.S. Department of Defense
- Moon landing 1969, NASA
- Fiber optic cable 1970, Robert Maurer and others at Corning Glass, America
- CT Scan 1971, Godfrey Hounsfield, England
- E-mail 1971, Ray Tomlinson, America
- MRI 1972, Raymond Damadian, America
- Cellular phone 1973, Motorola, America
- Digital camera 1975, Steven Sasson at Eastman Kodak, America
- Personal computer 1976, Steve Jobs and Steve Wozniak, America
- Space shuttle 1981, NASA
- Graphic User Interface 1981, Xerox, America
- GPS 1980s, NASA, America
- 3D printing (stereolithography) 1983, Chuck Hall, America
- NAV 1000 (first handheld GPS receiver) 1988, Magellan Corporation, America
- World Wide Web 1989, Tim Berners-Lee, England
- Hubble Space Telescope 1990, NASA
- Iridium satellite phone system 1998, Motorola, America
- Falcon 1 (first privately-funded rocket to reach orbit) 2008, SpaceX, America

Consider how **plastic** (from Greek meaning "moldable") has changed society. It was invented in 1907 by Leo Baekeland, but a vast number of scientists have contributed to the plastic revolution. The field of plastic exploded during and after World War II with the invention of acrylic, nylon, polystyrene, vinyl and other types of synthetic materials, plus the development of mass production techniques. Synthetic materials were necessary for the war effort, as natural resources were in short supply, and a great amount of scientific research was devoted to this effort. For example, nylon, invented in 1935, was used for parachutes, ropes, body armor, helmet liners, and other things.

Plastic is cheap, strong, light, and waterproof, and is used everywhere in modern society, including construction, aeronautics, transportation, furniture, medicine, electronics, and packaging. Plastic made possible the development of computers, modern airliners, cell phones, and modern medicine.

Plastic made large numbers of goods affordable to the common man. Whereas, previously, goods had to be made from wood, metal, horn, bone, ivory, cloth, and other natural and relatively expensive materials, now they could be manufactured inexpensively from plastic.

Consider containers, such as bottles, bowls, and buckets. Before plastic they had to be made of some natural material like wood, leather, glass, pottery, or metal. There was no such thing as the cheap plastic containers that we take for granted today.

America has been called "the nation of inventors." Historian E.L. Bogart said invention "became a national habit."

That was true in the 18th century, and it remains true in the 21st.

"We lead the world in Internet innovation, music, movies, biotech and many other technological fields that require out-of-the-box thinking. From Apple to DreamWorks Studios, from Amazon to Zynga, we are the world's innovators. As I travel the world and speak about these issues I am increasingly aware that the government of virtually every other country in the world wants their citizens to be as innovative as Americans" (Gary Shipiro, "Is America the Greatest Country in the World?" *Forbes*, Jul. 25, 2012).

America's inventive spirit was exemplified in Founding Father **Benjamin Franklin**. He was always tinkering, improving, inventing. Largely self-educated, he was an author, painter, printer, newspaperman, journalist, postmaster, scientist, inventor, musician, linguist, librarian, satirist, musician, politician, governor, statesman, and ambassador. He invented the lightning rod, urinary catheter, glass harmonica, Franklin stove, and bifocals. During his experiments with electricity, he invented the terms "battery," "conductor," and "electrician." He established America's first lending library, the first chain of newspapers, a hospital, one of the first volunteer fire departments, and a school that would become the University of Pennsylvania.

Thomas Edison (1847-1931) is another example. His mother, Nancy, was the daughter of a Baptist pastor. She home schooled Thomas, gave him a love for reading and learning, and encouraged his proclivity for experimentation. Edison invented the quadruplex telegraph (that could transmit signals in two different directions at once), the phonograph, the first successful electric light bulb, the alkaline storage battery, the pre-fabricated concrete house, and the motion picture camera. He filed 1,093 U.S. patents. Edison built the first large scale scientific research center. It covered more than 20 acres and employed 10,000 people at its peak during World War I. It had its own power plant, machine shops, chemistry lab, metallurgy lab, physics lab, and library. Edison was a major figure in the development of the modern electrified world and was the founder of the

voice recording and motion picture industries. He was famous for his hard work and persistence in the face of failure. Edison said, "Opportunity is missed by most people, because it is dressed in overalls and looks like work," and, "Our greatest weakness lies in giving up; the most certain way to succeed is always to try just one more time," and, "Genius is one percent inspiration and ninety-nine percent perspiration," and, "The three great essentials to achieve anything worthwhile are, first, hard work; second, stick-toitiveness; third, common sense."

America's inventive spirit is not only seen in the great inventions, but in the millions of small ones. America is a nation of "tinkerers." Abraham Lincoln is credited with saying, "The typical Yankee baby immediately after being born and placed in the cradle proceeds to examine it to see if some improvements might be made."

An example is Richard Reinke, who founded Reinke Manufacturing, a prominent company in the field of mechanized irrigation. Reinke's son said, "He always had a love for building things, doing things with his hands. He always felt that no matter the gadget, he could improve it."

Another example is Noah Webster. Known for his educational materials, such as his speller and dictionary, which he was constantly improving, he was also a keen agricultural experimenter. He published *The Farmer's Catechism: Lessons for the Husbandman*.

"He experimented with seeds, soils, and fertilizers; recorded meteorological data; investigated the then mysterious phenomenon of dew; and experimented with damp and dry soils, wood and brick walls, wet and dry cellars" (Harlow Unger, *Noah Webster*).

America leads all nations by a large margin in Nobel prizes for science. And in the Nobel awards we can see the benefit of America's liberal immigration policy. Of the laureates who won their Nobel prize while working in the U.S., 102 were foreign born (including 15 Germans, 12 Canadians, 10 British, six Russians, and six Chinese) ("American Leadership in Science, measured in Nobel Prizes," *Forbes*, Oct. 5, 2011).

The United States has won 357 Nobel prizes. That is as many as the next top five countries combined. (Following are the number of Nobel awards received by the top 20 nations after America: United Kingdom, 118; Germany, 102; France, 67; Sweden, 31; Russia, 27; Switzerland, 26; Canada, 24; Japan, 24; Austria, 21; Italy, 20; Netherlands, 19; Poland, 16; Denmark, 13; Norway, 13; Hungary, 13; India, 13; Israel, 12; Ireland, 11; South Africa, 11; China, 9.)

Consider some of the achievements of the National Aeronautics and Space Agency (NASA), which was formed in 1958 by President Dwight Eisenhower.

Mariner 2 was the first successful interplanetary space probe (to Venus) in 1962.

The **Orbiting Astronomical Observatory** of 1967 was the first space telescope.

The **Apollo program** landed 12 men on the moon between 1969 and 1972. On September 12, 1962, President John Kennedy's gave a speech in Houston, Texas, announcing the moon landing program.

"We choose to go to the Moon in this decade and do the other things, not because they are easy, but because they are hard; because that goal will serve to organize and measure the best of our energies and skills; because that challenge is one that we are willing to accept, one we are unwilling to postpone, and one we intend to win."

The Apollo program cost \$24 billion, which would be more than \$240 billion today. The Kennedy Space Center and the Johnson Space Center in Houston were built for this purpose. NASA was expanded to 400,000 employees and had the support of 20,000 companies and university programs. Many of the best minds in America were concentrated on the task. I personally know one of the engineers who worked on Apollo and whose name is inscribed on a plaque that was left on the moon.

There were 17 Apollo missions. Six of them landed on the moon.

Under the direction of Wernher von Braun, NASA developed the Saturn launch rockets for the Apollo program. They were taller than a 40 story building. The rocket had five massive engines that produced 7.5 million pounds of thrust. The engines generated 160 million horsepower, the equivalent of 4,300 automobiles at full throttle or of 543 jet fighters. It produced the power of 85 Hoover Dams or enough energy to light New York City for 75 minutes. The 960,000 gallons of fuel would be sufficient to power an automobile around the earth 400 times. The rockets had three million parts, and every detail had to be perfect. For example, there were 2.5 million solder joints, and if each joint had just one drop extra solder the machine would be too heavy.

The rocket launched a spacecraft with two modules: the *command module* and the *lunar landing module*. Three astronauts traveled on each mission. One stayed in the command module, while the other two descended to the moon in the lunar landing vehicle, fulfilled their moon mission, then blasted off the moon and docked with the command module for the trip back to earth. After traveling to the moon, the lunar module separated from the command module circling the moon, while two astronauts descended in the lunar craft.

Apollo 1 was scheduled to launch February 21, 1967, but astronauts Gus Grissom, Ed White, and Roger Chaffee, were killed in a fire during a training exercise. The Apollo program continued after the space module was redesigned. Apollo 8 was the first mission to fly men around the moon. On that historic occasion, the crew of Apollo 8 read the creation account from the King James Bible on December 25, 1968. The reading from Genesis 1:1-10 was done via a live video transmission to earth. The estimated one billion people who heard the broadcast was the largest audience ever to listen to a human voice up to that time. Frank Borman said, "The only instructions that we got from NASA was to do something appropriate," so he, Jim Lovell, and Bill Anders took turns reading the Scripture. They concluded the historic broadcast by saying, "And God bless all of you, all of you on the good Earth."

Apollo 11 was the first mission to land men on the moon. This happened in July 1969. Neil Armstrong was the first man to step on the moon, followed by Buzz Aldrin. Before leaving the lunar module, Aldrin took communion and read from the Gospel of John. An elder in the Webster Presbyterian Church of Houston, he had gotten permission to take communion on the moon. On the return trip to earth, he read Psalm 8. Every July, the church celebrates this event as Lunar Communion Sunday. They play the tape of Aldrin on the moon and recite Psalm 8.

Apollo 15 (1971) carried the first lunar roving vehicle (known as "the moon buggy"). This gave the astronauts the ability to travel nearly five miles from the lunar landing vehicle. The moon buggy was a technological marvel.

Apollo 17, the last mission, took the famous Blue Marble photograph of the earth on December 7, 1972. It was the first photo taken of the whole round earth. You have to be at least 20,000 miles away to see the entire globe, and on previous Apollo missions there was a shadow over part of the earth because of the timing of the journeys. The Blue Marble is probably the most widely reproduced photograph in history.

Archaeologist Meir Ben-Dov, excavator of the southern area of the Temple Mount, said that Neil Armstrong, on a visit to Jerusalem, asked him to point out a place where Jesus would have walked. When Ben-Dov took him to the Huldah Gates and showed him the southern steps, Armstrong asked if these were the original steps, and Ben-Dov replied, "Yes." To this, Armstrong said, "I have to tell you. I am more excited stepping on these stones than I was stepping on the moon." This account is part of Israel's official two-year guide training program.

The **Space Shuttle** was developed as a reusable vehicle to carry men and materials to the International Space Station. It operated from 1981 to 2011. It took off like a rocket and landed like a plane. The Shuttles had a seven-man crew. Five orbiters were built, and there were 135 launches between 1981 and 2011, with two failures in which fourteen astronauts died. The shuttle could carry a 35,000 pound payload. It was one of the most complicated machines ever invented, having 2.5 million parts, including 230 miles of wiring. Some of the best minds in America worked on the massive project, which cost \$209 billion. Each launch cost \$450 million. At liftoff, the machine weighed 4.5 million pounds, and it could accelerate to 17,000 miles per hour in eight minutes.

The **Hubble Space Telescope** was launched in 1990 and has photographed some of the most iconic images ever taken of the universe. It is the only space telescope designed to be serviced in space by astronauts, and it was serviced, upgraded, and repaired five times by crews on Space Shuttle missions.

We do not believe that it was an accident that modern science, the industrial revolution, and the technological revolution were driven by nations that were most influenced by the Bible. Spiritual light produces practical wisdom (Proverbs 8:12).

The Bible and Beautiful Music

The Protestant Reformation of the 16th to the 18th centuries coincides with the development of Western classical music and the symphony orchestra. We don't believe that it is an accident that this was the very time when the influence of the Bible spread widely.

The following characteristics of the symphony orchestra and early Western classical music are principles that represent a biblical worldview:

- *Beauty* (God is a God of beauty as seen throughout His creation) (Ex. 28:40; 2 Ch. 3:6; Psa. 27:4; 50:2; 96:6; Isa. 33:17)
- Unity (Psa. 133:1; Jn. 17:23; Acts 2:1)
- Order, harmony (1 Cor. 14:33, 40)
- Excellence (skill) (1 Ch. 15:21; Psa. 33:3)
- Clarity, distinctness (1 Cor. 14:7-8)
- Creativity (Prov. 8:12)
- *Simplicity intertwined with complexity* (we see this characteristic throughout God's creation) (Psa. 19:1)

During this era, old musical instruments were improved and new instruments were invented, including the following:

- Violin (16th century)
- Cello (16th century)
- Recorder (16th century)
- Dulcian (precursor of the bassoon) (16th century)
- French horn (16th century)
- Harpsichord (16th century)
- Clavichord (16th century)
- Clarinet (17th century)
- Oboe (17th century)
- Piccolo (18th century)
- Bassoon (18th century)
- English horn (18th century)

- Piano (18th century)

- Saxophone (19th century)

Many of the famous classical composers were Christians, and the most important classical music of the 16th to the 19th centuries was deeply influenced by Christianity and the Bible, which was read widely in many Western nations of that time.

The first musical arts society in America was the Handel and Haydn Society, formed in Boston in 1815. "Two of their first major presentations were of Handel's *Messiah* and Haydn's *The Creation*, both of which are based on biblical texts" (Sarah Shewbert, "The Bible's Influence in American Music," *The Washington Times*, Dec. 11, 2014).

Consider three examples: Handel, Bach, and Beethoven.

Handel

George Frederic Handel (1685-1759) was a Lutheran who wrote music for the glory of God.

Even as a little boy George was interested in music, but his father wanted him to study law and refused to allow him to take music lessons. He obtained a little clavichord and hid it in a room at the top of the house and practiced when the family was asleep. Obviously he had the help of someone who was sympathetic to his musical interests. At about age ten, on a trip with his father to visit an older brother who was valet to the Duke Johann Adolf I, George surprised everyone by playing the organ (Philip Bone, *The Guitar and Mandolin*, 1914). The duke convinced the father to allow George to take music lessons.

He became proficient on the organ, oboe, violin, and harpsichord.

He wrote his first composition at age 12 and his first opera at age 18.

He never married and lived a very private life, but he had many friends and possessed a good sense of humor. Once when some friends wanted to console him about the fact that only a few people attended a performance, he replied, "Never mind, the music will sound the better," referring to the acoustics of the empty concert hall.

When his mother died, he wrote to a brother-in-law, "It pleased the Almighty, to whose great Holy Will I submit myself with Christian submission" (Patrick Cavanaugh, *The Spiritual Lives of Great Composers*).

He read the Bible frequently and loved to set the words of Scripture to song.

In 1741, at age 64, Handel wrote the music for the world famous *Messiah*. It begins with the prophet Isaiah's Messianic prophecies and covers Christ's birth, death, resurrection, and glorification, ending with judgment day. Handel wrote the 260 pages of music (one-quarter of a million musical notes) to this amazing piece in a mere 24 days, after which he is said to have exclaimed with tears, "I did think I did see all heaven before me, and the great God Himself!" The *Messiah* has 53 songs and the full performance lasts over two hours! Sir Newman Flower remarked, "Considering the immensity of the work and the short time involved, it will remain, perhaps forever, the greatest feat in the whole history of music composition."

The words for the *Messiah* were written by Charles Jennings, who wanted to counter the teaching of Deism, which was popular in his day and taught that the Creator is an "absentee God" who does not intervene in human affairs (Richard Luckett, *Handel's Messiah: A Celebration*, 1992).

The *Messiah* is one of the most performed chorale works in Western music. In the 2014-2015 holiday season, 13 of American's top 22 orchestras performed the *Messiah* a total of 38 times.

It has been said that a performance of the Messiah in 1743, King George II was in attendance. When the "Hallelujah Chorus" began, the king stood up to honor Jesus Christ. This began a tradition that has lasted more than 200 years.

Handel conducted more than 30 performances of the *Messiah*, and many of these were charitable benefits that raised thousands of British pounds for hospitals, the poor, debtors, etc. The first performance in 1742 raised 400 pounds and freed 142 people from debtor's prison. One biographer observed, "*Messiah* has fed the hungry, clothed the naked, fostered the orphan ... more than any other single musical production in this or any country."

This spirit of charity, which has permeated Western culture since the Protestant Reformation, comes directly from the influence of the Bible.

Bach

Johann Sebastian Bach (1685-1750) was a Lutheran.

He wrote hundreds of chorales and cantatas for church services. Two of these are "Jesus, All My Gladness" and "Christ Lay in the Bonds of Death."

He was "profoundly religious and saw everything as a work for God." He said, "Music's only purpose should be the glory of God and the recreation of the human spirit." He had the habit of signing his musical manuscripts with the initials "S.D.G.", which is Latin for *Soli Deo Gloria*, meaning "To God alone the glory" (William F. Buckley, Jr., *Happy Days Are Here Again*).

Bach was born in Germany to a pious Lutheran family of musicians. When his parents died when he was 10, his newly married older brother took him in and provided for his education.

He played the harpsichord, organ, and violin, and had an excellent voice. He was considered the greatest keyboardist of his day.

Oftentimes he would compose music on the spot to the amazement of his listeners.

Bach had 20 children. His first wife died after they had been married about 13 years. They had seven children. His second marriage, to a woman 16 years his junior, produced 13 more children. His first child was born when he was 23, and his last child was born when he was 57. Ten of the children survived to adulthood, and some of these became famous musicians and composers.

Bach's 1727 oratorio *St. Matthew Passion* sets to music (small orchestra and chorale) the words of Matthew 26-27 pertaining to the suffering, death, and resurrection of Jesus Christ. It has been called "the greatest piece of music ever composed."

Bach lived a simple life and did not seek fame and fortune. His final chorale was "Before Thy Throne I Come Herewith."

His music is popular in Japan in the 21st century, and many Japanese claim to have been drawn to Protestant Christianity through his music. There are hundreds of Bach societies in Japan. The Bach Collegium Japan, headed by Masaaki Suzuki, a Reformed Christian, hosts performances of *St. Matthew Passion* at Easter. Though tickets cost more than \$600, the performances are sold out and audience members crowd around Suzuki afterwards to ask "about the Christian concept of hope and death" ("Bach in Japan," *Christianity Today*, July 1, 2007).

Beethoven

Ludwig van Beethoven (1770-1827) is considered by many to be the world's greatest composer, (though Beethoven himself said that Handel was the greatest).

Though it does not appear that he ever expressed personal faith in Christ as Lord and Saviour, he was also not a Deist or pantheist as is commonly taught, for he believed that God is a personal Father God who was concerned about him and close to him. He referred to God as the Almighty, the Eternal, and the Infinite. He read the Bible often and was deeply influenced by it, owning both a Latin and a French Bible.

He said, "It was not a fortuitous meeting of chordal atoms that made the world. If order and beauty are reflected in the constitution of the universe, then there is a God."

When facing an operation, he said, "The Almighty will give me strength to endure my lot, however severe and terrible, with resignation to His will."

In 1810, after going deaf, he wrote, "I have no friend. I must live by myself. I know, however, that God is nearer to me than others. I go without fear to Him, I have constantly recognized and understood Him" (Philip Kruseman, *Beethoven's Own Words*, p. 53).

He also, wrote, "Nothing higher exists than to approach God more than other people, and from that to extend His glory among humanity."

In his diary in 1815, Beethoven wrote that he wanted to write music to the glory of God.

Though nominally a Roman Catholic, his main teacher was a Protestant (Christian Gottlob Neefe) and he believed in freedom of religion and freedom of politics, which were concepts foreign to the Catholic Church of that day.

After he became deaf in 1801 at age 31, he continued writing beautiful music. "It is astonishing to study the complexities and beauty of his late works and to realize that, except in his imagination, he never heard them performed" ("Ludwig van Beethoven," *The Forerunner*, Apr. 7, 2008). Beethoven's famous *Ninth Symphony* was written during this time.

Graphical presentations for this section on music can be found in two PowerPoint Presentations: "The History of the Symphony Orchestra" and "Bach, Beethoven, and Handel." These are included in the 2016 illustrated edition of *The* *History of the Churches from a Baptist Perspective*, available from Way of Life Literature.

America a Christian Nation?

Though America has been greatly influenced by the Bible and Christianity, we don't believe that America was ever a "Christian nation."

America has never been a truly biblical nation or a truly godly nation or a nation devoted to the glory of God.

The Bible has never been the final authority in American government or culture.

America has always been a mixed multitude, and genuine Christians have been a small minority.

What America has been above all else is a land of freedom: an unprecedented haven of personal liberty to pursue ones's individual dream.

Many came to America for religious freedom, but more came purely for personal freedom and economic opportunity. The first Americans were "a colony of adventurers" who represented a bewildering assortment of nationalities and religious views.

For this reason it has rightly been said that "the United States is both the most religious nation on earth and the most secular, the most devout and the most commercial" (John Gordon, *An Empire of Wealth*, p. xvii).

This was true from its inception, and we don't see how that adds up to a "Christian nation."

In fact, the idea that America is a Christian nation has brought reproach to the name of true Christianity throughout the world, because while many people have assumed that America is indeed a "Christian nation," it has been obvious that America doesn't act Christian as a nation and that the average American doesn't live according to the precepts of the Bible.

While doing evangelistic work on a university campus in South Asia a few years ago, I found that one of the chief arguments against the gospel of Jesus Christ is "Christian America's" moral failings (some real and some only perceived).

The Original Colonies

Jamestown was founded by the British government as a profit-seeking, joint-stock corporation. The first settlers arrived in 1607, and within a mere eleven years, 20,000 pounds of tobacco were being grown and shipped to England, and within twenty-two years that had leaped to an amazing 1.5 million pounds.

Maryland was formed as a grant from King Charles I. Its Toleration Act of 1649 was the first passed by a colonial assembly to guarantee the religious rights of all Christians, including Roman Catholics and Jews. But religious liberty was only a small part of that enterprise, and Bible-believing Christians have never formed a large percentage of the citizenry of that part of America.

The colony of **Carolina** quickly became an economic powerhouse, driven by sugar, tobacco, rice, indigo, and deer skins, produced and sold by a mixed multitude of citizens, both religious and profane. It wasn't a very godly place and it's hard to say how it could have been called a Christian colony by any biblical measure. The first governor of South Carolina, John Yeamans, was a ruthless, covetous man who had murdered a rival and married the man's widow.

New York originated as a Dutch colony in 1621 called the New Netherlands. It was religiously tolerant but definitely not godly and biblical. It was all about unbridled capitalism. So busily were the early citizens engaged in making money that they didn't get around to building a church house for 17 years. The colony seal was a beaver encircled by wampum, which was the Indian form of money. It might as well have been the symbol for mammon! Manhattan was a real Babel
with 18 languages spoken there by the 1640s, representing a mixed multitude of religion and no religion.

Pennsylvania was established as a haven of religious liberty by the Quaker William Penn, but it was just as much about unbridled enterprise. Penn said, "Though I desire to extend Religious freedom, yet I want some recompense for my trouble." There was some real godliness and biblical reality in the colony, but that was not the only theme and not even the dominant one. Pennsylvania was a land of liberty and opportunity for all who could make the most of it. There was more "dog eat dog" than Christian godliness.

The Puritans who first settled New England to build a "city on a hill" were there to obey God's commandments, there can be no doubt. They were the Bible readers and the Bible educators and the Bible printers (as well as persecutors of dissidents), but they never formed any sort of majority in American society at large.

Many parts of the nation were more like the wild west even during the colonial era. In fact, the word "cowboy" was invented in South Carolina to describe rowdy black slaves who branded and herded cattle.

Consider the Revolutionary army under George Washington. In July 1779, the great general bemoaned the fact that even though many orders had been issued against swearing, "it prevails, if possible, more than ever" (Jerry Newcombe, *George Washington's Sacred Fire*).

How does that reflect the moral character of a nation that can truly and honestly be called "Christian"?

The Nation's Founders

America's founders accomplished great things from a worldly perspective and we have no doubt that God was leading them in a powerful way, and it would be a wonderful thing if their lives and writings were given more serious attention today throughout the nations and even in America's own public schools. We can continue to benefit from the farsighted wisdom of these men.

Men such as George Washington, Thomas Jefferson, John Hamilton, Benjamin Franklin, and John Adams should be upheld as the great men and heroes and brilliant thinkers and inventors that they were, and the fact that America's educational system today slights and knit-picks and even viciously criticizes its own founders, judging them by the vapid principles of modern political-correctness, straining at gnats and swallowing camels, is evidence of the nation's apostasy.

At the same time, most of America's founders were not strong Bible-believing Christians, and some were, in fact, enemies of the cross of Christ.

This has continued to be true throughout America's history.

Very few of America's presidents, for example, have been born again Christians when measured by the standard of God's Word.

How does this add up to a "Christian nation"?

Thomas Jefferson

Consider Thomas Jefferson, one of America's most prominent founders, the principal author of the Declaration of Independence, the first Secretary of State under George Washington, the third President of the United States, purchaser of the Louisiana Territory, and instigator of the Lewis and Clark Expedition.

Jefferson said, "I am a Christian," but this was only in the sense that he believed in the moral precepts of Jesus Christ. He rejected such fundamentals of the Christian faith as the Trinity, Christ's Deity and virgin birth, the Fall, the blood atonement and bodily resurrection, and the eternal judgment of hell. Writing to John Adams, Jefferson blasphemously compared Christ's virgin birth to a pagan myth. "And the day will come when the mystical generation of Jesus, by the supreme being as his father in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter" (Letter from Thomas Jefferson to John Adams, April 11, 1823).

Jefferson made his own "bible" by cutting out of Scripture everything pertaining to the divine and miraculous in Christ's life. This work began under the title *The Philosophy* of Jesus of Nazareth and was concluded in 1820 with the title *The Life and Morals of Jesus Christ Extracted Textually from* the Gospels.

Jefferson wanted to extract "the authentic Jesus" from Scripture, but his "Jesus" was a false christ with no saving power, a great moral teacher who was not the virgin-born Son of God, did no miracles, did not die for man's sins, and did not rise from the dead.

Jefferson claimed that the true teachings of Christ were hidden in the "rubbish and dross of his biographers," thus brazenly denying the New Testament's own claim to divine inspiration.

Jefferson said that the Gospel writers added mythical accounts to Jesus' actual actions and words. He called many parts of the Gospel accounts "so much ignorance, so much absurdity, so much untruth and imposture" (Jefferson's letter to William Short, April 13, 1820, *The Writings of Thomas Jefferson*, edited by Andrew Lipscomb, 1907).

Jefferson's "Bible" left out references to angels, prophecy, the Messianic genealogies, Christ's deity, the virgin birth, and the Trinity. It blasphemously ends with Jesus' dead body lying in the tomb, a blatant denial of the resurrection, without which we have no hope of salvation and eternal life.

Jefferson's unbelief and skepticism is no light matter.

Jefferson said that it is possible to believe that Christ was "a man, of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions of divinity, ended in believing them, and was punished capitally for sedition by being gibbeted according to the Roman law" (Letter to Peter Carr, August 10, 1787). This was one of two views that Jefferson allowed to be legitimate (the other being that Jesus was the virgin born Son of God), and he instructed Carr not to "be frightened from this inquiry." Jefferson didn't care whether or not the young man rejected God's Word. Belief or unbelief, it was all the same to this Founding Father.

Jefferson said his "bible" was "an abridgment of the New Testament for the use of the Indians," though it was never published in his lifetime or used for that purpose. Even had it been published for the education of Indians, it would have been a wicked work, as he removed the gospel, which alone is the power of God unto salvation (Romans 1:16), and left only the Bible's moral precepts, which are true and good, but which are powerless to save a fallen sinner.

Thomas Jefferson, author of the Declaration of Independence and one of America's most prominent founders, was an enemy of Jesus Christ and the Cross.

How does that add up to a "Christian nation"?

Benjamin Franklin

Consider the brilliant, clever, and far-seeing Benjamin Franklin, who has been called "the first American" for his powerful influence on the nation's founding.

Franklin had sympathy toward "Christianity" as a system of morality, but he was an enemy of Christ's atonement and of the divine inspiration of Scripture. In other words, he had a form of godliness but denied the power thereof, which is the essence of the end-time apostasy from which God's people are to turn away (2 Timothy 3:5). Franklin was not a bold skeptic. He did not brashly and publicly attack divine Revelation in public as Thomas Paine did, but he was a skeptic nonetheless.

Franklin wanted to maintain peace with men of all religious persuasions and did not want to rock the boat. At the end of his life he wrote to a friend and shared his disbelief in Christ's divinity, but he concluded by asking him not to publish the letter, because, "I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me unsupportable and even absurd. All sects here [in America], and we have a great variety, have experienced my good will in assisting them with subscriptions for building their new places of worship; and as I have never opposed any of their doctrines, I hope to go out of the world in peace with them all" (H.W. Brands, *The First American*, p. 707).

Franklin was a pragmatist. On the one hand, he did not believe in the Bible's divine inspiration and rejected its doctrine of man's fall and salvation through Christ's atonement. On the other hand, he saw the necessity of maintaining religious morality as the foundation for a healthy society.

For this reason, he was somewhat ambivalent toward Deism. He shared the Deist's rejection of a divinely-inspired Bible, but he feared its moral consequences on society if men took Deist doctrine to heart and followed its natural consequences.

Toward the end of his life, Franklin tried to discourage a skeptic from publishing a dissertation against "organized religion," but this was purely on the basis of pragmatism. He said, "Think how great a proportion of mankind consists of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual. ... If men are so wicked as we now see them with religion, what would they be without it?" (*The First American*, p. 658).

He was wise enough to see that morality must be based on religion, but he was foolish enough not to understand that the true religion of Jesus Christ alone can produce true morality.

When defending the Presbyterian heretic Samuel Hemphill, who was condemned for denying fundamental Bible doctrines and suspended from the ministry, Franklin wrote that no one in this world can know "where lies true orthodoxy," so the only thing that matters is "morality" (p. 143). He said, "I think vital religion has always suffered when orthodoxy is more regarded than virtue" (*The First American*, p. 153).

To reject the heart of the biblical Christianity, which is salvation through Jesus Christ, is to reject it all and is to destroy the power of true morality.

In fact, though Franklin praised "morality," he wasn't very moral. This is for the reason that true morality cannot be lived apart from supernatural salvation through faith in Christ's cross. Any other morality tends to be self-righteous hypocrisy, and that was true in Benjamin Franklin's case. He was a womanizer all his life and had a child out of wedlock. "As much of his adult life would demonstrate, Franklin possessed a lively libido, which now hindered faithfulness to one so far away, when other females were close at hand" (*The First American*, p. 64).

Ben Franklin's ultimate authority was his own mind rather than God's infallible Word. He was a proud man who exalted his intellect above God's Revelation.

Franklin's closest drinking buddies were such ribald anti-God skeptics as Charles Darwin's grandfather Erasmus and the movers and shakers among the Christ-denying Unitarians. He was drawn to the company of bitter skeptics such as Emmanuel Kant, David Hume, and the French poet Roucher.

While in France, Franklin was a member of the Lodge of the Nine Sisters where he associated with "the freest-thinkers in the realm."

Franklin was a great fan of the blasphemous French skeptic Voltaire. Instead of bringing his grandson Benny Bache to the feet of Jesus, Franklin sought Voltaire's blessing on the boy (*The First American*, p. 563). Not long before Voltaire died, Franklin publicly embraced and kissed the proud, morally reprobate skeptic at a session of the French Academy of Sciences.

Franklin participated enthusiastically in a eulogy following Voltaire's death. It was held in a hall dressed in black and lit by candles, befitting the darkness of the French skeptic's life and philosophy. In an act of supreme honor, Franklin took his Masonic crown and laid it at the foot of a large painting of Voltaire (*The First American*, p. 565).

Following are comments about Franklin's skepticism from a recent biography:

"Franklin attacked the notion of the immortality of the soul. He identified the soul with consciousness and the ability to treat ideas absorbed by the senses ('The soul is a mere power or faculty of contemplating on and comparing those ideas'), and then argued that when consciousness ended, the soul in some way attached itself to a new body and new ideas. 'But that will in no way concern us who are now living, for the identity will be lost; it is no longer that same self but a new being" (*The First American*, p. 73).

"Temperamentally, Franklin was a skeptic rather than a rebel. ... When it surfaced during his teens, at a time when his reading was rapidly expanding his intellectual horizons, it made him increasingly dubious of biblical revelation. Why should God speak to one insignificant desert tribe, to the exclusion of the vast majority of the human race? ... One book written against Deism by the chemist Robert Boyle in fact pushed Franklin further in a deistic direction. 'The arguments of the Deists which were quoted to be refuted,' he wrote, 'appeared to me much stronger than the refutations'" (*The First American*, p. 94).

"Franklin codified his new thinking in what he called his 'Articles of Belief and Acts of Religion,' dated November 20, 1728. Borrowing from Cato, he declared, 'I hold: If there is a Power above us (and that there is all nature cries aloud, through all her works), He must delight in virtue, and that which He delights in must be happy.' As the Deists did, Franklin measured the immensity of the universe against the minusculity of the earth and the inhabitants thereof, and concluded from this that it was 'great vanity in me to suppose that the Supremely Perfect does in the least regard such an inconsiderable nothing as man.' Moreover, this Supremely Perfect had absolutely no need to be worshipped by humans; He was infinitely above such sentiments or actions. Yet if worship filled no divine purpose, it did serve a human need. 'I think it seems required of me, and my duty as a man, to pay divine regards to something" (The First American, pp. 94, 95).

Franklin believed in a type of reincarnation.

"When I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that he will suffer the daily waste of millions of minds ready made that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world, I believe I shall, in some shape or other, always exist; and with all the inconveniences human life is liable to, I shall not object to a new edition of mine; hoping, however, that the errata of the last may be corrected" (*The First American*, p. 657).

At the end of this life, Franklin wrote the following to a friend who inquired about his religious beliefs:

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend it has received various corrupting changes, and I have, with most of the present Dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm, however, in its being believed, if that belief has the good consequences, as it probably has, of making his doctrines more respected and better observed, especially as I do not perceive that the Supreme takes it amiss, by distinguishing the unbelievers in his government of the world with any peculiar marks of his displeasure" (*The First American*, p. 706).

Franklin was deceived in thinking that he could safely wait until after death to make a decision about Jesus Christ and His Deity.

Franklin liked Revivalist George Whitefield at a personal level and printed his sermons, but "for Franklin this was principally a profit-making enterprise" (*The First American*, p. 148).

"Yet though Franklin supported Whitefield's good works and defended his right to preach, he drew the line well short of his own conversion. Whitefield spared no effort on behalf of Franklin's soul, but Franklin rebuffed them all. He was as skeptical of organized religion as ever, even religion that challenged prevailing orthodoxy" (*The First American*, p. 149).

At age 60, Franklin told George Whitefield that his hope was in "God," but it was a "hope" based upon his own human reasoning rather than upon God's Word. To reject Jesus Christ as God and only Saviour is to reject the God of the Bible.

"Throughout, however, Franklin's God remained as reasonable as Franklin himself. ... Franklin replied [to Whitefield]: 'That being who gave me existence, and through almost threescore years has been continually showering his favours upon me, whose very chastisements have been blessings to me, can I could that he loves me? And if he loves me, can I doubt that he will go on to take care of me not only here but hereafter? This to some may seem presumption; to me it appears the best grounded hope: hope of the future, built on experience of the past[™] (*The First American*, p. 380).

This sounds reasonable, but in reality it is a brash rejection of the clear teaching of Scripture, which says that God is holy and fallen man can be reconciled to Him only through the atonement made by Jesus Christ. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Benjamin Franklin insisted on knowing God on his own terms and rejected his need of the Saviour.

Benjamin Franklin was an enemy of the gospel of Jesus Christ.

Thomas Paine

Consider Thomas Paine (1739-1809), whose *Common Sense* was the best-selling book of the American Revolution. It sold more than 500,000 copies, and "more than any other single publication, [it] paved the way for the Declaration of Independence" ("Paine," *Encyclopedia Britannica*). Paine's "Crisis" papers, which were published during the war, were equally influential. *The American Crisis Number 1* (Dec. 19, 1776) began with the memorable words: "These are the times that try men's souls."

Yet Thomas Paine was one of the most brazen skeptics of any age. In *The Age of Reason; Being an Investigation of True and Fabulous Theology*, Paine attacked the divine inspiration of the Bible, exalting human reason as the final authority. He replaced the holy God of the Bible with a deistic God who is not involved in the affairs of man and is not holy Judge or compassionate Saviour. He rejected the doctrines of man's Fall and Christ's deity, virgin birth, blood atonement, and bodily resurrection. He denied both heaven and hell. The book began with the following statement:

"I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. MY OWN MIND IS MY OWN CHURCH."

Paine described the Bible as "fabulous mythology," "a book of lies, wickedness, and blasphemy," a "pretended word of God." He likened the Bible's miraculous accounts to "Arabian tales, without the merit of being entertaining." He called the God of the Old Testament "tyrannical." He labeled the book of Genesis "an anonymous book of stories, fables, and traditionary or invented absurdities, or of downright lies."

Paine's blasphemous book, which was dedicated to his "Fellow Citizens of the United States of America," was rejected and criticized by many, but it became a bestseller, spreading the heresy of Deism and undermining the faith of many. It helped lay the groundwork for the skepticism that has flashed through American society since the 19th century.

John Adams

John Adams (1735-1826) was a prominent American statesman, diplomat, and a leader of the independence from Britain. He was a delegate to the Continental Congress and assisted Thomas Jefferson in drafting the Declaration of Independence in 1776. He was America's first Vice President under George Washington and the second President of the United States

Adams was a Unitarian. He rejected belief in the Trinity, in Jesus' divinity, and in the supernatural inspiration of the Bible. He called the doctrine of the Trinity "absurdity." In the film *The Hidden Faith of the Founding Fathers*, David Barton misquotes John Adams, making it appear that Adams was speaking favorably about the Holy Spirit in a letter to Bible-believer Benjamin Rush. In reality, Adams was mocking the idea of 'Holy Ghost authority' and called Christians 'dupes' for believing in it" ("David Barton Approves," *Christian Newswire*, May 12, 2011).

Aaron Burr

Aaron Burr (1756-1836) was an officer in the Continental Army under Washington, a war hero, the third Vice President, serving with President Thomas Jefferson, U.S. senator, New York state assemblyman and attorney general.

Though the grandson of Revivalist Jonathan Edwards and the son of the founder of Princeton University, Burr was a rationalist who rejected the Bible, loved Voltaire, and died without a profession of faith in Jesus Christ.

He was a serial fornicator and adulterer who fathered two illegitimate children. Burr's biographer speaks of his "abandoned profligacy" (Sedgwick, *War of Two: Alexander Hamilton, Aaron Burr, and the Duel That Stunned the Nation*).

He speculated endlessly in land and other things and callously walked away from large debts.

Burr killed Alexander Hamilton (America's first Secretary of the Treasury and founder of the Federalist Party) in a duel and apparently expressed no remorse for the killing beyond a bland statement that he should not have read Voltaire so much.

Ethan Allen

Ethan Allen (1738-1789) was one of the fathers of the state of Vermont and an influential figure in the American Revolution. His 1785 book *Reason, the Only Oracle of Man* was a vicious attack upon the divine inspiration of the Bible, which he labeled "a torrent of superstition." He "employed his special brand of ridicule to mock the idea that the devil was turned loose on two innocent young people in the Garden of Eden" (Randall, *Ethan Allen: His Life and Times*, p. 619).

He mocked the doctrines of original sin and hell, exalting human reason as the ultimate standard of truth.

When Allen died, Ezra Stiles, then president of Yale College, wrote in his diary, "Died in Vermont the profane and impious Deist General Ethan Allen, author of the *Oracles of Reason*, a book replete with scurrilous reflexions on Revelation. ... And in Hell he lift up his eyes being in torments" (Randall, p. 528).

Major Influences on America's Founders

Richard Hooker

Richard Hooker (1554-1600) was a 16th century Anglican theologian who had a great influence on the American founders through his own writings and through his influence upon men such as William Blackstone and John Locke.

His view of "natural law" as the basis for human government, which was called "self-evident truth" by Thomas Jefferson, was heretical rather than sound.

While there is a law written in man's heart, even in his fallen condition (Rom. 2:12-13), and it is enough to condemn him before God, it is corrupted by sin (Jer. 17:9). It is also corrupted by the invention and spread of false religion, and is therefore deeply fallible. To know God's moral laws properly, man is dependent on the written Revelation in Scripture.

Hooker "drew from Augustine and Aquinas" to describe the "law of nature" as "a moral law universally agreed upon by all men and able to be known from man's reason." He wrote:

"... those laws are investigable BY REASON, WITHOUT THE HELP OF REVELATION, SUPERNATURAL OR DIVINE. ... the knowledge of them is general, the world hath always been acquainted with them. ... It is not agreed upon by one, or two, or few, but by all. ... but this law is such that being proposed no man can reject it as unreasonable and unjust. Again there is nothing in it but any man, having natural perfection of wit and ripeness of judgment, may by labour and travail find out. And to conclude, the general principles thereof are such as it is not easy to find men ignorant of them. Law rational, therefore, which men commonly use to call the law of Nature, meaning thereby the law which human nature knoweth itself in reason universally bound unto, which also for that cause may be termed most fitly the law of reason, this law, I say, comprehendeth all those things which men by the light of their natural understanding evidently know, or at leastwise may know, to be beseeming of unbeseeing, virtuous or vicious, good or evil for them to do" (Hooker, Laws of Ecclesiastical Polity, 1593).

Hooker's teaching is contrary to Scripture and even to human society as it existed in his own lifetime. For example, every sin was justified in Hindu society in the 16th century. They had "natural law," but they did not thereby find out hardly a semblance of absolute moral truth. Hindu society justified idolatry, lying, stealing, murder, human sacrifice, infanticide, and the burning of widows. Such things conformed to the pagan's "natural law."

To emphasize "natural law" in the way that Hooker and others did is to detract from the authority of Scripture.

The mistake was in failing to understand that "natural law" and "common sense" in Great Britain in Hooker's day had been powerfully informed by Scripture for hundreds of years. Even when England was a Catholic nation and did not dwell in the full light of Scripture, it was still educated by powerful truths such as God as the one holy, just, compassionate Creator, man made in God's image, man's fall, and redemption through the blood of Jesus Christ God's Son.

John Locke

The British author John Locke (1632-1704) had a great influence on some of the American founders.

He was often recommended by Thomas Jefferson, and his thinking was referenced in the Declaration of Independence. Benjamin Rush called Locke "an oracle as to the principles … of government" (*Observations upon the Present Government in Pennsylvania*, 1777).

But Locke rejected the Bible as the ultimate authority. There was incipient rationalism in the midst of his Christian faith. Though he quoted Scripture and professed Christianity, he wickedly exalted human reason above Scripture. He wrote:

"Our OBSERVATION employed either, about external sensible objects or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring" (Locke, *An Essay Concerning Human Understanding*, Vol. 1).

Thus, according to Locke, the fountain of knowledge is human observation and thinking, not divine revelation in Holy Scripture.

Locke seemed to defend Christianity, but actually he taught that man is not required to believe that which he cannot understand, thus laying the foundation for the rejection of doctrines such as a six-day Creation, the Trinity, the Atonement, the Resurrection, or anything else in Scripture that does not seem reasonable to man.

He wrote:

"Since it is impossible explicitly to believe any proposition of the Christian doctrine, but what we understand, or in any other sense, than we understand it to have been delivered in; an explicit belief is or can be required in no man, of more than what he understands of that doctrine" (*The Reasonableness of Christianity*).

Locke downplayed the role of God in human affairs and exalted man himself. "It was John Locke who set the trajectory towards the secular democracies and republics" (Kevin Swanson, *Apostate: The Men Who Destroyed the Christian West*).).

French revolutionary philosopher Voltaire praised Locke as a "sage."

It was Locke's influence that resulted in the U.S. Constitution's omission of God, which was in direct contrast to the constitutions of the Thirteen Colonies. Instead of exalting God, as the Mayflower Pilgrims had done in the very first words of their Compact, the framers of the U.S. Constitution exalted man: "We the people of the United States..."

Locke secularized Scripture. This means that he quoted Scripture but misapplied it to the secular world. For example, he claimed that men have a natural right to freedom, but this is not supported by Scripture rightly divided. He wrote of "that equal right that every man hath to his natural freedom, without being subjected to the will or authority of any other man" (Second Treatise).

This ignores the Bible's teaching on man's fall and God's holy judgment. Even the law of Moses did not give all men freedom equally. For example, it regulated slavery rather than abolish it (Ex. 20:10; 21:2-9).

Algernon Sidney (1623-1683) was an English political philosopher of the late 17th century who was put to death for allegedly plotting to overthrow the king.

Whether or not he was guilty of this, his writings certainly undermined the king's authority, and they had a large influence on the American founders. His *Discourses Concerning Government* (1698) has been called "a textbook of revolution." The Founding Fathers often mentioned the influence of John Locke and Algernon Sidney together. Thomas Jefferson cited Sidney as one of the influences on the Declaration of Independence and often recommended both Locke and Sidney. John Adams recognized the influence of Locke and Sidney in *A Defense of the Constitutions of Government of the United States of America* (1787).

"In addition, Locke and Sidney were influential among the clergy and often cited in political sermons in Boston during the revolutionary era. Revolutionary clergyman Rev. Jonathan Mayhew, for example, was greatly influenced by Locke's writings" (Angela Kamrath, *The Miracle of America*).

Sidney argued that "since all men are equal, earthly political power resided with the people--hence the concept of popular sovereignty" (Kamrath). In summarizing Sidney's position, Kamrath says that he argued that "God does not assign absolute rulers or forms of government over men, but rather the choice of rulers and government belongs to the people or multitude, made up of men who are all equal in position. Earthly civil power is given by God to the people" (Kamrath, *The Miracle of America*).

Sidney cited Scripture and appeared to hold it as authoritative, but a careful analysis of his thinking shows that he used Scripture only as a "pretext." He did not interpret it properly within context. He wrote, "The creature having nothing, and being nothing but what the Creator makes him, must owe all to him, and nothing to any one from whom he has received nothing. Man therefore must be naturally free unless he be created by another power than we have yet heard of. ... This liberty must continue, till it be either forfeited or willing resigned" (cited from Kamrath, *The Miracle of America*).

There is no biblical support for this. It is human reasoning. It ignores man's fall and God's judgment.

Sidney cites the Tower of Babel and the families that journeyed from there after the confusion of the tongues, saying that since God did not assign any one group to rule over the others, this means that man is free. "But because I cannot believe God hath created man in such a state of misery and slavery. ... I am led to a certain conclusion, that every father of a family is free and exempt from the domination of any other, as the seventy-two that went from Babel were" (cited from Kamrath, *The Miracle of America*).

Note that he says, "I cannot believe that..." His human reason was his final authority. To cite Genesis 11 as the standard for human government in all ages is to ignore the plain teaching of the rest of Scripture.

Sidney wrote, "The only sort of kings mentioned there [in Scripture] with approbation, is such a one 'as may not raise his heart above his brethren' [Deuteronomy 17]."

But Sidney was wrong, overlooking or slighting the fall and God's judgment on sinful man. God put kings over the nations, and not just good kings but evil as well. God chose cruel, arrogant, boasting Nebuchadnezzar and gave him authority over a large part of the world, as Daniel explained (Daniel 2:37-38). In the same chapter of Scripture we see that God raised up the wicked kingdoms of Persia, Greece, and Rome, with their unrighteous and unjust and often vicious rulers. This is because of mankind's rebellion and stubbornness in the face of divine light. Sidney's fundamental error was the same as that of Richard Hooker and John Locke. He used human reasoning rather than Scripture to determine what rights God has given to men and then argued from that faulty foundation. In practice, he exalted human reason over Scripture, and this is no small error.

Unitarianism

Unitarianism, transcendentalism, and humanism were permeating America's churches and thinking even before her independence from England.

By 1800, one-third of the Congregational churches in Boston had become Unitarian. By 1810 "nearly every prominent Congregational pulpit in eastern Massachusetts was held by a preacher of Unitarian doctrine" (www.bibliomania.com/2/3/270/1820/21935/1/ frameset.html).

By 1805, Unitarians took control of **Harvard College**. A divinity school was established at Harvard in 1816 and "became the centre of Unitarian thought." Harvard botanist Asa Gray was Charles Darwin's most important popularizer in America. Under the leadership of Charles Eliot, from 1869 to 1909, Harvard had a massive influence in spreading Unitarianism, theological liberalism, and Darwinianism. Eliot appointed John Fiske to the post of science and history "specifically to introduce evolutionism in the Harvard curriculum" and "as America's leading university, Harvard became the example to others, and almost the entire university world quickly followed her down the evolutionary trail" (Henry Morris, *The Long War Against God*, p. 47).

Ralph Waldo Emerson, one of America's most famous poets, was introduced to Hinduism as a child by his aunt Moody Emerson. Though he was pastor of Second Baptist Church in Boston for a time, he held Hindu concepts of pantheism and the divinity of man. He wrote, "... the currents of the Universal Being circulate through me; I am part or particle of God" (Emerson, *Nature*), and, "... there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins" (Emerson, *The Over-Soul*, 1841). Emerson taught that man is his own ultimate authority. In his message to the Phi Beta Kappa society at Harvard in 1837, entitled "The American Scholar," Emerson exhorted scholars to free themselves of tradition (such as the Bible) and to maintain a "self-trust." He taught that man should follow his own heart. "To believe your own thought, to believe that what is true for you in your private heart is true for all men,--that is genius" (Emerson, *Self-Reliance*).

Henry David Thoreau (1817-1862), another of America's prominent authors, of *On Walden Pond* fame, was a Unitarian. He denied man's fall, the necessity of the new birth, and Christ's sacrificial atonement. He rejected God's Word and exalted human thinking. He sought for "truth" through communion with nature, study of eclectic philosophies, and mystical reflection. Thoreau was his own god. In *Walden*, he said, "No man ever followed his genius till it misled him." Like Emerson, Thoreau loved Hindu doctrine. He wrote, "In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavad Gita*, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial" (*On Walden Pond*).

Another prominent Unitarian was poet **Henry Wadsworth Longfellow** (1807-82). He was a professor of modern languages at Bowdoin College in Brunswick, Maine, which was a hotbed of Unitarianism and abolitionist thinking fueled by the liberal social gospel. Influential Unitarian Hezekiah Packard was a trustee of Bowdoin in the 1830s and 1840s. Packard's son Alpheus was a professor of Latin and Greek at Bowdoin from 1824-65. Harriet Beecher Stowe, author of *Uncle Tom's Cabin* (1852), was the wife of a Bowdoin professor and wrote the book in her husband's

office. She is known as "the little woman who started the big war," as her book incited anger against the slavery states and provoked hotheads on both sides of the issue. Her brother Henry Ward Beecher was the liberal pastor of Plymouth Church in Brooklyn. During Beecher's career there, he opened his pulpit to Unitarians such as Ralph Waldo Emerson and Horace Greeley and even to agnostics such as Samuel Clemens (Mark Twain). Henry Beecher "once argued that a Sharps rifle held a better argument than a Bible for persuading slaveholders--hence these rifles were nicknamed 'Beecher's Bibles' when used to combat the spread of slavery in the Kansas Territory before the American Civil War" (www.embassy.org.nz/encycl/u1encyc.htm). The Beechers were related to Julia Ward Howe, a Unitarian universalist and the author of the "The Battle Hymn of the Republic," which confused the coming of Christ with the American armies of the North. She misidentified God's altar with "the watch-fires of a hundred circling camps" and falsely claimed that the gospel was "writ in burnish'd rows of steel." Julia Ward Howe delivered a pantheistic, universalistic message at the Parliament of the World's Religions in 1893 entitled "What Is Religion?" (womenshistory.about.com/ library/etext/bl_1893_pwr_howe.htm).

America's Founding Documents

The U.S. Constitution is an amazing document, but it is influenced not only by the Bible, but also enlightenment thinking that cited the Bible but was actually founded on human reasoning.

The following is by Stephen Douglas Wilson, dean emeritus and chair of the history department of Mid-Continent University:

"No Bible verses and/or expressions from historic Christian works are contained in the document [the U.S. Constitution].

"In fact, the major influences on the men who drafted both the Constitution and the Bill of Rights originated from the writings of the enlightenment philosophers of the 17th and 18th centuries who, for the most part, believed that faith could be expressed purely by use of reason and intellect, and that God's intervention in the process was not a necessary element--hardly a Christian concept.

"For instance, Englishman Thomas Hobbes argued that government should be a contract between those that govern and the people. John Locke, taking up Hobbes' theme in his work Two Treatises of Government, felt that government should look out for the well-being of its citizens and respect their individual rights. He especially promoted the rights of 'life, liberty, and estate' (or property) for all citizens. Interestingly enough, when Thomas Jefferson drafted most of Locke's theme into the Declaration of Independence, he slightly revised Locke and instead wrote that the people had a right to 'life, liberty, and the pursuit of happiness.' Perhaps Jefferson thought that future American governments should not guarantee that all citizens possess a property entitlement. Locke's phrase, however, does show up in the Fifth Amendment to the Constitution. In that amendment the document states that citizens cannot 'be deprived of life, liberty, or property without due process.' When the 14th Amendment applied federal guarantees to the individual states, the phrase and its context was repeated.

"Other enlightenment philosophers also directly impacted the Constitution. Baron Montesquieu, in his work *The Spirit of the Laws*, proposed that government should be divided into branches. Each branch would then maintain 'checks and balances' on the others--thereby limiting the power of each branch. Cesare Beccaria, along with Voltaire, expressed concerns about how citizens were punished. Beccaria's concerns, published in his work, *On Crimes and Punishments*, advanced the principle that punishments should not be 'cruel or unusual.' He obviously influenced the Eighth Amendment that bans such punishments.

"Enlightenment philosophers, like Voltaire (in the Treatise on Tolerance) and others, ironically agreed with the Baptists and other communities of dissenting 18th century Christians and argued against the tyranny of statesupported churches. Voltaire, along with other likeminded philosophers, instead advocated that all faiths should be allowed to worship without state interference. This influence is most evident when the Founding Fathers abolished the religious tests for federal office seekers and created the First Amendment guarantee for religious liberty. While the constitutional convention operated in a society heavily influenced by a Christian worldview, the U.S. Constitution itself was a product of enlightenment thinking, and the United States became the first modern nation to base itself on enlightenment principles" ("The Constitution and Its Benefits to Christians in America," Baptist Press, March 4, 2013).

While this statement overly emphasizes the role of enlightenment philosophy while overly downplaying the role of the Bible on America's founding documents, there can be no doubt that the Bible was not the sole influence by far.

America's Economy

From its inception, America's economy and banking system have demonstrated selfish greed rather than godliness, and an economy is a reflection of a nation's character.

The first "home-grown depression" was in 1818, shortly after the nation's founding, when it should have still been in its pristine godliness if indeed it ever were a "Christian nation."

Banks collapsed. Farmers were ruined. Soup houses were established for the unemployed.

The depression was a product of unabashed greed and economic folly.

The Second Bank of America was established in 1816 to bring financial order to the nation, but its head, William Jones, had gone through a personal bankruptcy and was therefore a ridiculous choice for the job. Not surprisingly, he ruled over a frenzy of foolish lending and outright embezzlement.

Jones wasn't alone in his lack of character; rather he reflected the character that was generally prevalent at that time. Philadelphia State Senator Condy Raguent, observed:

"The whole of our population is either stockholders of banks or in debt to them. It is not the interest of the first to press the banks and the rest are afraid to ask. ... An independent man ... who would have ventured to compel the banks to do justice, WOULD HAVE BEEN PERSECUTED AS AN ENEMY OF SOCIETY" (Peter Bernstein, *Wedding of the Waters: The Erie Canal and the Making of a Great Nation*).

Another observed that America's first economic depression was the result of "dissipation and vice."

And this was merely the first of an endless string of American economic depressions caused by greed-driven boom and bust.

When the U.S. Treasury called on the Bank of the United States to deliver \$3 million in gold to France as payment toward the amount due on Jefferson's Louisiana Purchase of 1803, the bank had to borrow the money from creditors in London, even though it was obligated under law to keep at least \$7 million in silver or gold on hand at all times.

The first national Bank of America was established by Alexander Hamilton, one of America's founding fathers and author of most of the *Federalist Papers*.

It was Hamilton who established America's economy on the principle of debt, which is so contrary to Biblical wisdom. "Hamilton was proposing a kind of alchemy that would transform a debt that had been a cause of shame and anxiety in the states into a public resource that could instill pride and confidence in the nation. The nation would assume the debt left over from the revolution, add its own international debt, and create a new fiscal entity, the public credit, that would issue bonds that could be bought and sold like stock--or pigs, or whiskey, or lumber, or anything else. Debit became credit; something owed became something owned. Nothing became something. It was head spinning. And most dramatically of all, that nothing would become the foundation of the new nation, the rock on which its future would be built." ... It was Daniel Webster who came closest to grasping the truth of the matter, as he observed much later: 'The fabled birth of Minerva from the brain of Jove was hardly more sudden or more perfect than the financial system of the United States as it burst forth from the conception of Alexander Hamilton.' If the Declaration created the spirit of America, and the Constitution its laws, Hamilton's report created its system of finance. ... IT UNLASHED A SPECULATIVE FRENZY, A BLOODLUST OF GREED THAT PUSHED AMERICA INTO THE FUTURE AND, ARGUABLY, HAS NEVER STOPPED. ... Washington might be the apolitical king, but Hamilton was the highly political prime minister, and he would wield the greater power both to design policy and to execute it. ...

"When the new Bank of the United States issued its first stock in Philadelphia on July 4, 1791, it set off a near riot of eager purchasers. The city was in a pandemonium for paper profits. 'Scriptomania' it was called, referring to the wild passion for the bank stock purchased as script. Hamilton had expected the offering to sell out in a week. It went in an hour. Offered for twenty-five, the shares shot to twice that before the day was out and skied to nearly three hundred a month later. ... Sure enough, the bank securities and debt bonds both crashed resoundingly, sending alarms in every direction. Speculators were derided as 'Hamilton's Rangers' and 'Paper Hunters.' In local newssheets, giddy 'scriptomania' had given way to galloping 'scriptophobia.' ...

"When events settled, it became clear that this bubble was no accident, but the work of Hamilton's former number two at Treasury, the avaricious New Yorker William Duer. He had gathered the paltry savings of 'shopkeepers, widows, orphans, Butchers, Carmen, Gardners,' according to an associate, to try to corner the bond market. ... According to the *Gazette of the United States*, Duer's debts reached a spectacular 1,583,000 dollars ... There were many Duers in the vigorous young Republic, and their story makes for useful commentary about the exact nature of the élan vital that powered the Hamilton economy" (John Sedgwick, *War of Two: Alexander Hamilton, Aaron Burr, and the Duel That Stunned the Nation*, pp. 186, 187, 197, 198).

Well did wiser men like Benjamin Rush oppose Hamilton's plan, though unsuccessfully. He "reported himself 'sicken[ed] a such vile notions.' Debt was a pox on the nation, as it 'begets debt, extravagance, vice and bankruptcy.'"

Not in vain does the Bible say,

"The rich ruleth over the poor, and the borrower *is* servant to the lender" (Proverbs 22:7).

America's economic system has gotten ever more unrighteous and unjust since the nation's founding.

Instead of being governed by the holy principles of honesty, contentment, charity, and God's glory, as one would expect from a "Christian nation," America's economy has been characterized by greed, covetousness, corruption, and rampant selfishness, with many attendant evils.

(Alexander Hamilton was killed in a duel with Aaron Burr, another prominent figure in early American history.)

America's Politics

American politics has also been an ungodly business since its inception.

George Washington was elected by a unanimous vote, both popular and electoral, but that was the last uncontested presidential election in American history. After Washington, American politics degenerated into the selfish, hateful, lying, slanderous, power-hungry, covetous, divisive thing it has been ever since.

"In July 1799 Governor Jonathan Trumbull of Connecticut with the backing of many Federalists urged Washington once again to stand for the presidency in 1800. Only Washington, Trumbull said, could unite the Federalists and save the country from 'a French President.' Finally Washington had had enough. ... he talked about the new political conditions that made his candidacy irrelevant. In this new democratic era of party politics, he said, 'personal influence,' distinctions of character, no longer mattered. If the members of the Jeffersonian Republican party 'set up a broomstick' as candidate and called it 'a true son of Liberty' or 'a Democrat' or 'any other epithet that will suit their purpose,' it still would 'command their votes in toto!' But, even worse, he said, the same was true of the Federalists. Party spirit now ruled all, and people voted only for their party candidate. Even if he were the Federalist candidate, Washington was 'thoroughly convinced I should not draw a single vote from the anti-Federal side.' Therefore his standing for election made no sense; he would 'stand upon no stronger ground than any other Federal character well supported" (Gordon Wood, "The Greatness of George Washington, Virginia Quarterly Report, Spring 1992).

In the early 1800s, American politics was described as "the great game of political brawling" (Peter Bernstein, *Wedding*

of the Waters: The Erie Canal and the Making of a Great Nation, Kindle location 3481).

Newspapers "became bloodthirsty under Jefferson, in large part because the two parties had drawn to rough parity among the electorate, so few issues or elections were so onesided that they could not be tipped by a broadside attack" (John Sedgwick, *War of Two*).

Consider the contest between Thomas Jefferson and John Adams:

"In its often-vicious tone, this election set a model for future elections. Among many other slurs, the Republicans attacked the president [Adams] as a 'hideous hermaphroditical character, which has neither the force and firmness of a man nor the gentleness and sensibility of a woman.' The Federalists were no better, calling Jefferson 'a mean-spirited, low-lived fellow, the son of a half-breed Indian squaw, sired by a Virginia mulatto father" (*Bill O'Reilly's Legends and Lies: The Patriots*).

Alexander Hamilton "had no inhibitions about employing his banks to further his political ambitions and to deprive his political enemies of financial accommodations" (*Wedding of the Waters*, Kindle location 3557).

Newspapers were vicious in their opposition to candidates on the other political side. The reports were "descents into the gutter." Jefferson's opponents ridiculously and slanderously predicted that his election would result in the "teaching of murder, robbery, rape, adultery and incest."

New York Mayor DeWitt Clinton (1769-1828) observed, "Our ingenuity has been employed, not in cultivating a vernacular literature, or increasing the stock of human knowledge; but in raising up and pulling down the parties which agitate the community. ... The style of our political writings has assumed a character of rude invective, and unrestrained licentiousness, unparalleled in any other part of the world, and which has greatly tended to injure our national character" (*Wedding of the Waters*, Kindle location 3496).

New York's Tammany political party--known for "corruption and unabashed stealing from public funds"--was formed during the lifetime of the founding fathers. Its unscrupulous, lawless fraud was documented by Gustavus Myers in his 1901 *Tammany Hall*.

America's Building Projects

America's major building projects have been glorious, but they have been done for the glory of man rather than the glory of God, and they have often been shot through and through with corruption.

For example, the Erie Canal, America's first gigantic construction project, required a 25 year slugfest before the ground could be broken in 1817, and the battle royal continued to the very end of the project. This consisted of lies, character assassination, and every sort of ungodly tactic and selfish scheme. None of the main players on either side of the project were godly by any biblical definition.

The same can be said of the transcontinental railroad, the Panama Canal, and the interstate highway system, to mention a few.

The Apollo moon program, probably America's greatest technological achievement, was named after a Greek god.

We can't see how that this adds up to America being a "Christian nation."

America's Heroes

Many of America's most famous heroes have been men of antagonism toward the biblical Christian faith.

We have given examples from the founding fathers, such as Thomas Jefferson, Thomas Paine, and Benjamin Franklin.

Following are a few others:

Samuel Clemens

Samuel Clemens (1835-1910), better known by his pen name Mark Twain, is one of America's most famous and beloved authors. The author of *The Adventures of Tom Sawyer* and *Huckleberry Finn* has been called "the greatest American humorist of his age" and "the father of American literature."

Clemens was raised Presbyterian, but he was an outspoken skeptic and blasphemer. Consider the following sample quotes:

"I believe that the Old and New Testaments were imagined and written by man, and that no line in them was authorized by God, much less inspired by Him ("It's Time to Take Mark Twain Back from the Atheists," Oct. 22, 2014, patheos.com).

"I cannot see how a man of any large degree of humorous perception can ever be religious--unless he purposely shut the eyes of his mind & keep them shut by force" (*Positive Atheism's Big List of Mark Twain Quotations*).

"I am not able to believe one's religion can affect his hereafter one way or the other, no matter what that religion may be" ("It's Time to Take Mark Twain Back from the Atheists").

Thomas Edison

Thomas Edison (1847-1931) is still considered one of the greatest men in American history, but at the turn of the 20th century, he was nearly adulated.

"Leadership in inaugurating the Electrical Age was almost universally attributed to Mr. Edison. What James Watt had been to the Age of Steam, Edison was to the new era of technology. ... Not only the man in the street, but scientists recognized in him 'a central figure of this age of applied science.' A new phase of glory as America's acknowledged folk hero opened for Edison as he approached his seventh decade ... The year of the St. Louis Exposition, 1904, marked the twenty-fifth anniversary of Edison's invention of the carbon filament lamp and central station system. To commemorate these great events the Edison Association and various electric lighting companies collaborated in staging an impressive exhibit of 'Edisonia' at the Fair. ... In the two decades following the St. Louis Fair he was chosen repeatedly, in popular newspaper or magazine polls, as America's 'greatest' or 'most useful' citizen. ... his regular birthday interviews became a standing feature on the calendar of the country's leading newspapers" (Matthew Josephson, *Edison: A Biography*, pp. 432-434).

Edison's mother was a Christian, but his father was an unbeliever who introduced him to the writings of skeptics such as Thomas Paine, Charles Darwin, and Thomas Huxley. Edison remained an outspoken skeptic to the end of his life. He made statements such as the following:

"A personal God means absolutely nothing to me. ... I have never seen the slightest scientific proof of the religious theories of heaven and hell, of future life for individuals, or of a personal God. ... I do not believe in the God of the theologians; but that here is a Supreme Intelligence, I do not doubt" (Josephson, *Edison: A Biography*).

Henry Ford

Henry Ford (1863-1947), founder of Ford Motor Company, is another American icon. His 1908 Model T introduced dramatic changes to modern society in that it was the first automobile affordable for the common man. Ford perfected the assembly line, eventually producing a Model T every 93 minutes. Fifteen *million* sold within 19 years. This opened travel to middle-class America and almost singlehandedly created the mobile society. There was rapid multiplication of paved roads and the creation of wayside auto inns for the newly mobile public (the motel).

Ford was raised Episcopalian, and he appreciated biblical morality, even publishing an edition of *The McGuffy's Reader*

to promote "Christian values," but he did not believe in the Triune Creator God, heaven, hell, or salvation through Jesus Christ.

"I see no use in spending a great deal of time learning about heaven and hell. In my opinion, a man makes his own heaven and hell and carries it around with him. Both of them are states of mind" (Ellis O. Jones, *Henry Ford's Own Story*, 1917).

"I adopted the theory of reincarnation when I was 26. I got the idea from a book by Orlando Smith. Until I discovered this theory I was unsettled and dissatisfied--without a compass, so to speak. When I discovered reincarnation it was as if I had found a universal plan. ... Somewhere is a master mind sending brain wave messages to us. There is a Great Spirit. I never did anything by my own volition. I was pushed by invisible forces within and without me. We inherit a native knowledge from a previous existence. Gospel of reincarnation is the essence of all knowledge" (Ford interview with George Viereck, *Detroit Times*, Aug. 26, 1928).

Charles Lindbergh

Charles Lindbergh (1902-1974) became one of America's most famous and popular men when he flew nonstop from New York City to Paris in 1925. His *Spirit of St. Louis* airplane is on permanent exhibit in the Smithsonian National Air and Space Museum. Lindbergh was the first person to appear on a *Time* magazine "Man of the Year" special edition.

Lindbergh's religion was evolution through science and environmentalism.

"If we can combine our knowledge of science with the wisdom of wildness, if we can nurture civilization through roots in the primitive, man's potentialities appear to be unbounded, Through this evolving awareness, and his awareness of that awareness, he can emerge with the miraculous—to which we can attach what better name than 'God?'" ("A Letter From Lindbergh," *Life* magazine, July 4, 1969).

Walt Whitman

Walt Whitman (1819-1892) is one of America's most influential and acclaimed poets. His work *Leaves of Grass* has been called "a new American bible."

Whitman was a transcendentalist, pantheist, universalist, and New Ager who believed in the divinity of man.

"What do you suppose I would intimate to you in a hundred ways, but that man or woman is as good as God? And that there is no God any more divine than Yourself? And that that is what the oldest and newest myths finally mean?" ("Laws for Creations," *Autumn Rivulets*).

"And I have said that the soul is not more than the body, And I have said that the body is not more than the soul, And nothing, not God, is greater to one than one's self is. ... And I say to humankind, Be not curious about God, For I who am curious about each am not curious about God. ... I hear and behold God in every object, yet understand God not in the least, Nor do I understand who there can be more wonderful than myself." ("Song of Myself," *Leaves of Grass*).

"Divine am I inside and out, and I make holy whatever I touch or am touch'd from, The scent of these arm-pits aroma finer than prayer, This head more than churches, bibles, and all the creeds" ("Song of Myself").

"Good in all. ... To be this incredible God I am! To have gone forth among other Gods, these men and women I love. ... O amazement of things--even the least particle! O spirituality of things!" ("Song at Sunset," *Songs of Parting*).

Walt Disney

Few men have had more influence on American society than Walt Disney (1901-1966). He pioneered the American

animation industry and captivated children's hearts with cartoon characters such as Micky Mouse and Donald Duck. He took Hollywood fantasy to a new level of influence with the building of Disneyland in California and Disney World in Florida.

The author of *The Gospel According to Disney* observes that Walt Disney preached a religious message through his cartoon characters, a message that "faith is an essential element--faith in yourself and, even more, faith in something greater than yourself, even if it is some vague, nonsectarian higher power" (Mark Pinsky, "Finding faith in the house of the mouse," *The Washington Post*, Aug. 14, 2004, B7).

Disney's animated classics are filled with pagan and occultic imagery such as witches and demons, sorcerers and spells, genies and goblins, which is strongly denounced by Scripture. Like *Harry Potter* and *Lord of the Rings*, Disney cartoons present the false and damnable concept that there is good and bad magic.

The 1940 animated movie *Pinocchio* is about a man who brings a puppet to life by wishing upon a star; the puppet is subsequently visited by a Blue Fairy who advises, "Let your conscience be your guide." The Disney fairy preaches a works gospel that "the gift of life" is attained by "choosing right from wrong."

Disney often depicted witches and sorcerers as likable heroes and fairies as cute and likable, but this is not a small matter. A false gospel is cursed of God (Galatians 1:6-9). The Bible warns that the devil appears as an angel of light in order to deceive people (2 Cor. 12).

Walt Disney did not attend church, and there are no churches on Main Street in Disneyland or Disney World, even though there were churches on practically every main street in America when Disneyland opened in 1955. That year, *Time* magazine featured Walt Disney on its cover and called him "the poet of the new American humanism."

Conclusion

Having examined the character of America's original colonies, her founding fathers, founding documents, economy, politics, building projects, and greatest heroes, we conclude that America was deeply influenced by the Bible and by various brands of Christianity, but she has always been a mixed multitude of religion and non-religion that has never added up to a "Christian nation."
America in Bible Prophecy

With the near wholesale corruption of her churches, America is rapidly becoming as great an enemy of truth and righteousness as she was once a friend.

As America has ceased to be a nation of the Bible, she has been corrupted in all of her ways.

Her morality has become defiled. Her money has lost its purchasing power, and her debt has increased beyond comprehension. Her military has ceased to win wars because of the folly of her political leaders. Her "natural catastrophes" have increased dramatically. Her leaders have become fools, and women and children rule over her.

All of these ills can be traced to America's rejection of God's Word and the corruption of her churches.

As a Gentile nation, America's future is described in Bible prophecy.

Rebellion against God

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:1-3).

Psalm 2 describes a global rebellion against Jehovah God and His anointed (Messiah) in the end times.

America is fulfilling this prophecy in her rage against the holy Creator God and His laws. She flaunts her sin in the legalization of abortion, pornography, homosexual marriage, and many other things. Psalm 2 is a perfect description of America as a nation today, and the rebellion will increase in intensity after the Rapture.

The Rapture

The next important event in America's future is the Rapture.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18).

When the born again saints are caught away in the Rapture, there will be nothing left of America but an empty pagan nation primed and ready to serve the antichrist.

Mystery Babylon

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all" (Revelation 18:11-14). Taken together, Revelation 17-18 describe the religious and commercial aspect of Mystery Babylon, which is the devil's earthly kingdom, particularly the final aspect of this kingdom which will be ruled by the Antichrist.

Revelation 17-18 describe a one-world religion and an idolatrous global merchandising kingdom.

This will come to full fruition during the early part of the Antichrist's reign, but it has been taking shape for a long time, and who can fail to see the great similarities between Revelation 18 and America?

Her multi-billion dollar corporations such as Apple, Microsoft, Coca Cola, and Google are a large part of global trade, and her entertainment industry is a major aspect of the international pop culture that is in open rebellion to God's holy laws.

Commercial Babylon has existed since ancient times, but it has exploded in power and wealth in these last days. With international banking, 24/7 global communication, air delivery services, the modern advertising industry, and a multitude of other inventions, Babylon has never seen better days, but her days are also numbered!

The Mark of the Beast

After the Rapture, America will join the other nations in submitting to the Antichrist's authority.

"And ALL that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. ... And he causeth ALL, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Revelation 13:8, 16).

Americans will join the rest of the citizens of the Antichrist kingdom in rejoicing and sending gifts to one another when God's Two Witnesses are killed. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth" (Revelation 11:7-10).

America's late night comedians will lead the people in making merry over the death of these holy prophets.

America will be one of the nations drunken with the wine of end-time Babylon.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ... And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (Revelation 17:2, 5).

America will be one of the nations that gather together for Armageddon.

"For they are the spirits of devils, working miracles, which go forth unto THE KINGS OF THE EARTH AND OF THE WHOLE WORLD, to gather them to the battle of that great day of God Almighty. ... And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Revelation 16:14; 19:19).

Finally, America will be judged by Christ at His return when He separates the sheep from the goats according to how they treated Israel and the 144,000 Jewish evangelists during the Great Tribulation.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saving, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ve cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:31-46).

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BIBLE TIMES AND ANCIENT KINGDOMS: TREASURES FROM ARCHAEOLOGY. ISBN 978-1-58318-121-8. This is a package consisting of a book and a series of PowerPoint and Keynote (Apple) presentations which are a graphical edition of the book. The PowerPoints are packed with high quality color photos, drawings, historic recreations, and video clips. Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history and has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history. We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, Herod the Great and his temple, the Roman rule over Israel, and the Roman destruction of Jerusalem. Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism. The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, cosmetics, tombs, and the operation of ancient lamps, millstones, pottery wheels, and olive presses. The course begins with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material. Each section includes maps to help the student place the events in their

proper location. The course is packed with important but littleknown facts that illuminate Bible history and culture. The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Turkey, and Israel. We guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm. 500 pages book + DVD containing 19 PowerPoint presentations packed with more than 3,200 high quality color photos, drawings, historic recreations, and video clips.

THE BIBLE VERSION QUESTION ANSWER DATABASE. ISBN 1-58318-088-5. This book provides diligently-researched, indepth answers to more than 80 of the most important questions on this topic. A vast number of myths are exposed, such as the myth that Erasmus promised to add 1 John 5:7 to his Greek New Testament if even one manuscript could be produced, the myth that the differences between the Greek texts and versions are slight and insignificant, the myth that there are no doctrines affected by the changes in the modern versions, and the myth that the King James translators said that all versions are equally the Word of God. It also includes reviews of several of the popular modern versions, including the Living Bible, New Living Bible, Today's English Version, New International Version, New American Standard Version, The Message, and the Holman Christian Standard Bible. 423 pages.

THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC. This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

THE FUTURE ACCORDING TO THE BIBLE. ISBN 978-1-58318-172-0. One of the many reasons why the Bible is the most amazing and exciting book on earth is its prophecies. The Bible unfolds the future in great detail, and The Future According to the Bible deals in depth with every major prophetic event, including the Rapture, the Judgment Seat of Christ, the Tribulation, the Antichrist, Gog and Magog, the Battle of Armageddon, the Two Witnesses, Christ's Return, Muslim nations in prophecy, the Judgment of the Nations, the resurrection body, the conversion of Israel, the highway of the redeemed, Christ's glorious kingdom, the Millennial Temple, the Great White Throne judgment, and the New Jerusalem. The first two chapters deal at length with the amazing prophecies that are being fulfilled today and with the church-age apostasy. Knowledge of these prophecies is essential for a proper understanding of the times and a proper Christian worldview today. The 130-page section on Christ's kingdom describes the coming world kingdom in more detail than any book we are familiar with. Every major Messianic prophecy is examined. Prophecy is a powerful witness to the Bible's divine inspiration, and it is a great motivator for holy Christian living. In this book we show that the Lord's churches are outposts of the coming kingdom. The believer's position in Christ's earthly kingdom will be determined by his service in this present world (Revelation 2:26-27; 3:21). The book is based on forty years of intense Bible study plus firsthand research in Israel, Turkey, and Europe.

INDEPENDENT BAPTIST MUSIC WARS. ISBN 978-1-58318-179-9. This book is a warning about the transformational power of Contemporary Christian Music to transport Bible-believing Baptists into the sphere of the end-time one-world "church." The author is a musician, preacher, and writer who lived the rock & roll "hippy" lifestyle before conversion and has researched this issue for 40 years. We don't believe that good Christian music stopped being written when Fanny Crosby died or

that rhythm is wrong or that drums and guitars are inherently evil. We believe, rather, that Contemporary Christian Music is a powerful bridge to a very dangerous spiritual and doctrinal world. The book begins by documenting the radical change in thinking that has occurred among independent Baptists. Whereas just a few years ago the overwhelming consensus was that CCM was wrong and dangerous, the consensus now has formed around the position that CCM can be used in moderation, that it is OK to "adapt" it to a more traditional sacred sound and presentation technique. The more "conservative" contemporary worship artists such as the Gettys are considered safe and their music is sung widely in churches and included in new hymnals published by independent Baptists. As usual, the driving force behind this change is the example set by prominent leaders, churches, and schools, which we identify in this volume. The heart of the book is the section giving eight reasons for rejecting Contemporary Christian Music (it is built on the lie that music is neutral, it is worldly, it is ecumenical, it is charismatic, it is experienced-oriented, it is permeated with false christs, it is infiltrated with homosexuality, and it weakens the Biblicist stance of a church) and the section answering 39 major arguments that are used in defense of CCM. We deal with the popular argument that since we have selectively used hymns by Protestants we should also be able to selectively use those by contemporary hymn writers. There are also chapters on the history of CCM and the author's experience of living the rock & roll lifestyle before conversion and how the Lord dealt with him about music in the early months of his Christian life. The book is accompanied by a DVD containing two video presentations: The Transformational Power of Contemporary Praise Music and The Foreign Spirit of Contemporary Worship Music. 285 pages.

KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD. ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role, effectual prayer and fasting. Chapter titles include the following: "Conversion," "The Home: Consistent Christian Living and the Husband-Wife Relationship," "Child Discipline," "The Church," "Unplugging from the Pop Culture," "Discipleship," "The Grandparents," "Grace and the Power of Prayer." 531 pages.

MUSIC FOR GOOD OR EVIL. This video series, which is packed with photos, video and audio clips, has eight segments. I. Biblical Principles of Good Christian Music. II. Why We Reject Contemporary Christian Music. It is worldly, addictive, ecumenical, charismatic, shallow and man-centered, opposed to preaching, experience-oriented, and it weakens the strong biblicist stance of a church. III. The Sound of Contemporary Christian **Music.** In this section we give the believer simple tools that he can use to discern the difference between sensual and sacred music. We deal with syncopated dance styles, sensual vocal styles, relativistic styles, and overly soft styles that do not fit the message. IV. The Transformational Power of Contemporary Worship Music. We show why CCM is able to transform a "traditional" Bible-believing church into a New Evangelical contemporary one. Its transformational power resides in its enticing philosophy of "liberty" and in its sensual, addictive music. We use video and audio to illustrate the sound of contemporary worship. V. Southern Gospel. We deal with the history of Southern Gospel, its character, its influence, and the role of the Gaithers in its renaissance. This section is packed with audio, video, and photos. VI. Marks of Good Song Leading. There is a great need for proper training of song leaders today, and in this segment we deal with the following eight principles: Leadership, preparation, edification, spirituality, spiritual discernment, wisdom in song selection, diversity. One thing we emphasize is the need to sing worship songs that turn the people's focus directly to God. We give dozens

of examples of worship songs that are found in standard hymnals used by Bible-believing churches, but typically these are not sung properly as "unto God." VII. Questions Answered on Contemporary Christian Music. We answer 15 of the most common questions on this subject, such as the following: Is rhythm wrong? Isn't this issue just a matter of different taste? Isn't the sincerity of the musicians the important thing? Isn't some CCM acceptable? Didn't Luther and the Wesleys use tavern music? What is the difference between using contemporary worship hymns and using old Protestant hymns? VIII. The Foreign Spirit of Contemporary Worship Music. This presentation documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary praise. Through extensive documentation, it proves that contemporary worship music is controlled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the "latter rain," the spirit of Roman Catholicism and the one-world "church," the spirit of the world that is condemned by 1 John 2:16, the spirit of homosexuality, and the spirit of the false god of The Shack. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. 5 DVDs.

ONE YEAR DISCIPLESHIP COURSE, ISBN 978-1-58318-117-1. This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts' course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or for preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions. Following are some of the lesson titles (some subjects feature multiple lessons): Repentance, Faith, The Gospel, Baptism, Eternal Security, Position and Practice, The Law and the New Testament Christian, Christian Growth and Victory, Prayer, The Armor of God, The Church, The Bible, The Bible's Proof, Daily Bible Study, Key Principles of Bible Interpretation, Foundational Bible Words, Knowing God's Will, Making Wise Decisions, Christ's Great Commission, Suffering in the Christian Life, The Judgment Seat of Christ, Separation - Moral, Separation - Doctrinal, Tests of Entertainment, Fasting, Miracles, A Testing Mindset, Tongues Speaking, The Rapture, How to Be Wise with Your Money, The Believer and Drinking, Abortion, Evolution, Dressing for the Lord. 8.5X11, coated cover, spiral-bound. 221 pages.

THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR. ISBN 1-58318-099-0. The 5th edition of this book, November 2014, is significantly enlarged and revised throughout. The Pentecostal-charismatic movement is one of the major building blocks of the end-time, one-world "church," and young people in particular need to be informed and forewarned. The author was led to Christ by a Pentecostal in 1973 and has researched the movement ever since. He has built a large library on the subject, interviewed influential Pentecostals and charismatics, and attended churches and conferences with media credentials in many parts of the world. The book deals with the history of Pentecostalism beginning at the turn of the 20th century, the Latter Rain Covenant, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, Manifest Sons of God, the charismatic movement, the Word-Faith movement, the Roman Catholic Charismatic Renewal, the Pentecostal prophets, the Third Wave, and recent Pentecostal and charismatic scandals. The book deals extensively with the theological errors of the Pentecostal-charismatic movements (exalting experience over Scripture, emphasis on the miraculous, the continuation of Messianic and apostolic miracles and sign gifts, the baptism of the Holy Spirit, the baptism of fire, tongues speaking, physical healing guaranteed in the atonement, spirit slaving, spirit drunkenness, visions of Jesus, trips to heaven, women preachers, and ecumenism). The final section of the book answers the question: "Why are people deluded by Pentecostal-Charismatic error?" David and Tami Lee, former Pentecostals, after reviewing a section of the book said: "Very well done! We pray God will use it to open the eyes of many and to help keep many of His children out of such deception." A former charismatic said, "The book is excellent and I have no doubt whatever that the Lord is going to use it in a mighty way. Amen!!" 487 pages.

A PORTRAIT OF CHRIST: THE TABERNACLE. THE PRIESTHOOD, AND THE OFFERINGS. ISBN 978-1-58318-178-2. (new for 2014) This book is an extensive study on the Old Testament tabernacle and its priestly system, which has been called "God's masterpiece of typology." Whereas the record of the creation of the universe takes up two chapters of the Bible and the fall of man takes up one chapter, the tabernacle, with its priesthood and offerings, takes up 50 chapters. It is obvious that God has many important lessons for us in this portion of His Word. Speaking personally, nothing has helped me better understand the Triune God and the salvation that He has purchased for man, and I believe that I can guarantee that the reader will be taken to new heights in his understanding of these things. Everything about the tabernacle points to Jesus Christ: the design, the materials, the colors, the court walls and pillars, the door into the court, the sacrificial altar, the laver, the tabernacle tent itself with its boards and curtains and silver sockets, the tabernacle gate, and veil before the holy of holies, the candlestick, the table of shewbread, the incense altar, the ark of the covenant, the high priest, and the offerings. All is Christ. The tabernacle system offers brilliant, unforgettable lessons on Christ's person, offices and work: His eternal Sonship, His sinless manhood, His anointing, His atonement, His resurrection glory, His work as the life and sustainer and light of creation. His eternal high priesthood and intercession, and His kingdom. In addition to the studies on every aspect of the tabernacle, A Portrait of Christ features studies on the high priest, the Levitical priests, the five offerings of Leviticus, the day of atonement, the ransom money, the red heifer, the cherubims, strange fire, the golden calf, leprosy, the Nazarite vow, the pillar of cloud and pillar of fire, and the transportation of the tabernacle through the wilderness. The tabernacle is very practical in its teaching, as it also depicts believer priests carrying Christ through this world (1 Pet. 2:5, 9). Like the Israelites in the wilderness, believers today are on a pilgrimage through a foreign land on the way to our eternal home (1 Pet. 2:11). Don Jasmin, editor of the Fundamentalist Digest says, "This new book on the Tabernacle constitutes the 21st-century classic treatise of this rich theme." 420 pages.

SEEING THE NON-EXISTENT: EVOLUTION'S MYTHS AND HOAXES. ISBN 1-58318-002-8. This book is designed both as a stand alone title as well as a companion to the apologetics course AN UNSHAKEABLE FAITH. The contents are as follows: Canals on Mars, Charles Darwin and His Granddaddy, Thomas Huxley: Darwin's Bulldog, Ernst Haeckel: Darwin's German Apostle, Icons of Evolution, Icons of Creation, The Ape-men, Predictions, Questions for Evolutionists, Darwinian Gods, Darwin's Social Influence. The ICONS OF EVOLUTION that we refute include mutations, the fossil record, homology, the peppered moth, Darwin's finches, the fruit fly, vestigial organs, the horse series, the embryo chart, the Miller experiment, Archaeopteryx, bacterial resistance, the big bang, and billions of years. The ICONS OF CREATION that we examine include the monarch butterfly, the trilobite, the living cell, the human eye, the human brain, the human hand, blood clotting, the bird's flight feathers, bird migration, bird song, harmony and symbiosis, sexual reproduction, living technology, the dragonfly, the bee, and the bat. The section on APE-MEN deals with Cro-Magnon, Neanderthal, Java Man, Piltdown Man, Nebraska Man, Peking Man, Lucy, Ardi, Ida, among others. The section on PREDICTIONS considers 29 predictions made by Biblical creationism, such as the universe will behave according to established laws, the universe will be logical, and there will be a vast unbridgeable gulf between man and the animal kingdom. DARWINIAN GODS takes a look at inventions that evolutionists have devised to avoid divine Creation, such as panspermia and aliens, self-organization, and the multiverse. 608 pages.

SOWING AND REAPING: A COURSE IN EVANGELISM. ISBN 978-1-58318-169-0. This course is unique in several ways. *It is unique in its approach.* While it is practical and down-to-earth, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that the gospel can find good ground. *The course is unique in its objective.* The objective of biblical soul winning is not to get people to "pray a sinner's prayer"; the objective is to see people soundly converted to Christ. This course trains the soul winner to pursue genuine conversions as opposed to mere "decisions." *The course is also unique in its breadth*. It covers a wide variety of situations, including how to deal with Hindus and with skeptics and how to use apologetics or evidences in evangelism. There is a memory course consisting of 111 select verses and links to a large number of resources that can be used in evangelism, many of them free. The course is suitable for teens and adults and for use in Sunday School, Youth Ministries, Preaching, and private study. OUTLINE: The Message of Evangelism, Repentance and Evangelism, God's Law and Evangelism, The Reason for Evangelism, The Authority for Evangelism, The Power for Evangelism, The Attitude in Evangelism, The Technique of Evangelism, Using Tracts in Evangelism, Dealing with Skeptics. 104 pages, 8x11, spiral bound.

THINGS HARD TO BE UNDERSTOOD: A HANDBOOK OF BIBLICAL DIFFICULTIES. ISBN 1-58318-002-8. This volume deals with a variety of biblical difficulties. Find the answer to the seeming contradictions in the Bible. Meet the challenge of false teachers who misuse biblical passages to prove their doctrine. Find out the meaning of difficult passages that are oftentimes overlooked in the Bible commentaries. Be confirmed in your confidence in the inerrancy and perfection of the Scriptures and be able to refute the skeptics. Learn the meaning of difficult expressions such as "the unpardonable sin." A major objective of this volume is to protect God's people from the false teachers that abound in these last days. For example, we examine verses misused by Seventh-day Adventists, Roman Catholics, Pentecostals, and others to support their heresies. We deal with things such as the blasphemy against the Holy Spirit, cremation, head coverings, did Jesus die on Friday, God's repentance, healing in the atonement, losing one's salvation, sinless perfectionism, soul sleep, and the Trinity. Jerry Huffman, editor of Calvary Contender, testified: "You don't have to agree with everything to greatly benefit from this helpful book." In researching and writing this book, the author consulted roughly 500 volumes, old and new, that

deal with biblical difficulties and the various other subjects addressed in *Things Hard to Be Understood*. This one volume, therefore, represents the essence of a sizable library. Sixth edition Feb. 2014, enlarged and completely revised, 441 pages.

AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE. ISBN 978-1-58318-119-5. The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled AN UNSHAKEABLE FAITH (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY. ISBN 1-58318-005-2. This hardcover Bible encyclopedia contains 640 pages (8.5x11) of information, over 6,000 entries, and over 7,000 cross-references. Twenty-five years of research went into this one-of-a-kind reference tool. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in such volumes, including Bible Versions, Denominations, Cults, Christian Movements, Typology, the Church, Social issues and practical Christian living, Bible Prophecy, and Old English Terminology. It does not correct the Authorized Version of the Bible, nor does it undermine the fundamental Baptist's doctrines and practices as many study tools do. The 5th edition (October 2008) contains new entries, extensive additions to existing entries, and a complete rewriting of the major articles. Many preachers have told us that apart from *Strong's Concordance*, the *Way of Life Bible Encyclopedia* is their favorite study tool. A missionary told us that if he could save only one study book out of his library, it would be our Bible encyclopedia. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality." 5th edition, 640 pages. A computer edition of the encyclopedia is available as a standalone eBook for PDF, Kindle, and ePub. It is also available as a module for *Swordseacher*.

Way of Life Literature

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